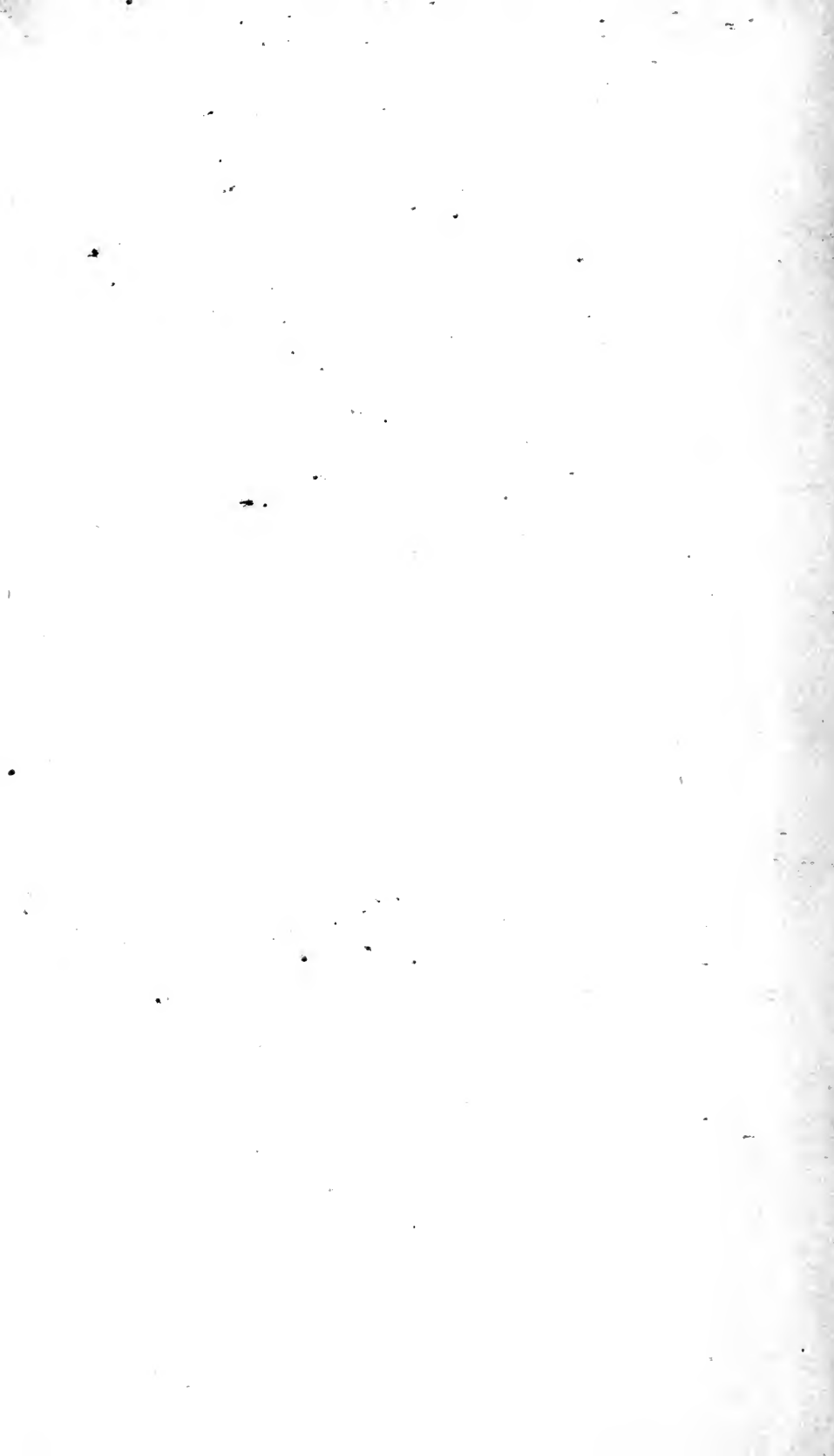


UNIV. OF
TORONTO
LIBRARY





Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

4

BULLETIN
OF
THE JOHN RYLANDS LIBRARY
VOLUME 3

PUBLISHED FOR THE JOHN RYLANDS LIBRARY AT
THE UNIVERSITY PRESS (H. M. McKECHNIE, Secretary)
12 LIME GROVE, OXFORD ROAD, MANCHESTER

LONGMANS, GREEN & COMPANY
LONDON : 39 PATERNOSTER ROW
NEW YORK : 443-449 FOURTH AVENUE, AND THIRTIETH STREET
CHICAGO : PRAIRIE AVENUE AND TWENTY-FIFTH STREET
BOMBAY : HORNBY ROAD
CALCUTTA : 6 OLD COURT HOUSE STREET
MADRAS : 167 MOUNT ROAD

BERNARD QUARITCH
11 GRAFTON STREET, NEW BOND STREET, LONDON, W

BULLETIN

OF

THE JOHN RYLANDS LIBRARY

MANCHESTER

EDITED BY

THE LIBRARIAN

VOLUME 3

JANUARY, 1916—APRIL, 1917

53810
31/12/19.

MANCHESTER: THE UNIVERSITY PRESS

LONDON: LONGMANS, GREEN & CO., AND BERNARD QUARITCH

NEW YORK, CHICAGO, BOMBAY, CALCUTTA, MADRAS
LONGMANS, GREEN & CO.

1916-1917

Z

921

M3J7

V.3

CONTENTS.

	PAGE
Library Notes and News	1, 135, 343
Steps towards the Reconstruction of the Library of the University of Louvain ; by the Editor	229, 408
Classified List of Accessions to the Library	78, 278, 443
Harris (J. Rendel). The Origin of the Cult of Apollo. Illustrated	10
—— The Origin of the Cult of Artemis. Illustrated	147
—— The Origin of the Cult of Aphrodite. Illustrated	354
Hereford (C. H.). National and International Ideals in the English Poets	382
Mingana (A.). Baghdad and After	404
Poel (William). Some Notes on Shakespeare's Stage and Plays. Illustrated	215
Smith (G. Elliot). The Influence of Ancient Egyptian Civilization in the East and in America. Illustrated	48
Tout (T. F.). The English Civil Service in the Fourteenth Century	185
List of Trustees, Governors, and Principal Officers	vi

THE TRUSTEES, GOVERNORS, AND PRINCIPAL OFFICERS OF THE JOHN RYLANDS LIBRARY.

TRUSTEES.

WILLIAM CARNELLEY.

The RIGHT HON. LORD COZENS-HARDY OF LETHERINGSETT, P.C.

GERARD N. FORD, J.P.

SIR ALFRED HOPKINSON, K.C., B.C.L., LL.D., etc.

WILLIAM A. LINNELL.

SIR GEORGE WATSON MACALPINE, J.P., LL.D.

SIR THOMAS THORNHILL SHANN, J.P.

SIR EVAN SPICER, J.P.

SIR ADOLPHUS WILLIAM WARD, Litt.D., LL.D.

REPRESENTATIVE GOVERNORS.*

WILLIAM CARNELLEY.

GERARD N. FORD, J.P.

CHARLES HAROLD HEREFORD, M.A.

Litt.D.

SIR ALFRED HOPKINSON, K.C., B.C.L.,

LL.D.

L. E. KASTNER, M.A.

SIR GEORGE WATSON MACALPINE,
J.P., LL.D.

HENRY PLUMMER, J.P.

SIR THOMAS T. SHANN, J.P.

THOMAS F. TOUT, M.A., F.B.A.

CHARLES E. VAUGHAN, M.A., Litt.D.

CO-OPTATIVE GOVERNORS.*

The REV. ROBERT MACKINTOSH, M.A.,
D.D.

The REV. J. T. MARSHALL, M.A., D.D.

The REV. JAMES HOPE MOULTON,
M.A., D.Litt., D.D., Th.D., etc.

SIR ALEXANDER PORTER, J.P.

A. S. PEAKE, M.A., D.D.

The REV. F. J. POWICKE, M.A., Ph.D.

The REV. J. E. ROBERTS, M.A., B.D.

The Rt. REV. BISHOP J. E. WELLDON,
D.D.

HONORARY GOVERNORS.†

The RIGHT HON. LORD COZENS-
HARDY OF LETHERINGSETT,
P.C.

The Rt. Rev. The BISHOP OF LIN-
COLN, D.D.

CANON H. D. RAWNSLEY, M.A.

SIR A. W. WARD, Litt.D., LL.D.

The LORD MAYOR OF MANCHESTER.

The MAYOR OF SALFORD.

SIR WILLIAM VAUDREY, J.P.

CHAIRMAN OF COUNCIL

... SIR GEORGE WATSON MACALPINE, J.P., LL.D.

VICE-CHAIRMAN ...

... WILLIAM CARNELLEY.

HON. TREASURER ...

... SIR THOMAS T. SHANN, J.P.

HON. SECRETARY ...

... GERARD N. FORD, J.P.

LIBRARIAN ...

... HENRY GUPPY, M.A.

SUB-LIBRARIAN ...

... GUTHRIE VINE, M.A.

ASSISTANT-LIBRARIAN ...

... JULIAN PEACOCK.

ASS. STANT-SECRETARY ...

... JAMES JONES.

* The Representative and Co-optative Governors constitute the Council.

† Honorary Governors are not Members of the Council.

RULES AND REGULATIONS OF THE JOHN RYLANDS LIBRARY.

1. The use of the Library is restricted to purposes of research and reference, and under no pretence whatever must any Book, Manuscript, or Map be removed from the building.
2. The Library is open to holders of Readers' Tickets daily, as follows : Mondays, Wednesdays, and Thursdays, from 10 a.m. to 6 p.m. Tuesdays and Fridays, from 10 a.m. to 9 p.m. Saturdays, from 10 a.m. to 2 p.m.
The Library will be closed on Sundays, Good Friday, Christmas Day, New Year's Day, Bank Holidays, and the whole of Whit-week.
3. Persons desirous of being admitted to read in the Library must apply in writing to the Librarian, specifying their profession or business, their place of abode, and the particular purpose for which they seek admission.*
4. Every such application must be made at least two clear days before admission is required, and must bear the signature and full address of a person of recognised position, whose address can be identified from the ordinary sources of reference, certifying from personal knowledge of the applicant that he or she will make proper use of the Library.
5. If such application or recommendation be unsatisfactory, the Librarian shall withhold admission and submit the case to the Council of Governors for their decision.
6. The Tickets of Admission, which are available for twelve months, are not transferable, and must be produced when required.
7. No person under eighteen years of age is admissible, except under a special order from the Council of Governors.
8. Readers may not write upon, damage, turn down the leaves, or make any mark upon any Book, Manuscript, or Map belonging to the Library ; nor may they lay the paper on which they are writing upon any Book, Manuscript, or Map.
9. The erasure of any mark or writing on any Book, Manuscript, or Map is strictly prohibited.
10. No tracing shall be allowed to be made without express permission of the Librarian.
11. Books in the Open Reference Shelves may be consulted without any formality, but after use they are to be left on the tables instead of being replaced on the shelves.
12. Other books may be obtained by presenting to the Assistant at the counter one of the printed application slips properly filled up.

* Forms of Application for Reader's Ticket may be had on application to the Librarian.

RULES AND REGULATIONS

13. Readers before leaving the Library are required to return to the Assistant at the counter all Books, Manuscripts, or Maps for which they have given tickets, and must reclaim their tickets. Readers are held responsible for such Books, Manuscripts, or Maps so long as the tickets remain uncanceled.
14. Books of great value and rarity may be consulted only in the presence of the Librarian or one of his Assistants.
15. Readers before entering the Library must deposit all wraps, canes, umbrellas, parcels, etc., at the Porter's Lodge in the Vestibule, and receive a check for same.
16. Conversation, loud talking, and smoking are strictly prohibited in every part of the building.
17. Readers are not allowed in any other part of the building save the Library without a special permit.
18. Readers and visitors to the Library are strictly forbidden to offer any fee or gratuity to any attendant or servant.
19. Any infringement of these Rules will render the privilege of admission liable to forfeiture.
20. The privilege of admission is granted upon the following conditions :—
 - (a) That it may at any time be suspended by the Librarian.
 - (b) That it may at any time be withdrawn by the Council of Governors.
21. Complaints about the service of the Library should be made to the Librarian immediately after the occurrence of the cause for complaint, and if written must be signed with the writer's name and address.
22. All communications respecting the use of the Library must be addressed to the Librarian.

HENRY GUPPY.

N.B.—It is earnestly requested that any Reader observing a defect in or damage to any Book, Manuscript, or Map will point out the same to the Librarian.

ADMISSION OF THE GENERAL PUBLIC AND VISITORS.

The general public are admitted to view the Library on Tuesday and Friday afternoons between the hours of two and six, and on the second Wednesday of each month between the hours of seven and nine in the evening. Visitors to Manchester from a distance, at any other time when the Library is open, will be admitted for the same purpose upon application to the Librarian.

BULLETIN OF THE JOHN RYLANDS LIBRARY MANCHESTER

VOL. 3

JANUARY-MARCH, 1916

No. 1

LIBRARY NOTES AND NEWS.

AT the January meeting of the Council of Governors the sixteenth annual report was presented, in which the work of the library during the past year was reviewed. As the circulation of this report is restricted to the governing body of the library it may not be out of place in these pages briefly to summarize such portions of the information which it contains as are likely to be of interest to our readers.

As we looked forward at the commencement of the year it was not unnatural to anticipate a decline in the library's activities. We had become obsessed by the war ; it had entered into every phase of our work, and at times it seemed to overshadow, if not actually to obscure all our visions of usefulness. It is therefore with feelings of relief, as we look back, that we find our gloomy forebodings have not been realized.

Libraries, museums, and art galleries have been marked down as victims of municipal and state retrenchment to an extent which astonishes all who care for the intellectual future of England, and we are grateful to the Editor of the "Saturday Review" for the strong and timely protest which he raised against this mistaken policy. "It will not materially help the country financially to economize in things of the mind, or in any of the things which give a genuine grace and dignity to life. The financial results of such economy are small, and they are tremendously outweighed by the irreparable loss to the country of intellectual force, and of all means by which a nation's spirit is kept alive and fresh. Those who think literature a mere luxury to be cut down with as little compunction as petrol are exceedingly ill-advised. They can have very little idea as to what precisely it is we are fighting to preserve. The nation which is starved in mind and fancy is as little likely to survive the searching test of war as the nation which is starved for bread and cheese."

Libraries are the keepers of the forces which more than any other can effectively fight against and resist the intellectual enslavement which may be described as the roots from which the present world conflagration has sprung. The fruits of the world's thought upon our shelves are a never-failing store of weapons calculated to help the public to assert that freedom to think, to choose, and to believe for themselves if militarism is to be prevented from becoming the pattern to which the whole world is made. Another direction in which the libraries of the country can help at this time is to provide avenues of escape from too much thinking about the war.

Fortunately, the governors have had no illusions of the kind referred to ; they have realized their responsibility, not only to "carry on," but also to open out, wherever possible, new avenues of service, and with most encouraging results. The number of readers in the library not only has shown no decline, but has actually shown an increase, with this difference from former years that there have been fewer male readers, for obvious reasons, whilst the lady readers have increased to such an extent, that at times the seating capacity of the library has been taxed to the point of congestion, and the need for increased accommodation, to which we look forward, is once more emphasized.

By the approaching completion of the new building which should be ready for occupation towards the end of the present year, or at the commencement of 1917, not only will the congestion in this respect be relieved, but the sorely needed additional accommodation for book storage will be available, to the relief of the overcrowded bookshelves.

At the meeting of the Council held in December, 1914, the Governors resolved to give some practical expression to their deep feelings of sympathy with the authorities of the University of Louvain, in the irreparable loss which they had suffered through the destruction of the University buildings and the famous library. It was further decided that this expression of sympathy should take the form of a gift of books, to comprise a set of the publications of the library, together with a selection from the stock of duplicates, which have gradually accumulated in the library, through the purchase *en bloc* from time to time of large and special collections.

THE
RECON-
STRUCTION
OF THE
LOUVAIN
LIBRARY.

A list of upwards of two hundred volumes was drawn up to

accompany the offer, when it was made to the Louvain authorities through the medium of Professor Dr. A. Carnoy, at that time resident in Cambridge, who, in gratefully accepting the gift, stated that "this was one of the very first acts which tend to the preparation of our revival".

Since the University was, as it remains for the present, dismembered and without a home, we gladly undertook to house the volumes, which thus formed the nucleus of the new library, until such time as the new buildings should be ready to receive them. At the same time it was felt that there must be many other libraries, and similar institutions, as well as private individuals, who would welcome an opportunity of sharing in this expression of practical sympathy. An appeal, therefore, was made in the pages of the "BULLETIN," which met with an immediate and encouraging response from all classes of the community, not only in this country, but in many parts of the world, thanks to the valuable assistance rendered by the Press, in giving to our appeal a publicity it would have been impossible to secure in any other way.

Already upwards of 6000 volumes have been either actually received or definitely promised, and each day brings with it fresh offers of assistance. We feel encouraged, therefore, to entertain the hope that the new library, which is already rising phoenix-like from the ashes of the old one, will be richer and more glorious than its predecessor, and we are anxious that the agencies through which this is to be accomplished should be as widely representative as possible.

A careful register of the names and addresses of the donors of the various works, with an exact record of their gifts, has been instituted for presentation with the library. This will serve as a permanent record of the widespread desire to give tangible proof to the people of Belgium of the sympathy so widely felt with them in the calamities that have befallen them, and also of the high and affectionate regard which their heroic sacrifices have inspired.

This is an excellent beginning of the new library, yet, when it is realized that the collection of books so insensately destroyed at Louvain numbered nearly a quarter of a million of volumes, it will be evident that very much more remains to be done if the work of replacement is to be completely successful.

It is with the utmost confidence that we renew our appeal for help, and in doing so we desire to ask those of our readers who may be

desirous of participating in our scheme, to be good enough, in the first instance, to forward to the Librarian of the John Rylands Library a list of the works which they propose to present, so that the register may be examined with the object of obviating a needless duplication of gifts.

We have been compelled through considerations of space to hold over the record of contributions received since December last, but we shall furnish the particulars in our next issue.

Since our appeal was issued, a committee has been formed, under the leadership of Viscount Bryce, as President of the British Academy, to co-operate with the Institut de France in the formation of an International Committee with the ultimate aim of the restoration of the University of Louvain and its library. Invitations were issued to the learned societies and principal libraries throughout the country to appoint delegates to assist in the realization of this aim, and Sir Alfred Hopkinson, K.C., with the Librarian were appointed to represent this library. The inaugural meeting was held at Burlington House in December last, when steps were taken to form a small executive committee to consider ways and means. This executive committee has since been formed, with Lord Muir Mackenzie as Chairman, to work in connection with the French Committee, and is now considering the best way of organizing the movement effectively.

INTERNA-
TIONAL
LOUVAIN
COMMIT-
TEE.

The efforts which have been employed throughout the year to develop the resources of the library along lines which hitherto have been productive of such excellent results, and at the same time to reduce the number of lacunæ upon its shelves, have again met with most gratifying success. In this respect the officials have to acknowledge the valuable assistance which they have received from readers, who in the course of their investigations have been able to call attention to the library's lack of very important authorities. In most cases these deficiencies have been promptly supplied, whilst in the case of works of rarity, which are not so readily procurable, steps have been taken to obtain them with the least possible delay. Suggestions of this nature, which tend to the improvement of the library, are not only welcomed, but they are invited, and receive prompt and sympathetic attention.

GROWTH
OF THE
COLLEC-
TIONS.

It may not be out of place again briefly to refer to the help and

guidance which the officials are constantly called upon to render to readers and students, not only by personal attention in the library itself, but also in response to requests received through the post. Such service cannot be reduced to any reliable statistical statement, but they bear fruit in the grateful acknowledgments of indebtedness to the library, which constantly find expression in the footnotes and prefaces of published works.

Notwithstanding the absence of the six members of the staff who have joined His Majesty's Forces, the service of the library has been maintained at its regular level of efficiency, thanks to the loyal co-operation of the remaining members, who from various causes are ineligible for military service.

The additions to the library by purchase and by gift since the presentation of the last report number 3060 volumes, of which 2670 were acquired by purchase, and 390 by gift.

The acquisitions by purchase contain fewer works of current publication than usual, by reason of the fact that there has been something like a pause in authorship since the war began, except in war books. Many prominent scholars have exchanged the peaceful pursuit of literature for the service of the King, and in several cases have already given the last pledge of loyalty to their country. We have therefore been able to pay greater attention to the acquisition of some of the older works, in which the library is still deficient.

The printed books include many rare and interesting items, amongst which are the following: The rare original editions of three of Sir William Alexander's works: "Doomes-day," 1614, "Paraenesis to the Prince," 1604, and "Aurora," 1604; Mexia's "The Forests or collection of Histories," 1571; Joshua Silvestre's "Lachrymae lachrymarum," 1613; Richard Brathwaite's "Whimsies," 1631; the earliest publication of King Edward VIth's reign towards the reformation of ecclesiastical affairs: "Injunctions given by . . . Edward VI. . . ." 1547; Henry Jacob's "Defence of the Churches of England," 1599; Increase Mather's ". . . Trials of New England Witches . . ." 1693; a collection of tracts and broadsides relating to the Popish Plot, 1679-1681; "Breviarium Carmelitanum," 1480; the original edition of Florio's translation of the "Essays of Montaigne," 1603; the original edition of John Harington's translation of "Orlando

Furioso" of Ariosto, 1591; John Florio's "Second Fruites . . . and Gardine of Recreation," 1591; also a large selection of important works upon the history of British India, made with the help of Professor Ramsay Muir; a collection of books on Eastern archæology, including an important group of works on the history of Ceylon, from the library of Professor Rhys Davids, etc.

The manuscripts include: "The original record of the Royal receipts and expenses in Ireland for the year of 20 James I," 1622, in 4 vols.; a collection of eighty volumes of records, of which the outstanding item is a volume of the fifteenth century "Cartulary of Fountains Abbey," which was lost sight of for a very long time, and was unknown to Dugdale, Dodsworth, and the later editors of the "Monasticon Anglicanum," the volume is in a perfect state of preservation, and retains its interesting fifteenth century stamped binding; the other volumes in the collection consist for the most part of seventeenth century transcripts of State Papers, but include some original documents, which may prove to be of considerable historical importance, including an "Ancient Rent Roll of Oswestry," "Book of Offices under the Crown," "Statutes of Savoy Hospital," etc. A collection of eighty Pali manuscripts on palm leaf, metallic lacquer, or paper, including a number of very rare and unpublished texts, together with a small group of unknown works from the Bali Island beyond Java, in Bali character, from the library of Professor Rhys Davids. A large collection of memoranda, reports, and letters relating to the East India Company, mostly covering the middle of the nineteenth century, with a quantity of material dealing with the earlier history of the Company. The collection seems to have been made by John Charles Mason (1796-1881) who held the office of Marine Secretary of the Indian Government, and was for many years employed at the East India House, upon confidential duties under the Committee of Secrecy. A number of "Court Rolls" of the time of Queen Elizabeth, and a "Legal Commonplace Book" of a Preston solicitor, also of the reign of Queen Elizabeth.

These are but a few of the works, taken almost at random, but they suffice to furnish some idea of the importance of the accessions which are constantly being obtained.

In the following list of donors, we have fresh proof of the sustained practical interest in the library, and we take this opportunity of renewing the thanks, already expressed in

GIFTS TO
THE LIBRARY.

another form, for their generous gifts, at the same time assuring them that these expressions of interest and goodwill are a most welcome source of encouragement to the governors.

Miss E. M. Barlow.	Dr. Wickham Legg.
The Right Hon. Earl Beauchamp,	The Rev. E. Le Mare.
K.G.	H. C. Levis, Esq.
R. Benson, Esq.	The Librarian.
J. H. Benton, Esq.	Monsieur J. B. Martin.
W. K. Bixby, Esq.	The Rev. R. M. Martin, O.P.
The Rev. D. P. Buckle.	F. R. Marvin, Esq.
Dr. Isak Collijn.	Rai Biraj Narain.
G. G. Coulton, Esq.	Dr. Axel Nelson.
F. A. Crisp, Esq.	Lieut.-Col. J. P. Nicholson.
The Mary Baker Eddy Fund.	Julian Peacock, Esq.
The Rev. G. Eyre Evans.	A. Philip, Esq.
The Rev. H. A. Folkard.	Mrs. Reeves, per the Rev. J. B.
Sir H. G. Fordham.	McGovern.
The Rev. Canon J. T. Fowler.	Monsieur Seymour de Ricci.
S. Gaselee, Esq.	Prince Paul Z. Riedelski.
R. Griffin, Esq.	H. Laing Roth, Esq.
The Rev. Professor J. Gwynn.	Visconde de Sautarem.
J. J. Hess, Esq.	C. L. H. Smith, Esq.
C. H. St. John Hornby, Esq.	O. S. Straus, Esq.
Charles Hughes, Esq.	A. Swann, Esq.
Sydney Humphries, Esq.	Mrs. M. A. Tanner.
W. H. A. Jacobson, Esq.	G. Thomas, Esq.
R. Jaeschke, Esq.	Dr. Paget Toynbee.
C. Janet, Esq.	J. Urquhart, Esq.
The Executors of the late Thomas	Mrs. Watson.
Kay, Esq.	J. H. Watson, Esq.
T. W. Koch, Esq.	The Rev. Dr. W. T. Whitley.
Monsieur Paul Lacombe.	O. U. Wihl, Esq.
Wm. Lees, Esq.	G. A. Wood, Esq.

British and Foreign Bible Society.

Cairo. The Khedivial Library.

Cambridge. Magdalene College.

Carnegie Endowment for International Peace.

Carnegie Foundation for the Advancement of Teaching.
 Chicago University Library.
 Chicago. John Crerar Library.
 Copenhagen. Det Store Kongelige Bibliothek.
 Cornell University Library.
 Durham University Library.
 Groningen. Rijks-Universiteitsbibliotheek.
 Habana. Biblioteca Nacional.
 Humanitarian League.
 International Institute of Agriculture, U.S.A.
 Jamaica. Institute of Jamaica, Kingston.
 Japanese Government Railways.
 London. British Museum.
 London. Middle Temple Library.
 Manchester Egyptian and Oriental Society.
 Manchester Museum.
 Manchester University Press.
 Manchester. Victoria University.
 Saint Andrews University Library.
 South Australia Public Library.
 Stubbs' Publishing Co.
 Testimony Publishing Co.
 Toronto. Provincial Museum.
 Utrecht. Rijks Universiteitsbibliotheek.
 Washington. Congressional Library.
 Washington. Surgeon-General's Office Library.
 Washington University Library, St. Louis, Mo.
 Worcester, Mass. Clark University Library.
 Yale University Library.

Interest in the public lectures, which have come to be regarded as one of the established institutions of Manchester, has continued unabated throughout the year, in spite of the war. Eight evening and two afternoon lectures have been arranged, thanks to the help so ungrudgingly given, by such scholars as Dr. Rendel Harris, Principal Burrows, Professors Herford, Ramsay Muir, Richard Moulton, Peake, Tout, Elliot Smith, and Mr. Walter Poel. On each occasion the lecture-room has been well filled with a most appreciative audience.

LECTURES
 AND DEMONSTRATIONS.

A number of special lectures and demonstrations to teachers, students, Sunday School workers, and craftsmen, have also been given during the year, with a view to assist them in obtaining a better knowledge of the contents of the library, and how it can serve them in their respective studies and work.

In connection with the Tercentenary of the Death of Shakespeare, which is to be commemorated in the week following Sunday, the 23rd of April, arrangements have been made for the delivery of three lectures; one by Mr. William Poel on "The Globe Play-house," and two by Professor Richard G. Moulton, on "Shakespeare as a Dramatic Artist," and "Shakespeare as a Dramatic Thinker".

TERCEN-
TENARY OF
SHAKE-
SPEARE'S
DEATH.

It is also the intention to arrange for the occasion a special exhibition illustrating the work of Shakespeare and his contemporaries, and to issue one of our usual illustrated handbooks, with a view to reveal, not only to students, but also to the general public, the wealth of material which is available to them in the library for the study of Shakespearian literature.

We congratulate Dr. C. E. Vaughan, one of the Governors of the Library, upon the laborious piece of work which he has just brought to fruition, in the publication of "The Political Writings of Jean Jacques Rousseau," in two octavo volumes, by the Cambridge University Press. This is the first time that the political writings of Rousseau have been brought together in this way. In establishing a correct text, furnished with due critical apparatus, and enriched by introductions which put the reader in the way of attaining a fair view of Rousseau's position in the history of political thought, Dr. Vaughan has rendered a service to scholarship, the value and importance of which it is impossible to overestimate. The publication is timely, for the influence of Rousseau is almost unparalleled, and is always with us. The part which he played in shaping the French Revolution is generally recognized, but it is doubtful whether his influence upon the present war of nations and ideas is understood. This point Dr. Vaughan makes clear. Fichte was the disciple of Kant, and Kant of Rousseau. We are told that Fichte's works, embodying his theory of the absolute state, are "manifestly the arsenal from which the later prophets of German nationalism . . . have drawn their heaviest artillery".

DR. VAUGHAN'S
EDITION OF
ROUSSEAU.

THE ORIGIN OF THE CULT OF APOLLO.¹

BY J. RENDEL HARRIS, M.A., D.LITT., LL.D., D.THEOL., ETC.,
HON. FELLOW OF CLARE COLLEGE, CAMBRIDGE.

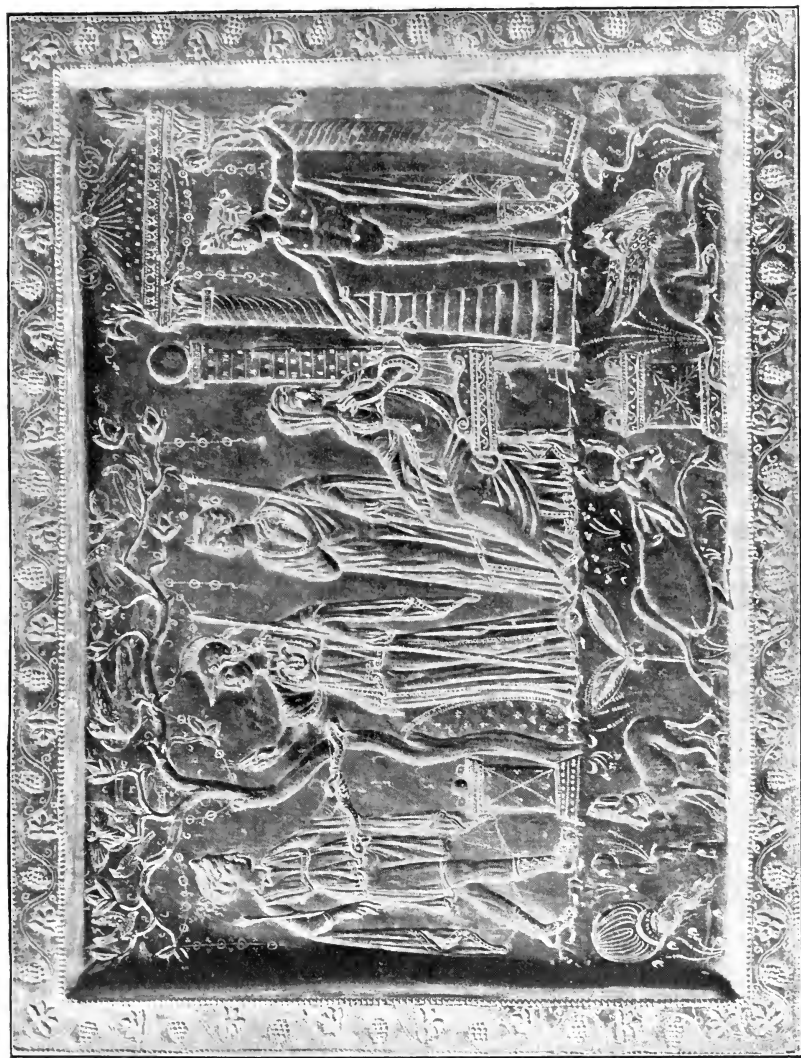
IN a recent study of the origin of the Cult of Dionysos,² I attempted to show that the solution of this perplexing question (one of the most perplexing of all the riddles of the Greek Mythology) was to be found in the identification of Dionysos with the Ivy, and in the recognition that the identification with the Vine is a later development, a supersession of an early and less rational cult, if, indeed, we can call that a supersession which does not wholly supersede ; for, as is well known, the Ivy and the Vine go on their religious way together, are seen in the same processions, climb over the same traditional buildings, and wreath the same imperial and sacerdotal brows. In some ways the Ivy seems to have a more tenacious hold upon human regard and custom than the Vine : it behaves in religion as it does in nature, clinging more closely to its support in wall and tree than ever Vine can do, and giving a symbolic indication both by rootlet and tendril that wherever it comes, it has come to stay. It appears as the tattooed totem-mark upon the worshipper's bodies, the sign of an ownership which religion has affirmed and which time cannot disallow.

Now this view that the Ivy is the fundamental and primitive cult-symbol in the worship of Dionysos was not altogether new : as I pointed out, it had been very clearly stated by Perdrizet in his *Cultes et Mythes de Pangée* : it had also been suggested by S. Reinach (from whom, I suppose, Perdrizet derived it) as the following passage will show : I had not noticed it when writing my paper :—

“Le lierre, comme le taureau, le chevreau, le faon, est une

¹ A lecture delivered in the John Rylands Library, 12 Oct., 1915.

² Bulletin of the John Rylands Library. April, 1915.



SILVER DISH FROM CORBRIDGE-ON-TYNE.

forme primitive de Dionysos, dont il est resté l'attribut ; les Ménades déchirent et machent le lierre comme un animal sacré, victime de *σπαργμὸς* ou de *νεβρισμός* ; et Plutarque sait, sans le dire formellement (car il n'est pas homme à révéler les mystères) que l'effet de cette manducation du lierre est de rendre les Ménades *ἐνθεοί*, de faire passer en elles la divinité" (*Cultes, Mythes et Religions*, ii. 105).

This agrees very nearly with my own statement as to the meaning of the chewing of the Ivy by the Maenads : but if the identification of the Ivy as a primitive form of Dionysos is not new (I should say, of the Ivy as *the* primitive form), the reason for the identification is altogether new. As I pointed out, Perdrizet (and, I may add, S. Reinach) see the Ivy off the oak : when we see it on the oak, the whole process of the evolution of the cult becomes intelligible : the Ivy is sacred because it partakes of the sanctity of the oak ; both of them are sacred because they are animistically repositories of the thunder. A collateral proof of this may be found amongst the Lithuanian peoples : as Grimm points out, "the Lettons have named it (the ground-ivy) *pehrkones* from their god *Pehrkon*". This is the Thunder-god *Perkun*. The importance of this consideration is very great : in the nature of the case, there can be no intermediate link between the Ivy and the Oak : the Ivy is the last link ; whatever other creeping or climbing plants (Vine, Smilax, Clematis) may develop Dionysiac sanctity, they can only do so in a derivative and secondary manner : if the Cult of Dionysos is to be explained, it must be from the conjunction of Thunder, Oak, and Ivy as a starting-point. I am now proposing to discuss the origin of the Cult of Apollo, using the results already attained as a guide ; for, as I shall presently show, there is much that is common in the manner of genesis of the two cults in question, and the solution of one will help us to the solution of the other.

Before, however, we proceed to the investigation of the Apolline cult, it will be proper to make a few remarks on the Dionysos cult, as it is expounded in a volume which has appeared since my paper was written. I am referring to Miss Gladys M. N. Davis' work on the *Asiatic Dionysos*. The object of this laborious and learned work, in which the writer shows as great familiarity with Sanskrit literature as with Greek, is to show that the Greek Dionysos is not really Greek

at all, but of Asiatic origin. Asiatic in Miss Davis' book means many things : it may mean the Ionic School in literature, it may mean the Phrygian School in religion, but the final meaning, with regard to which the other two are alternative and secondary, is that Dionysos is an Indo-Iranian product ; to understand it we must go to the Avesta and the Rig-Veda. The perplexing titles which Dionysos bears will all become clear from Sanskrit philology or Medo-Persian geography. The central point of the theory is that Dionysos is the Soma, the divine and divinising drink of our Aryan ancestors, which appears in Old Persian under the name of Haoma, and which when theomorphised is one of the greatest of the gods in the Indian Pantheon.

The identification is not new : Miss Davis uses freely Langlois' *Mémoire sur la divinité Védique appelée Soma*,¹ and points out that Langlois was accepted in his identification by Maury in his *Histoire des Religions de la Grèce*.² She might also have referred to Kerbaker, *Il Bacco Indiano*,³ which would have had the advantage of supplying a more modern student of the theory than those writers who belong to a time when everything ancient was Indian, and when Sanskrit was the last word in philology.

In any case, there was *prima facie* ground for re-opening the question of the Oriental origin of Dionysos ; for it must be admitted that we cannot completely explain the legendary exploits of Dionysos in India as religious creations whose motive is to be found in the campaigns of Alexander ; the opening verses of the Bacchae of Euripides are sufficient to suggest that Dionysos had some links with Persia and with Bactria at a much earlier date ; and whatever may be our story of the evolution of the cult, it will not be complete unless these pre-Alexandrine as well as the post-Alexandrine elements of Asiatic influence are taken into account. According to Miss Davis the Greeks were Medizing before the Persian war, not only in commerce but in literature and religion. The proof of this Medism is the dithyrambic movement in poetry (closely associated with the Dionysian revels on the one hand, and with the Ionic School of poetry on the other), and the Bacchic movement in religion. At

¹ *Acad. des Inscript. et Belles-Lettres*, vol. xix. Paris, 1853.

² Paris, 1857.

³ *Mem. R. Acad. di Arch. Lett. e Belle Arti*. Napoli, 1905.

first sight, each of these supposed influences seems to be unlikely ; I am not expert in dithyrambic poetry and its extravagances, but it seems to be in the highest degree improbable that the Greeks, at the time when their literature was nearing its full-bloom, should have shown so little originality as to copy wholesale from the Persians the dithyrambic method, and that the Vedic poets are the proof that the dithyrambic method was there to copy : and I am sure that the major part of Miss Davis' parallels are unreal and her conclusions illusory. As, however, I am not really in a position to discuss the dithyrambic movement in Greek poetry, perhaps I have said more by way of criticism than I am entitled to say. So I pass on to make one or two remarks on the proposed identification of Dionysos with the Soma.

In the first place, then, it follows from the proposed identification of Dionysos with Soma that Soma is the Ivy, or a primitive surrogate for the Ivy. In the next place, it may be granted that if the Proto-Aryans drank a beverage compounded from Soma-Ivy, the proceeding is one which belongs to the elementary strata of Aryan belief (it might even be pre-Aryan), and has nothing whatever to do with any possible loans contracted by the Greeks in the Persian period, which go under the comprehensive name of Medism.

As far as I am concerned there is no need to deny Persian influences in religion. To take a single instance, we know from Aristophanes that the Cock was a Persian importation, and that he actually bore the title *Περσικός*. It is, however, equally clear that the Cock had a religious value in Persia, and was, in fact, the Persian Thunder-bird ; and it is in the character of the Thunder-bird that he takes his place in Sparta (displacing, no doubt, an original Woodpecker) and becomes the cult-bird of the Heavenly Twins, just as he was in Persia. So a religious symbol can be transplanted. That is not quite the same thing as transplanting a religion. If a religion appears to be transplanted, it will probably be found upon closer scrutiny, that it was in existence already.

Is there, then, any probability that an equation can be made between the Soma-plant and the Ivy ? An equation, I say, not a transfer : in the case of such primitive matter, that supposition is unnecessary. Botanically, we cannot identify, for the Soma plant is still an unknown quantity. It was a mountain plant, and it was a

creeping plant with long tendrils, and it grows on the rocks, and is also, apparently, a tree-climber ; its juice is yellow, and has intoxicating value, either naturally or when subject to fermentation. This intoxicating quality makes it the drink of the gods and the medicine of immortality. Probably it is this intoxicating quality which causes it to be spoken of in terms borrowed from *mead* and the honey out of which it is made.

Now it is clear that thus far there is nothing to forbid an identification, or a quasi-identification of Soma with the Ivy : it might be the Ivy, or a first substitute for it.¹

In the next place, there is a parallelism between the two cult-creepers, in that each of them is closely related to the Thunder-god and the Storm-gods. In the case of Bacchus, there was a tendency on the part of students to ignore this connection, although one would have supposed that the relation of Dionysos to Zeus and Semele, and the emphasis which the legend lays on his birth in a thunderstorm, would have been sufficient to establish it, to say nothing of the thunderous elements which turn up in the language of the Bacchae. Now that we see the Ivy on the Oak, we need not have any hesitation in connecting Dionysos with the Thunder. In the case of the Soma the same thing is true ; Soma is especially connected with the thundering Indra, and is actually said, in one case, to be the son of the Storm-god Parjanya.

The mention of this latter god raises an interesting problem : for Parjanya is commonly held to be the equivalent of the Lithuanian (and Slavonic) Oak-and-Thunder god Perkun ; now we have already in our essay connected Dionysos with Perkun, through the title *Perikionios* which the Greeks gave him, a title which we suggested was a mere misunderstanding of a primitive Perkunios. We should thus have made connection between Dionysos and the Soma, through the common element of a primitive thunder-cult. If this can be maintained, it will be a result as illuminating as it is interesting.

The chief objection to it comes from the standpoint of the comparative philologist. In Hastings' *Encyclop. for Religion and*

¹ I have taken the yellow colour of Soma to be the colour of its juice : it should, however, be noted that some varieties of ivy have yellow berries : cf. Theokr. *id.* i. 31, καρπῶ . . . κροκοέντι, and Plin. H.N. 16, 147, semen : . . . crocatum.

Ethics, under the article *Aryans* (a splendid summary of our present knowledge of our ancestors), Schrader objects to the identification of Parjanya with Perkun, on the ground that the Sanskrit *j* cannot be equated with the Lettish *k*. It is possible, however, that the objection is wrongly taken, and is still too much under the influence of the belief that everything Sanskrit is primitive. The Norse equivalent of Perkun appears to be Fjörgynn; and this suggests a form Parganyas behind the extant Sanskrit deity. After all, the equation between the two Storm-gods (accepted by Usener and others in modern times¹) may be defensible.

We must be prepared, on the other hand, for an adverse verdict on the point before us from the experts in comparative philology: so that it will be wise not to build too hastily on the equation between *Perkun* and *Parjanya*s.

A further caution must be emphasised in regard to the assumed derivation of *Perikionios* as a title of Dionysos from *Perkun* or *Perkunios*. The identification has met with a good degree of approbation. *Perikionios* had, in any case, an uncanny and artificial appearance. There are, however, those who express hesitation or reserve. For example, Mr. A. B. Cook doubts whether the title *Perikionios* was used by anybody who had come into contact with *Perkun-worshippers*, and thinks that *Perikionios* is quite explicable on its own merits without being regarded as a mere misunderstanding of a primitive *Perkunios*.

This may be so, but on the other hand Mr. Cook admits that in *Zeus* (i. 241, n. 15) he had been tempted to make a similar equation of Greek *Pikoloos* with the Lithuanian *Pikulas*. This last is a very interesting case on account of the suspicion which at once comes to one's mind that we are dealing with some survival of the ancestral Woodpecker. In the case of the Greek name, *πίκος* stands out clearly enough: the Lithuanian name has never, as far as I know,

¹ Usener, *Götternamen*, 97, says of Perkun: "Die bedeutende gottergestalt ist uralt: ind. *Parjanya*: alt-nord *Fjörgynn*, slav. *Perun*". See J. Grimm, *Klein. Schr.* 2, 414 ff. Bühler in Benfey's *Orient u. Occ.* i. 214. Zimmer. *Ztsch. f. d. alt.* 19, 164 ff. We may also compare Oldenberg, *Veda*, p. 226 n.: "Der Name (Parjanya) bekanntlich aus indog. Zeit. vgl. den litauischen *Perkunas*, den nordischen Gott und Göttinn *Fjörgyn*. Nach Hirt: *Idg. Forschungen*, i. 481, ware die Bedeutung 'Eichengott'."

been explained. When the Christian religion affected Lithuanian beliefs, it seems to be pretty clear that *Pikulas* became the name for the devil. For the bird-ancestry of the devil (as a dispossessed thunder-bird) there is not a little evidence ; the so-called cloven hoof is probably a bird's foot : so there is no impossibility in finding the Woodpecker in *Pikulas*, but the matter needs closer examination before we can speak definitely.

Now let us take some further objections, and after we have stated them briefly we shall be able to go on to the problems of the Cult of Apollon.

There seems to be no adequate evidence that *Soma* is a fire-stick. It is inherent in our theory of the sanctity of the Ivy as derived from the thunder and the oak, that the Ivy is a primitive fire-stick : we know, in fact, that this is actually the case. The first fire-sticks amongst the Greeks are made of Ivy, Oak, Laurel, etc. Apparently the Ivy holds the place of honour, which is just what we should not have expected, apart from its link with the thunder and lightning. If we were starting out to make fire by friction, ivy-wood is about the last thing which we should have dreamt of using. Its use is a sufficient proof that there was an occult reason for its use.

Now let us turn to *Soma*. There is the same traditional production of fire, carried on religiously, among the Indians even to our own day ; but no sign that *Soma* was a wood capable of becoming a fire-stick. The fig-tree has a prominent place in this regard, as it seems to have a subdued place in Dionysian cults, but there is no sign of *Soma*-wood. The objection is a strong one. There is, however, something to be said on the other side. In Indian myth, *Soma* is not only the companion of Indra, the thunder, and of *Parjanya*, the rain-storm ; it has also a close connection with *Agni*, the fire. It is possible, then, that the Vedic *Soma* is not the first form of the stimulant, but a later and more potent one, which has displaced the first cult-symbol, something in the same way as, let us say, the Vine becomes more effective than the Ivy. Or, in Vedic times, the primitive fire-stick might have disappeared.

There are other objections arising from the want of agreement in the cult-use of the plants in question. We know that the Ivy is chewed by the Maenads, and that is about all that we do know : in the case of *Soma* we know minutely its preparation ; that it is crushed

between two stones, compared to thunder-bolts, and so perhaps the stones are actual celts supplying one more thunder element to the ritual ; that the yellow juice is mixed with flour, etc., fermented and strained through a strainer of sheep's wool : but there is not a suggestion that Soma is chewed, nor a hint that Ivy is pulped and decocted and strained. Thus we seem to be in two different cult regions, and are tempted to conclude that Soma cannot be either the Ivy or Dionysos. Is there any way of avoiding this conclusion ? Let us study for awhile an analogous sacred drink, the Kava of the Polynesian and Melanesian. Kava is the root of a pepper tree, the *Piper Methysticum*, out of which they make in the South Seas a mild intoxicant with a soapy taste. The method of its preparation varies somewhat in different islands. The root is chewed by a chief who, when he has macerated a portion, squeezes the juice of the portion which he has chewed into a bowl, where it is mixed with water, strained through cocoa-fibre, and then drunk out of small cocoa-shells which are filled with great ceremony to the men of the company out of the large Kava-bowl. In some of the more civilised islands (Samoa, for instance) the Kava is not chewed ; it is grated ; a rough grater is made in Samoa by driving some nails into a piece of tin ; the grated root is then mixed with water and strained ; in Samoa the preparation is made by the hands of the prettiest girl in the village, who mixes the drink and strains it with great deliberation and care. She is the priestess of the occasion ; but if you were to tell the natives in one of the less civilised islands that you had seen a woman making Kava, they would be consumed with laughter.¹

Here we have a case analogous in some respects to the brewing of Soma : and it suggests that in the pre-Vedic history of Soma, the plant was chewed and not pounded ; we easily attach too much antiquity to things Vedic. Suppose we conjecture that the Soma was chewed by the Brahmans, and so made potable : we should then have restored parallelism with the action of the Maenads with the Ivy. Yes ! it will be said, but you must also have an ivy-drink prepared. Your Maenads must be as elementary in their dietetic prologues as the South Sea islanders. Who shall say they were not ? The whole process is a sacrament, and they might have just as religiously prepared a drink-god as chewed a leaf-god. So let us say

¹ See Rivers, *Hist. Melanesian Society*, i. 82.

that if hypothesis be allowed free play, it is not impossible that Soma might be that ivy, with a somewhat more highly evolved method of preparation.

It is interesting to be able to point out that we have, even in England, suspicious traces of the survival of an ivy-drink. Professor Lake reminds me that in Lincoln College, Oxford, they drink Ivy-beer on Ascension day ; i.e. beer in which ivy-leaves have been steeped overnight. Mr. Lake says that "it always seemed to me to be a very unpleasant drink". In Gerard's *Herball*, p. 707, we find further traces of the same custom :—

"The women of our northern parts, especially about Wales and Cheshire do tun¹ the herb ale-hooe into their Ale, but the reason thereof I know not ; notwithstanding without all controversie, it is most singular against the griefes aforesaid ; being tunned up in Ale and drunke, it also purgeth the head from rheumaticke humours flowing from the braine." *Alehoofe* is a popular name given to the ground-ivy and is commonly taken to be a corruption of the Dutch *ei-loof* or *ivy-leaf*. If so it is a modification induced by the fact that the ivy is drunk in ale. It is interesting to observe that the ivy has medical value, according to old Gerard. That point should be carefully noted. There is not a trace of it in the Oxford custom, which is attached to the beating of the bounds in two Oxford parishes.²

¹ For the use of this word, nearly in our times (I believe it is still in use in Lancashire), we may take White, *Selborne* (*Garden Kalendar* for 1768) : "Tunned the raisin-wine and put to it 10 bottles of elder syrup," etc.

² The following is the account of the Ivy-ale given in Clark's *History of Lincoln College*, p. 209 : "On Ascension day, the parishioners of St. Michael's, and, till recently, the parishioners of All Saints', beat their bounds. To enable this to be done, since the line of the boundary passes in at Brasenose gate and out of Lincoln gate, a dark obscure passage, left for the purpose through Brasenose buildings into Lincoln, is opened for that morning. By old custom, a lunch is provided for the parishioners who have attended the vestry. Formerly St. Michael's lunch was set in the buttery as being in that parish, All Saints' in the Hall, as in their own ground. For this lunch a tankard of ground-ivy ale is prepared—i.e. of ale in which ground-ivy has been steeped overnight. If the manciple has been too generous in his allowance of the herb, the flavour is too marked for modern taste. The origin of this 'cup' I have never seen explained. I have heard a religious origin conjectured for it, that it was emblematic of the 'wine mingled with gall'."

In drawing attention to the use of ivy-ale in the beating of bounds at Oxford, we must not forget that the beating of bounds is a very early and very religious act. It is recognised as being closely related to the Roman ceremony of the *Ambarvalia*, when on the 29th day of May the farms and fields undergo lustration with processions and prayers.

"Of all the Roman Festivals," says Warde Fowler, "this is the only one which can be said with any truth to be still surviving. When the Italian priest leads his flocks round the fields with the ritual of the *Litania major* in Rogation week he is doing very much what the *Fratres Arvales* did in the infancy of Rome, and with the same object. In other countries, England among them, the same custom was taken up by the Church, which rightly appreciated its utility, both spiritual and material; the bounds of the parish were fixed in the memory of the young, and the wrath of God was averted by an act of duty from man, cattle, and crops." (!)

In view of the antiquity and wide diffusion of these customs, practised for the purification of a community and the averting of evil therefrom, it is not unreasonable to suppose that the drinking of ivy is itself a part of the religious ceremony and has preservative value. And this means that it must make for itself a place in the *materia medica*, which owes so much in its earlier stages to the knowledge of the magical virtue of plants and animals.

We are able to show that this drinking of ivy steeped in ale or steeped in wine has a very definite place in early medicine; so that we need not any longer think of it as surviving only in the customs of an Oxford college. We have already shown the use of ground-ivy in ale from Gerard's *Herball* (A.D. 1597); the same *Herball* will tell us that (p. 708) "the leaves of Ivie, fresh and greene, boiled in wine, do heale olde ulcers, and perfectly cure those that have a venemous and malitious quality joined with them; and are a remedie against burnings and scaldings. Moreover the leaves boiled with vinegar are good for such as have bad spleenes; but the flowers and fruit are of more force, being very finely beaten and tempered with vinegar, especially so used they are commended against burnings."

There is more to the same effect, borrowed apparently from Dioscorides, perhaps through the medium of Dodonaeus, who in his *Stirpium Historiae* writes as follows:—

“Hedera . . . viridis autem, foliis eius in vina decoctis, ulcera grandia conglutinat, quaeque maligna sunt, ad sanitatem reducit : tum igne factas exulcerationes cicatrice includit. Porro cum aceta cocta folia lienosis prosunt. Flores autem validiores sunt, ut ad laevorem redacti cum cerato ambustis conveniant.”

We have, then, in the Oxford custom a survival of early medicine as well as of early religion. The two are not very far apart in their origins.

Before leaving this point, let me say something about kava itself : for kava also lies at the heart of a problem, the problem of the origin of the Melanesians. Its importance lies in the consideration that all Polynesians and Melanesians drink kava, though they vary somewhat in the manner of its preparation. Then they brought the kava with them at some stage of the migration from Indonesia into Melanesia. In the same way, the Melanesians, as far to the S.E. as the Solomon and Santa Cruz Islands, chew the betel leaf, for the most part as in Southern India and Ceylon, with the accompaniment of lime and arecanuts. Mr. Rivers, who has recently made such a careful study of Melanesian society, has come to the conclusion¹ that “Melanesian culture is complex, having arisen through the settlement of two immigrant peoples, named after their use of kava and betel, among an earlier population possessing the dual system of society” (i.e. society in two exogamous groups, each group only marrying with the other).

Now Rivers suggests the following sequence of migrations : “First, a people possessing the dual organisation of Society ; next, an immigrant people who introduced the use of kava, and were the founders of the secret organisations of Melanesia ; third, a people who introduced the practice of head-hunting and betel-chewing ; and lastly, relatively recent influences, from Polynesia and Micronesia,”²

According to Rivers, kava differs from betel in that it is used over a more restricted area of the world than the widely diffused betel (ii. 255) ; its use is “limited to Polynesia and Micronesia, Melanesia, including the Admiralty Islands, and New Guinea, and there can be little doubt that it is within this area that we must look for the origin of the practice”.

¹ *History of Melanesian Society*, ii. 575.

² *Ibid.* ii. 290.

Rivers then goes on to suggest that kava-chewing may be an early form of betel-chewing, the betel pepper being replaced by the kava pepper, and the change from the leaf to the root being the result of an observation made upon a rat who was seen to chew the root and to behave abnormally in consequence. This tradition was told him by a native of the island of Pentecost and confirmed in another quarter. So we should have, first, betel-leaf chewing followed by kava-root chewing, then as the result of a fresh immigration, more betel-leaf chewing by a later generation, and so Melanesian manners are explained.

There is, however, a difficulty in accepting this order of events. It ignores the fact that kava-drinking is a religious act, associated with the chief events of life, while betel-chewing appears to be nothing of the kind. Mr. Rivers admits that (ii. 146) "the drinking of kava is a prominent feature of the ritual of such occasions as birth, initiation, and death, and on these occasions kava is offered to the dead with the accompaniment of a prayer".

There is another objection to Mr. Rivers' statements : if kava is derivative from betel, the practice of chewing is earlier than the custom of grating the root. Certainly, we should say ; but Mr. Rivers strangely thinks that chewing kava is the more recent custom : (ii. 247) "in the Banks and Torres Islands the root is chewed, but in the New Hebrides, which we have *every reason to regard as a region of more archaic culture*, there is no chewing".

Probably when we know more about the inhabitants of Indonesia and the Malay States, we may find the origin of kava on the mainland, without reference to the betel-pepper at all. At present we do not know the story of the Melanesians sufficiently, before they reached Melanesia. Arguing from language and from the presence of many Aryan roots in the Melanesian vocabulary, Dr. George Brown, who is one of the best skilled of Melanesian missionaries, came to the conclusion that while the people are Turanian, they have been mixed with elements from an Aryan migration : and I believe Dr. Codrington was of the same opinion. Some day we shall know more about the origin of these great migrations, from India and elsewhere into Malaysia and thence to Indonesia, by which the South Seas were peopled, and perhaps we shall also know the origin of

kava-drinking : the discovery will be a chapter in the history of religion.

And now let us come to the origin of the Cult of Apollo. Our reason for discussing this as a pendant to the study of the Cult of Dionysos, lies in the proved mythological consanguinity of the two gods. They exchange characters and titles, they overlap in function. To some extent this overlapping of function characterises the whole Olympic Pantheon : the gods encroach upon one another to such an extent that Lucian represents Zeus as laying down restrictive laws, and insisting that Asklepios shall not meddle with oracles nor Athena with medicine.

But the relation between Dionysos and Apollo is much closer than that which would be expressed by occasional exchange or invasion of one another's functions. Sometimes their very names seem to be alternative, so that it is not easy to tell which deity is involved in a statement. In a line preserved from the *Likymnios* of Euripides¹ we have an address to

δέσποτα, φιλόδαφνε Βάκχε, παιὰν Ἀπολλων εὐλυρε.

Here Bacchus is invoked who loves the laurel (*Daphne*) (which one would have supposed to be an Apolline title), and is equated with the *Paian* Apollo. A similar transfer of title is found in a fragment of *Æschylus*,² where Apollo is spoken of as

ὁ κισσεὺς Ἀπόλλων, ὁ Βακχεύς, ὁ μαντῖς.

Here Apollo has the ivy for his cult symbol, just as in the previous fragment Dionysos had the laurel. Each of these transfers invites the hypothesis that in some sense Dionysos is Apollo.



PLATE I.—COIN OF ALABANDA IN CARIA.

In the same way Apollo appears on the coins of Alabanda in Caria as Apollo *Κίσσιος*, and sometimes the goat of Dionysos is added, or the reverse of the coin bears the ivy-crowned head of

¹ *Fragg.* ed.² Nauck, 477.

² Fr. 341. It should, however, be noted that *Βακχεύς* is Nauck's emendation for *βακσιος* or *καβαιος* in the passage of Macrobius (*Sat.* i. 18, 6), from which this and the preceding fragment are derived. The observed identity of the two gods is due to Macrobius.

Dionysos, if indeed it is Dionysos and not a variant of Apollo. It has also been pointed out that at the festival of the Hyacinthia, ivy-crowns are worn ; but this festival certainly belongs to the cycle of Apollo.

The conjectural equivalence becomes a positive statement in the rhetorician Menandros, who tells us that at Delphi the names Apollo and Dionysos are alternatives :—¹

Μίθραν σε Πέρσαι λέγουσιν, ὦρον Αἰγύπτιοι, σὺ γὰρ εἰς κύκλον τὰς ὥρας ἄγεις, Διόνυσον Θηβαῖοι, Δελφοὶ δὲ διπλῇ προσηγορίᾳ τιμῶσιν, Ἀπόλλωνα καὶ Διόνυσον λέγοντες.

We knew from other sources that Delphi was almost like a common sanctuary to the two deities. Plutarch had, in fact, told us that Dionysos was almost as much at home in Delphi as Apollo.² The same identification is suggested for Apollo and Dionysos at Rhodes and elsewhere, with the addition of Helios ; for, according to Dio Chrysostom, it was said τὸν μὲν Ἀπόλλω καὶ τὸν Ἥλιον καὶ τὸν Διόνυσον εἶναι τὸν αὐτὸν, and this is confirmed by Rhodian coins which show Helios (= Apollo) crowned with ivy and grapes in the Dionysiac manner.

There must, surely, be some underlying reason for these common titles and sanctuary, and for the confusion of the personalities of the deities in question.

Then there is a curious parallelism in the rituals of the two gods, for if the priestess of Apollo chews the laurel for her inspiration, the same thing can be said of the ivy-chewing Maenads, whatever be the meaning of the inspiration sought.

We may refer at this point to a curious case of Bacchic madness, in which the inspired women eat the ivy, the smilax, and the laurel, of which the first two belong to the ritual of Dionysos, and the third to the ritual of Apollo. Antoninus Liberalis records the story of certain maidens who were turned into night-birds. He calls them

¹ Menand. Rhet. ed. Sprengel, iii. 446⁵.

² Plut. *De Ei. ap. Delphos*. 9. τὸν Διόνυσον ᾧ τῶν Δελφῶν οὐδὲν ἦττον ἢ τῷ Ἀπόλλωνι μέτεστιν.

A good illustration of this may be found in the archaic Greek mirror, figured by Miss Harrison in *Themis*, p. 142, where the two gods stand face to face, with the solar disk between them. Here also we have Apollo, Dionysos, and Helios in conjunction.

Minyades, and says they left their father's house, and as Bacchants on the mountains fed on ivy, smilax, and laurel, until Hermes touched them with his rod and transformed them into birds.

It seems lawful to conclude that the chewing of ivy by the Maenads, and the chewing of laurel by the Pythian priestess are ritual rites of the same significance, and, as was stated above, the intention is the absorption of the god by the worshippers. The cults involved are parallel.

Pursuing the investigation a little further, we come to an important discovery by Mr. A. B. Cook,¹ that the laurel which we are accustomed to regard as so characteristically Apolline, had been substituted for the oak, even at Delphi itself. This time it is Ovid that lets the cat out of the mythological bag. Mr. Cook sums up the matter as follows: "The oldest of the Apolline myths is the story of the god's fight with Python at Delphi. Ovid (*Met.* i. 445 . . .), after telling it, adds that to keep in memory this signal victory the Pythian games were instituted and that 'whoever had won with hand or feet or wheel received the honour of oaken foliage (*aesculeae . . . frondis*) ; *the laurel as yet was not*, and Phoebus crowned his brows, fair with their flowing tresses, from the nearest tree'. It appears, then, that the laurel had been preceded by the oak at Delphi."² After having shown the priority of the Delphic oak to the Delphic laurel, Ovid goes on to tell the story of Daphne. We can read back the myth into its original elements. When we give Apollo oak-sanctity, we begin to understand the meaning of his consanguinity with Dionysos. The laurel, then, is surrogate for the oak. The sun-god is, in some way, connected with the Thunder, and with the Sky, before he becomes the patron and spirit of the orb of day. We can find occasional traces of the thunder in the traditions of Apollo. Some-

¹ *European Sky-God*, i. p. 413.

² Ovid, *Met.* i. 445 *sqq.* :—

"Neve operis famam possit delere vetustas,
Instituit sacros celebri certamine ludos
Pythia perdomitae serpentis nomine dictos.
His iuvenum quicumque manu pedibusve rotave
Vicerat, aesculeae capiebat frondis honorem.
Nondum laurus erat, longoque decentia crine
Tempora cingebat de qualibet arbore Phoebus.
Primus amor Phoebi Daphne Peneia. . . ."

times his arrows are said to be lightnings : thus Pausanias (iii. 1, 6) says that Aristodemus died by a lightning-stroke, whereas Apollodorus (ii. 173) explains his death as due to an arrow of Apollo, and so not by sunstroke, if the two traditions are the same. And that Apollodorus means us to understand that Apollo's arrow is the lightning, appears from another passage (i. 139) where

Ἀπόλλων . . . τοξεύσας τῷ βέλει εἰς τὴν θάλασσαν κατήστραψεν.

Mr. A. B. Cook offers a further suggestion of Apollo's connection with the lightning, in the observation that "two of the sun's steeds, according to the oldest tradition, were named Bronte and Sterope, thunder and lightning," and remarks acutely that "the Sun-god has much in common with the thunder-god".¹

He also points out a singularly apposite parallel in the Babylonian theology, with its close inter-relation of Shamash (the Sun-god) and Ramman (the Thunder-god) as Shamash-Ramman. "These two conceptions of storm-god and sun-god, which to our way of thinking seem diametrically opposed, are in point of fact by no means incompatible. 'In many mythologies, says Dr. Jastrow, the sun and the lightning are regarded as correlated forces. At all events, the frequent association of Shamash and Ramman cannot have been accidental.'"²

These very luminous comments show us the direction in which to look for the solution of our problem. It is the original Sky-god (= oak-god) that has shown the two faces, one bright and one dark. Dionysos stands to Apollo in the ratio of the dark sky to the bright. More exactly, they are both Sky-gods, but Dionysos belongs to the dark sky with traces of the bright sky. With Apollo it is the converse order. Each is a child of Zeus, but Dionysos is on the thunder-side of the house, Apollo on the sunshiny side. But as we have shown, they are not so very far apart ; Apollo does sometimes handle the thunder.³

¹ *Zeus*, i. 337.

² *Ibid.*, i. 578.

³ In replacing the Delphic laurel, as we shall presently do, by a previous cult-oak, we may have to replace the laurel-maiden by an oak-maiden. Is she Dryope ? or is *Dryope* another name for the woodpecker ? We are in the oak-area for certain. Probably *Dryope* is really an oak-maiden, and it is Dryops, her father, that is the woodpecker. Mr. Cook points out that after Dryope had visited the temple of Apollo, she was carried off by the Hamadryads, who caused a poplar to spring up in her place. Note

We can take a further step in the investigation. Each of the two gods is concerned in the production of fire, and their vegetable symbols show that each of them may be described as a fire-stick. We have already explained that the ivy became a fire-stick, because such fire-sticks are naturally made out of wood which has been recognised as containing the sacred fire, the lightning, and which are able under friction to give out again the fire which they have concealed. It is well known that our ancestors made fire by friction of oak-wood. For instance, as Frazer points out,¹ "perpetual fires, kindled with the wood of certain oak-trees, were kept up in honour of Perkunas ; if such a fire went out it was lighted again by friction of the sacred wood". He goes on to observe that "men sacrificed to oak-trees for good crops, while women did the same for lime-trees ; from which we may infer that they regarded oaks as male and lime-trees as female". The sex distinction in firewoods arose by natural analogy, the boring-stick being regarded as male, the other as female. That is, the lime-tree is the female conjugate of the oak in the making of sacred fire. The sex of the stick is not constant ; it is defined by the relative hardness of two kinds of woods : ivy might be male, for example, to laurel ; it might be female to oak.² It is not the case in the first definition that the ivy is male to the oak, because it clasps and rings the oak. As a matter of fact its embrace might be interpreted in quite the opposite sense. Shakespeare makes the ivy feminine in *Midsummer Night's Dream* :—

The female Ivy so
Enrings the barky fingers of the Elm.

(Act IV. sc. i.)

the suggestion of the poplar as a surrogate for the oak. I am inclined to suggest that the original name of Dryops was Dryopikos (the Oak-Picus), which was wrongly taken to be an adjective. We get a similar form in the *Epinal Glossary*, 648 : fina = marsopicus (i.e. Picus Martius).

¹ *Magic Art*, ii. 366.

² The wood of the plane-tree, for instance, is male to the wood of the birch. Thus when the Russian peasants make the *givoy agon* or living fire, the proceeding is described as follows : "Some men hold the ends of a stick made of the plane-tree, very dry and about a fathom long. This stick they hold firmly over one of birch, perfectly dry, and rub with violence, and quickly, against the former ; the birch, which is somewhat softer than the plane, in a short time inflames" (E. B. Tylor, *Researches into the Early History of Mankind*, p. 259).

But these sexual specifications are mere poetic imaginings ; primitive man was occupied with a more practical view of things ; he wanted to find out which woods made fire, and to construct for himself a scale of relative hardness of the sacred woods out of which fire could be made. If he used two pieces of the same wood, one piece was male and the other female. If he used oak and ivy, one kind of wood was male and the other female.

Now recall our observation that the laurel at Delphi was a surrogate for the oak. The natural suggestion is that at Delphi, the laurel as a fire-stick has replaced some earlier wood. It may have been that oak and oak have been replaced by oak and laurel : the laurel will be the softer wood and is female. Now we begin to see daylight on some mythological amours : there is the case of

	Dionysos and Caroea (Miss Nutt) :
and	Apollo and Daphne (Miss Laurel).

It is the fire-sticks that explain the mythology.

On this showing, Apollo would be some kind of wood : we have nearly shorn him of his sunbeams. We are to look for his origin in the vegetable world, just as we found Dionysos hiding away behind the ivy. In what direction shall we look ? Our first suggestion would be that we should look oak-wards ; for we have come to suspect that the oak, in the worship of Apollo, had anterior sanctity to the laurel. The analogy of the Dionysian cult suggests that we look for one of the parasites of the oak. Now the singular thing about the oak-cult is that the oak contains within itself the differentiation of the cult of the Sky, into bright sky and dark sky, to which we were just now alluding. The ivy is the symbol of the thunder, the mistletoe is the symbol of the sunshine : but even in the mistletoe there are suggestions of thunder and lightning, as, for instance, when Balder is killed by an arrow that is made from a piece of mistletoe. Shall we say, then, that Apollo, who is the bright sky with suggestions of thunder is the mistletoe ? There is something to be said for the solution, though perhaps the real answer is not quite so simple.

Mistletoe in Greek is ἱξός ; and its solar value is attested by the story of Ixion, the mistletoe-man, who goes round and round in Hades on a solar wheel. But Apollo himself is a mistletoe-man.

There was a town in the island of Rhodes called Ἰξίαι, and this town of Ixiai, or Mistletoe-town, worshipped Apollo under the title of Ἰξίος Ἀπόλλων, or the Mistletoe-Apollo. The parallel with the Ivy-Dionysos worshipped at Acharnai, is obvious. We shall make the suggestion, then, that Apollo is either the mistletoe, or something connected with mistletoe: only, as in the case of ivy, it should be the mistletoe *on the tree*, deriving its sanctity from the oak, in which the Sky dwells animistically as sunshine or as thunder.

Assuming, then, the connection of Apollo with the mistletoe we have to examine into the distribution of the mistletoe and the trees upon which it appears. We are told by Frazer (G.B. xi.) to distinguish between the *Viscum Album*, which seldom grows on oaks, but most commonly on apple-trees, or poplars, and the *Loranthus Europaeus*, which attacks chiefly oaks. Suppose we find the mistletoe growing freely on some other tree than the oak, say on a poplar or a pine, will it not be a natural conclusion that it has brought with it the sanctity of the oak, of which the parasite has become the carrier? And if we were right in detecting at Delphi an original Oak-Apollo, will it not follow that we may also expect to come across cases of a Poplar-Apollo, or of an Apollo of the apple-tree? Whichever kind of mistletoe is the original Golden Bough, it is clear that in England we chiefly know the mistletoe on the apple-tree, while in Brittany one is constantly reminded of its presence on the poplar. So we will make quest of the various forms in which Apollo may appear.

First of all we ask for traces of poplar sanctity and of association of the tree with Apollo. Here again we are indebted to the investigations of Mr. A. B. Cook, who, without making use of the mistletoe as a link, had detected a transfer of the Oak-Apollo to the Poplar-Apollo. He states his case as follows in the *European Sky-god* (p. 419):—

“We have seen him as an oak-god. It remains to see him as a poplar-god. A Roman coin of Alexandria Troas shows Apollo Σμινθεύς standing before a poplar-tree with a tripod in front of him. Another coin of Apollonia Illyria, struck by Caracalla, represents the statue of Apollo inside his temple, behind which appear

the tops of three poplar-trees.¹ Apollo, then, in several of the most primitive cults, was connected with the oak or poplar, the *αἴγειρος*, a word which meant 'oak' before it meant 'poplar'."

(He compares *aesculus* = *aeg-sculus*.)

Finally, Mr. Cook argues that the name Apollo in its primitive form *Apellon*, is to be explained by a gloss of Hesychius that ἀπελλόν· αἴγειρος ὃ ἐστὶ εἶδος δένδρον, i.e. *Apellon*, a *poplar*, a *kind of tree*. We shall return to this derivation later.

We have now shown that there is some reason for the belief in a vegetable-Apollo, connected with the oak, and its surrogates the poplar and the laurel. In the case of the laurel, the connection is probably through the fire-stick, in the case of the poplar through the mistletoe. Next let us ask whether there is any probability that the mistletoe carried its sanctity to the apple-tree. Is that also to be described as a vegetable-Apollo? Shall we look for an apple-Apollo as another form of the mistletoe-Apollo, and comparable with the Ivy Dionysos? From inscriptions found at Epidaurus, we actually recover what looks like an Apollo of the apple-tree in the form Apollo Μαλεάτης (from *μαλέα*, an apple-tree). Usener makes the parallel for us with Dionysos συκεάτης from *συκέα*, and δενδρίτης from *δένδρον*. The word can only mean a god of the apple-tree: that is, it is derived from *μῆλον* (Latin *malum*).² As, however, Maleates is thrown into the Asklepios-cult by its occurrence in Epidaurus, attempt has been made to derive it in a geographical sense, from Malea, supposed to be a centre of Asklepios worship. The name is, however, too widely diffused for this, or similar, location.

It turns up again, without the attached Apollo, in an inscription, τῶι Μαλεάται, from Selinus;³ and in the temple of Asklepios at Athens sacrifice was made first to Maleates and then to Apollo. Thus the three deities Apollo, Maleates, and Asklepios are again in connection with one another. Usener thinks that the two cults of Apollo and Maleates have been fused; they are almost united in the

¹ The identification of the numismatic trees is not quite certain.

² It cannot come from *μῆλον* a sheep, for this has no form *μᾶλον* corresponding to it in dialect.

³ The inscription is IGA. 57. Note also the term *Μαλοφόρος* (? for Demeter) in the temple of Apollo at Selinus (Roscher *Lex.*, ii. 2306).

Athenian ritual. It would be simpler to say that the Cult of Apollo the Healer has reached Athens on two different lines.¹

This is not the whole of the evidence : there are traces of an Apollo Μαλοεῖς, which must surely be related to Apollo Maleates ; in an inscription from Lesbos (IGI. ii. 484) we find as follows :—

τᾶς
τε Ἀρτέμιδος καὶ Ἀπόλλωνος
Μαλ(οέ)ντος ἀρχίχορον καὶ ἱε-
ροκάρυκα τῶν γερέων.

It seems then, natural to conclude that we have evidence to warrant us in a belief in an Apollo of the Apple-tree.²

With regard to the occurrence of both Apollo and Maleates at Athens, Farnell justly observes³ that “two sacrifices to the same divinity under different names are not infrequently prescribed in the same ritual code”. He thinks, however, that the objection made on the ground of quantity holds : “the verses of Isyllos have this value, if no other, that they prove that the first vowel in Μαλεάτης was short ; we must abandon . . . the supposition that the term could designate the ‘god of sheep’ or the ‘god of the apple-tree’”. So he looks for a geographical explanation either from Cape Malea at the South of Laconia, or an obscure place of the same name in Arcadia. The solution does not seem to me to be satisfactory : it does not explain the duplication of Apollo and Maleates, nor find ground for the diffusion of the title ; it leaves Apollo Maloeis still in obscurity, and loses sight of the parallel with Dionysos Sukeates. Probably some other explanation may be found of the short vowel in the Paean of Isyllos : the progression of the accent in Maleates might have something to do with it.

The actual passage in Isyllos is as follows :—

¹ The inscription is CIA. ii. 3, n. 1651. We should consult for the foregoing Wilamowitz, *Isyllos*, pp. 87, 89 ff., and Preller-Robert, *Gk. Myth.* i. 252. The latter says the cult exists at Sparta as well as Epidaurus, and suggests a Thessalian origin. (?)

² The inscription will be found in Conze, *Tab.* XVIII. 1. Bechtel, *Dialektinschr.* n. 255. Hoffmann, n. 168. Gruppe objects to the apple-tree, apparently on the ground that the first *a* in Μαλεάτης is short. But *vide infra*.

³ *Cults*, iv. 237.

οὐδέ κε Θεσσαλίας ἐν Τρίκκῃ πειραθείης
 εἰς ἄδντον καταβὰς Ἀσκληπίου, εἰ μὴ ἐφ' ἄγνου
 πρῶτον Ἀπόλλωνος βωμοῦ θύσαις Μαλεάτα.

Isyllos himself derives the epithet Maleates from an eponymous *Mâlos*, whose name he scans with a long *alpha* in the very same line in which *Μαλεάτα* is introduced, as follows :—

πρῶτος Μᾶλος ἔτευξεν Ἀπόλλωνος Μαλεάτα
 βῶμον κτέ.

There is, therefore, no reason against our scanning the end of the line as

βωμοῦ θύσαις Μᾶλεᾶτᾱ

with spondaic ending and synizesis of the vowels (compare the spondaic ending of the first of the lines quoted above).

There seems to be no reason for ruling out the form *Μᾶλεάτης* in the way that Gruppe and Farnell get rid of it. Moreover, there are other possible explanations, though perhaps none is so probable as the one which is given above.

We must not forget that we have definite proof that the apple-tree was sacred at Delphi to the god Apollo. That comes out from a passage in Lucian's *Anacharsis*¹ where Solon explains that the prizes in athletic contests are "At Olympia a wreath of wild olive, at the Isthmus one of pine, at Nemea of parsley, at *Pytho* some of the god's sacred apples". It will be difficult to ignore this bit of evidence; Farnell (p. 134) admits that "the laurel, the plane-tree, the tamarisk, *even the apple-tree*, are sacred to him," and that "some of his appellatives (!) are derived from them".

The statement of Lucian may be illustrated (as Mr. A. B. Cook suggests to me) from a Delphian coin which shows the apples on the victor's table. We shall refer presently to the silver dish from Corbridge on the Tyne, containing, perhaps, a variant version of the *Judgment of Paris*, with the scene laid at Delphi, and Apollo, on that supposition, in the place of Paris. In this representation, we have the apple depicted on the altar of the god. On one altar we have certainly the Delphic apple: on the other we either have two apples, with a flame between them, or as



PLATE II.—COIN
OF DELPHI.

¹ *Anacharsis*, 9.

Mr. A. B. Cook thinks, two fire-fenders evolved out of a pair of archaic ritual horns. One apple suffices me for the desired cult-symbol. As to the meaning of the silver dish from the North of England, we shall have more to say presently.

To Mr. Cook I am also indebted for a couple of valuable confirmations of the theory of a cult-relation between Apollo and the apple.

The first is from the coins of Eleutherna in Crete, which have on one side a nude Apollo standing, with a round object in his right hand and a bow in his left.¹ This round object is commonly taken to be a stone; but Mr. Cook is almost certain, from a copper coin of Eleutherna in his own possession, showing Apollo with an apple in his hand, that the round object referred to is an apple.²



PLATE III. —
COIN OF EL-
EUTHERNA IN
CRETE.

The next piece of evidence is more difficult to interpret. There was a famous sanctuary of Apollo, near Klazomenai, known as the Grynaean grove. The name was apparently derived from Gynos, an oak-stump, and is suggestive of the original connection of Apollo with the oak-tree. In this Grynaean grove was a tree bearing apples, which was the centre of a dispute between Mopsos and Colchas, who divined the number of apples on the tree. Note the connection of the sacred apple-tree with the sanctuary of Apollo.³

To the foregoing we may, perhaps, add the story which Antoninus Liberalis tells of the metamorphosis of the virgin Ktesulla into a white dove. This young lady was dancing at the Pythian festival by the altar of Apollo, and a certain Hermochares became enamoured of her, and sent a declaration of love inscribed on an apple. We see again the prominence given to the apple at Delphi, in the Pythian Festival, not only to the apple as the symbol of the god, but as a means of divination. Apparently what Hermochares did was to write on the apple the oracular statement that "You will wed an Athenian named Hermochares"; then he opened negotiations with the young lady's father, being previously unknown to either. This custom of

¹ Svoronos, *Numismatique de la Crète ancienne*. Macon, 1890, p. 138 f., pl. 12, 18 f.

² Cf. B.M. Cat. Crete, pl. 8, 12 f.

³ *Myth. Vat.* i. 194. Serv. in Verg. *Ecl.* 6, 72.

writing an oracle upon an apple for subsequent elucidation is well known to us from the *Judgment of Paris*, with its apple inscribed *To the Fair*. Divination by apples still survives in out-of-the-way corners. An old English custom is to peel an apple spirally, and throw the skin over your head without breaking it. The fate and shape of the projected apple-paring will tell your fortune in love, and reveal by its curves the name of your true lord or lady. Here it is in verse from the poet Gay :—¹

This mellow pippin which I pare around
My shepherd's name shall flourish on the ground.
I fling th' unbroken paring o'er my head,
Upon the grass a perfect L is read.

L stands for Lubberkin the desired shepherd.

My lady friends tell me they still practise this method of divination, which commonly results in an oracular S for their shepherd's name.

To the previous reasoning an objection may be made that the action of Hermochares in throwing the apple is nothing more than a conventional love-token. For example, here are cases of such love-apple throwing from the Greek Anthology :—

No. 78.

τῷ μήλω βάλλω σε · σὺ δ' εἰ μὲν ἐκοῦσα φίλεις με,
δεξαμένη τῆς σῆς παρθευίης μετάδος ·
εἰ δ' ἄρ' ὁ μὴ γίγνοιτο νοεῖς, τοῦτ' αὐτὸ λαβοῦσα,
σκέψαι τὴν ὥρην ὡς ὀλιγοχρόνιος.

No. 79.

Μῆλον ἐγὼ · βάλλει με φιλῶν σέ τις · ἀλλ' ἐπίνευσον,
Ξανθίππη · καγὼ καὶ σὺ μαραινόμεθα.

In each of these epigrams the apple is the love-token thrown by the man at the woman, with the warning that rejected love means fading beauty, the apple being in that case the symbol of decay which answers to the roses in the lines :—

Gather the roses while you may,
Old time is still a-flying, etc.

No doubt the custom of love-making by apple-throwing existed. At

¹ Gay, *The Shepherd's Week*. (The custom referred to is not confined to the British Isles; I have noted it in Norway and in Mesopotamia. It is a very old folk-custom.)

the same time, this does not quite meet the case of Hermochares and Ktesulla at the Pythian Festival. Here the apple is sacred as well as amatory, and we naturally expect an oracle. The custom for the gods to write decrees and oracles on fruit is not confined to Greek life. For example, in a painting on one of the rooms in the Memnonium, Rameses the second is seen seated under a persea-tree, on the fruits of which the supreme deity as Ra-Tum, the goddess of wisdom, and the sacred scribe (Thoth) are writing the name of the Pharaoh. Again, at Medinet Habou, Thothmes III is led before the tree of life by Hathor and Thoth, and on the fruits of the tree the god Amon-Ra is seen to be inscribing a sacred formula.¹

So here again we have the custom of writing oracles on fruits : and we infer that if the love-passage between Hermochares and Ktesulla had been a mere case of apple-throwing there would have been no reference to an inscription and no allusion to the Pythian Festival,² nor to the temple of Artemis into which the apple was thrown.

Here is another interesting confirmation of the connection between Apollo and the apple, and the diviner's art. In a Patmos scholion to a passage in Thucydides the object of which is to explain the title *Μαλόεις* as applied to Apollo, we are told that there was a young woman, a daughter of Teiresias, whose name was Manto ; when she was dancing one day, she lost a golden apple out of her necklace, and being sad over its loss she vowed that if she ever found it, she would establish a shrine in honour of Apollo ; this actually happened, and

¹ Joret, *Les Plantes dans l'Antiquité*, i. 262.

² For further reference with regard to apple-throwing see Gaidoz, *La requisition d'amour et le symbolisme de la pomme* (École pratique des sciences historiques et philologiques, 1902). B. O. Foster, *Notes on the Symbolism of the Apple in Classical Antiquity*, in *Harvard Studies in Classical Antiquity*, x. 39 ff. For the foregoing and other references I am not a little indebted to Mr. A. B. Cook. Gaidoz shows that in the Irish story of Condla the Red, a fairy throws the hero an apple. He now goes without food or drink for a month, living only on the magic apple, which grows again as fast as it is eaten. See also Vergil, *Ed.* 3, 64, for apple-throwing by the nymph Galatea :—

Malo me Galatea petit, lasciva puella,
Et fugit ad salices, et se cupit ante videri.

But this is from Theocritus.

Apollo was worshipped accordingly under the title of Apollo Maloeis. Note the recurrent features in the story : the young lady is a priestess of Apollo ; while her name (Manto) and her parentage (Teiresias) alike show that she is skilled in the art of the diviner. She is ornamented with a necklace of golden apples, to which it is natural to ascribe a religious significance ; they are symbolic of the ritual and of the god to whose service she is attached.¹

We may be asked parenthetically at this point, whether, in view of the use of the apple for purposes of divination, and the occurrence of the apple as a sacred symbol in the Cult of Apollo, we ought not to regard the famous *Judgment of Paris* as a modification of a previous *Judgment of Apollo*. The name by which Paris is commonly known in the *Iliad* is Alexandros, which need not be interpreted martially, as the Defender of other men, but is capable of bearing the meaning ἀλεξίκακος, which Macrobius says is given to Apollo, the Averter, i.e. of witchcrafts, poisons, etc.

Now it is not a little curious that we actually are said to have an artistic version of the apple-judgment in which Apollo takes the place of Paris, and makes the interpretation of the oracle inscribed on his own apple. The representation in question is upon a silver dish to which we have already referred, found at Corbridge near the Roman Wall in the year 1735. It will be found described by Professor Percy Gardner in the *Journal of Hellenic Studies* for 1915, Pt. I, pp. 66-75. It represents a scene at Delphi, with the three great goddesses of the judgment in the centre, flanked on the left by Artemis (who seems to occupy the position of Hermes) and on the right by Apollo, with his bow in one hand, and his lyre at his back. It is certainly surprising that the scene of the judgment should be laid at Delphi and not on Mt. Ida. Is it really a *Judgment of Paris*, as

¹ The passage is as follows (see *Rev. de Phil.* i. 185) :—

Μάντω ἡ Τειρεσίου περὶ τοὺς τόπους χωρεύουσα
τούτους μῆλον χρυσοῦν ἀπὸ τοῦ περιδεραίου ἀπώλεσεν·
εὗξατο οὖν, εἰ εὔροι, ἱερὸν ἰδρύσειν τῷ θεῷ.
εὔρουσα δὲ τὸ μῆλον τὸ ἱερὸν ἰδρύσατο, καὶ
Μαλοεῖς Ἀπόλλων ἐντεῦθεν παρ' αὐτοῖς ἐτιμᾶτο.

The same incident is referred to by Stephanos Byzantios, s.v. Μαλλόεις (sic), who took his information from the *Lesbika* of Hellanikos :—

Μαλλόεις· Ἀπόλλων ἐν Λέσβῳ· καὶ ὁ τόπος τοῦ ἱεροῦ Μαλλόεις,
ἀπὸ τοῦ μῆλου τῆς Μαντούς, ὡς Ἑλλανικὸς ἐν Λεσβικῶν πρώτῳ.

has been suggested? Upon this Professor Gardner remarks as follows:—

“The difficulty will be raised that the scene of judgment is not Ida but Delphi, and Apollo takes the place of Paris as judge. Apollo is certainly at home in his chief shrine. The Altar at his feet and the griffin indicate Delphi, and the fountain Castalia is symbolized by the vase to the left, where a rocky ground is clearly indicated. . . . It seems paradoxical to cite as a representation of the *Judgment of Paris* a scene where Paris does not appear . . . and where Delphi and not Ida is set forth as the place of the event. But we are justified in doing this because we have proof in several of the vases of Italian origin, that in one of the versions of the myth current in Hellenistic times Paris was thus superseded by Apollo.

“We have first a vase at Vienna of the fourth century B.C. on which, though Paris is present, the scene is shown to be Delphi, by the presence of Apollo leaning against his laurel, and a tripod. Later Paris disappears, as on an Apulian vase, where we have the three goddesses and Hermes, but no Paris, at Delphi, which is indicated by the sacred omphalos, and on either side of the omphalos we have figures of Zeus and Apollo. Apollo is seated as one at home, and Zeus is addressing him, evidently referring to him the point in dispute. . . . On another Italian vase, where the scene is still Delphi, as is shown by the presence of the omphalos, Zeus and not Apollo is seated on a throne as arbiter.”

Professor Gardner suggests that these monuments do represent an actual shifting of the tradition which he takes to be a shifting from Paris, who actually judges, to Apollo who ought to judge. At all events, it is clear that the Corbridge dish is not to be treated as containing a representation belonging to a silversmith of the third century A.D.,¹ but as containing a tradition of a much earlier period. And the question arises whether, if the theme has rightly been identified, the real shifting of the tradition is not in the opposite direction to that assumed by Professor Gardner, in view of the fact which we have brought to light that the apple which, with its oracle, is the real centre of the tradition, belongs to Apollo and should naturally be

¹ “It clearly is the work,” says Professor Gardner, “not of an inventive artist but of a long-established and well-trained school. In its fabric we can see the results of many generations of trained artificers.”

subject to his interpretation. The objection to this will be the well-attested antiquity of the Paris tradition. It is a very strong objection, but not a vital one, in view of the known persistence of folk-lore variants side by side with the canonical forms of the legend.

There is, however, a further possibility which may have to be reckoned with. Paris himself may be a duplicate Apollo who has either lost celestial rank or never quite attained to it, some primitive herb or herbalist, an ἀλεξιφάρμακος, of the Apolline order, just as Helen, whom he espouses, is suspect of being an original vegetable-deity. This would require that Paris also had an original apple-tree, on which oracles could be written. The problem is not yet capable of evaluation. I incline to believe that the solution lies in a displacement of Apollo (perhaps in his shepherd life) by the shepherd of Mt. Ida. To hold this opinion, it is not necessary to accept Professor Gardner's identification of the scene depicted on the Corbridge dish. That might be merely a group of Delphic deities, with associated cult-symbols, and need not have any historical or quasi-historical meaning.

If we have found our apple-god, we must not leave the consideration of this part of the subject without venturing at least a suggestion as to the reason for finding the apple-god in the neighbourhood of Asklepios. It may have arisen from the simple fact that, to the ancients, mistletoe and ivy both had medical value. The mistletoe, in particular, was almost a panacea; and ivy retained its medical value nearly to our own times, as we have seen above from Gerard's *Herball*. This is not in the least affected by the fact that both plants are medically worthless! If one wants to see the value of mistletoe, let him visit the Ainu of Japan, and ask what they think of it. Here is a reference from Mr. Batchelor's book, *The Ainu and their Folk-Lore* (p. 222):—

"The Ainu, like many nations of Northern origin, hold the mistletoe in peculiar veneration. They look upon it as a medicine, *good in almost every disease*, and it is sometimes taken in food and at others separately as a decoction. . . . The mistletoe which grows upon the willow is supposed to have the greatest efficacy. This is because the willow is looked upon by them as being a specially sacred tree."

That is a very good specimen of how primitive medicine is

evolved. Perhaps Apollo owes his healing art to his connection with the mistletoe ! For it is not only in far distant Saghalién or Japan that the mistletoe is regarded as a panacea. Pliny (H.N. 16, 44, 95) reports that the Druids called it in their language *omnia sanantem*: which, according to Grimm is the Welsh *olhiach* or *all-heal*.¹ Thus East and West, which are supposed never to meet, are united in their medical judgment.

The way to test this statement of the medical value of the mistletoe is to consult the early medical writers, and the best way to approach them is through the early Herbals, of which we have already given a striking example in the use of ivy and of ground-ivy. It must be remembered that the medicine of which we speak is coloured on the one hand by astrological influences (each herb having its own planet), and on the other by the doctrine of sympathies.

Suppose, then, we turn to Culpepper's Herbal, and see what he says about mistletoe :—²

“(Mistletoe) *Government and Virtues*. This is under the dominion of the Sun, I do not question ; and can also take for granted that which grows upon oaks participates something of the nature of Jupiter, because an oak is one of his trees ; as also that which grows upon pear-trees and apple-trees participates something of his nature, because he rules the tree that it grows upon, having no root of its own. But why that should have most virtues that grows upon oaks I know not, unless because it is rarest and hardest to come by. . . . Clusius affirms that which grows upon pear-trees to be as prevalent, and gives order that it should not touch the ground after it is gathered ; and also saith that, being hanged about the neck, it remedies witchcraft.”

How redolent of antiquity this bit of folk-medicine is ! The mistletoe shows its solar virtue ; its connection with the sky-god through the oak in which the sky-god dwells ; and its transfer of its sanctity from the oak-tree to the apple, and it has, beside specific curative powers, the function of averting evil, in the comprehensive terms of witchcraft. Moreover, in a secondary sense, the sky-god

¹ The matter is discussed at length in Frazer, G.B. xi. 77 *sqq.*

² I quote from the edition of 1815 (p. 116), the first edition is, I believe, 1653. It follows Gerard and other Herbalists, but has many observations and bits of traditions of its own, some of them evidently of great antiquity.

and his power, resides in apple-tree and in pear-tree ; and Culpepper (or Clusius whom he quotes) might almost be a Druid in his care for the gathering of his medicine and his prohibition against its falling on the ground. It is just such a passage as the one we have quoted that brings out the parallelism between the mistletoe and the god Apollo, and helps us to see the latter as a projection from the former and from the tree on which it grows.

Those persons who tried to explain Apollo as the Averter were certainly right in fact, whatever they might have been in philology, for it is an exact description of the functions of the mistletoe, as well as the primitive belief of the early worshippers of the god in Grecian lands : and we see again that the plant is the real healer and the god its reflection.

It is very interesting to watch how medicine has evolved from the stage of the herbalist with his all-heal or panacea to that of the scientific man with his highly differentiated remedies. The progress of medicine has been phenomenally slow. In the eighteenth century it was still necessary in England to warn the domestic practitioner that the same herb would not cure all diseases or even the greater part of them. Here is an interesting passage from a medical herbalist, John Hill, M.D., a member of the Imperial Academy, who writes in the year 1770 on the *Virtues of British Herbs*, with an account of the diseases that they will cure.

P. viii : "This knowledge is not to be sought for in the old Herbals ; they contain but a small part of it : and what they hold is locked up in obscurity. They are excessive in their praises ; and in saying too much they say nothing. *All virtues are, in a manner, attributed to all Plants*, and 'tis the skill alone of a Physician that can separate in those that have any, which is the true. Turn to the Herbals of Gerard, Parkinson, or the more antient Turner, and you shall find in many instances, virtues of the most exalted kind related to Herbs, which, if you were to eat daily as sallads, would cause no alteration in the body." If we may judge from early Greek or modern Ainu medicine, the mistletoe should come under the historical judgment which Dr. Hill enunciates.

Now let us turn to the region of philology and see if we can find out the meaning of the name Apollo.

According to Gruppe, Apollon is Ionic, but the Greek dialects

show that there was originally an E in the place of O. Thus, we have, following Plato, the form Ἀπλοῦν in Thessaly ; and we find Ἀπειλων (which is clearly for Ἀπελίων) in Cyprus ; Ἀπέλλων is reported for Dreros and Knossos. The earlier form is commonly held to be involved in the name of the Macedonian Month Ἀπελλαῖος. The Oscan form is *Appellun* (Usener, *Götternamen*, 308), and the Etruscan is *Aplu*, *Aplun*, or *Apulu*.¹ We need not spend time over the Greek attempts to explain a word of which they had lost the meaning. No one would now propose a derivation from ἀπολύω or ἀπόλλυμι, or ἀπελαύνω. The only ancient derivation which finds any favour to-day is Macrobius' explanation :² "ut Apollinem apellentem intellegas, quem Athenienses ἀλεξίκακον appellant". This explanation of Apollo as the *Averter*, from a lost Greek stem corresponding to the Latin *pello* is, I believe, the one that finds most favour to-day.

But why should we not affirm a simpler solution, if we are to go outside the covers of the Greek lexicon ? The Greeks, and in part the Latins, had no primitive word for apple : *malum* and *pomus* are philologically afterthoughts. What hinders our saying that *Apellon* is simply *apple* ? We should, then, understand at a glance the title *Apollo Maleates*, and the curious duplication of *Apollo* and *Maleates* in the *Asklepios* cult in Athens.

The professional etymologists do not know anything about the origin of our word *apple*. Skeat, in his *Etym. Dict.*, gives us the following :—

- " M.E. *appel*, *appil*.
- A.S. *aepl*, *aeppel*.
- O. Fries. } *appel*.
- Du. }
- Icel. *epli*.
- Swed. *äple*, *äpple*.
- Dan. *aeble*.
- OHG. *aphol*, *aphul*.
- G. *äpfel*.
- Irish. *abhal*.

¹ See Corssen, *Sprache der Etrusker*, i. 820.
Macrobius, *Sat.* i. 17, 14 ff.

Gael. *ubhal*.

Welsh. *afal*.

Bret. *aval*.

cf. also

Russ. *jabloko*.

Lith. *obolys*, etc."

and then remarks, "origin unknown : some connect it with Abella in Campania : cf. Verg. *Aen.* vii. 740. This is not satisfactory." Thus Skeat : but perhaps without doing justice to the Vergilian reference ; when Vergil speaks of *maliferae moenia Abellae*, we need not derive apple from Abella, but it is quite conceivable that the city may be derived philologically from its fruit. We will return to this point presently.

My suggestion, then, is that the name Apollo (Apellon) came from the North, the region of the Hyperboreans to which tradition refers the god ; and that it is the exact equivalent of the apple-tree. We are dealing with a borrowed cult, and with a loan-word. If this can be maintained without violence to philological considerations, it will harmonise exactly with the parallel case of Dionysos, and with the investigations which have led us to the hypothesis of an apple-tree god. It will explain what has sometimes caused perplexity, the want of any parallel to Apollo in the Northern religions. He is really there both as sacred apple-tree and as mistletoe, but is not personified, unless he should turn out to be Balder.

It may, perhaps, be asked whether the interpretation suggested will not require one or two other re-interpretations. For example, the month Apellaeus in the Macedonian calendar is commonly interpreted as Apollo's month, on the analogy of Dios as the month of Zeus. There is, however, a possibility that it may mean apple-month, just as Lenaeon means vintage-month. I have not, however, as yet succeeded in finding an ancient calendar with an apple-month in it.¹ The actual position of the month Apellaeus in the Macedonian calendar is also not quite clear. It may be September or October, but it may be later. At Delphi it appears to be the first month of the year and has been equated with June.

¹ There is an apple-month in Byzantium, by the name *Μαλοφόριος* equated with the Attic-month Pyanepsion, i.e. September or October. See Bischoff, *De fastis Gr. antiq.*, 374.

Another question that may be asked relates to that part of Italy, on the Adriatic side, which goes by the name of Apulia. It is generally held that this is a name given to the country by Greek colonists, who named it after their god. The form is very near to the Etruscan spelling (Aplu, Apulun), but we should have expected something more like Apollonia if the god were meant. There is, moreover, a question whether it may not have been named apple-land, much in the same way as the Norse navigators gave the name of Vinland to the part of the American coast which they discovered, perhaps at a time when the wild grapes were ripe. There is another very interesting parallel that may be adduced in this connection. When King Arthur died, he was carried away to the islands of the blessed, to the island of Avalon or Avilion : the name is Celtic, very nearly the Breton form for apple.¹ And it was an apple-country to which Arthur was carried, a fact which Tennyson has versified for us :—

The island valley of Avilion,
Where falls not rain, or hail or any snow,
Nor ever wind blows loudly, but it lies
Deep-meadowed, happy, *fair with orchard-lawns.*

It is, then, quite possible that the name Apulia was given by Greek settlers, not from religious motives, but in harmony with their first observations of the products of the country. Here, however, as in the case of the month Apellaeus, we are at present in the region of unsupported conjecture.

We have inferred that Apollo is a loan-word in Greek derived from a Northern name for the apple.

Now let us return to the point which came up in regard to the suggested derivation of apple from *Abella* in Campania. Our contention is that the derivation is in the reverse order, and that *Abella* is an apple-town, just as, for example, Appledore in N. Devon. The difficulty in the former supposition is that all the sound-changes in the various words for *apple* from Lithuania to Ireland are perfectly regular ; so that we should have to assume that the form *Abal* was borrowed by the Celts in one of their early Italian invasions and transferred to the Northern nations, before the characteristic sound-changes had been produced. It seems much easier to suggest that

¹ See Friend, *Flowers and Flower-lore*, i. 199.

the motion has been in the opposite direction, and that the Celts brought the word into Italy, instead of discovering the fruit there, and naming it after the place where they found it. In which connection we note that Vergil, who has spoken of the "walls of apple-bearing Abella," goes on to speak of the un-Italian martial habits of the people of Abella, who follow the warriors of the North in their military customs :—

Et quos maliferae despectant moenia Abellae,
Teutonico ritu soliti torquere cateias.

Aen. vii. 740, 1.

The original settlers of Abella may conceivably have been Celts. O. Schrader puts the case as follows for the borrowing of the fruit by the Celts :—

"As the names of most of our fruit trees come from the Latin : cherry (*cerasus*), fig (*ficus*), pear (*pirus*), mulberry (*morus*), plum (*prunus*), etc.—I would rather assume that the names of the apple . . . are to be derived from Italy, from a town of fruitful Campania, celebrated for the cultivation of fruit-trees, *Abella*, modern *Avella Vecchia*. Here the cultivation of another fruit, the nut, was so important that *abellana* sc. *nux* = *nux*. In the same way the Irish *aball* . . . may have come from *malum abellannum* as the German *birschen* comes from *malum persicum*. . . .

"Attractive, however, as this derivation is, as regards the facts, I do not disguise from myself that phonetically the regularity with which Ir. *b* (*aball*), Dutch *p* (Eng. *apple*), H.G. *pf* (*apfel*), Lith. *b* (*óbulas*) correspond to each other, is disturbing in a set of loan-words. In Teutonic, especially, there seem to be no Latin loan-words which have been subjected to the First Sound-shifting. I assume, accordingly, that the Celts, as early as their inroad into Italy, took into their language a word corresponding to the Irish *aball*, which spread to the Teutons before the First Sound-shifting, and thence to the other Northern members of the Indo-Germanic family" (*Prehistoric Antiquities of the Aryan Peoples*, trans. by F. B. Jevons. Lond. 1890, p. 276).

Some years later Schrader went further with the inquiry, and admitted that "it was possible that, after all, *Abella* might be originally related to the North European names for the apple, and that the place might be named after the fruit and not the fruit

after the place"¹ (*Real-Lexikon der indogermanischen Altertums*. Strassburg, 1901, 43).

It would seem to be involved in the preceding argument that the fundamental characteristic of the Cult of Apollo is to be sought in the region of medicine ; to put it in the language of mythology, that he was Paian before he was Apollo. Assuming that Paian or Paion is the proper term to be applied to a god of healing, as to Zeus, Asklepios, Apollo, or Dionysos, we have to look for the origin of the Healer in the plant that heals. Zeus and Asklepios will be healers through the links that bind them to the oak and the magic mistletoe : Dionysos will become medical because he is ivy, and ivy has great prominence in primitive medicine, for reasons which we have explained. The case of Apollo considered as a healer who personifies a healing plant, may be a little more complex ; we have shown how he is connected with the mistletoe and the apple-tree ; and also with the laurel ; there are suspicions, however, that he may be also connected with the peony, or Paian-flower, of which folk-medicine has so much to say. Then there is the curious tradition that, in the country of the Hyperboreans, there was a sacred garden dedicated to Apollo, and a worship of the god the priesthood of which cult was in the hands of the family of Boreads. Was this garden merely an apple-orchard with mistletoe growing on the trees, or may it not be possible that the peony and other sacred plants with solar virtues may have been tended within its enclosures ?

Our knowledge of this garden comes from a fragment of Sophocles (probably from the tragedy of *Oreithyia*), in which the poet speaks of the capture of the maiden Oreithyia by the god of the North Wind, who carries her away to the farthest bourne of earth and heaven, *to the ancient garden of Apollo*. Strabo, who is discussing the geographical distribution of the Goths and Germans, turns aside to speak contemptuously of those who mythologize about the Land at the Back of the North Wind, and the deeds that are done there, such as the capture of Oreithyia by Boreas. The lines of Sophocles

¹ Precisely the same conclusion is reached, but with a more positive statement, by Hoops in *Waldbäume und Kulturpflanzen in germanischen Alterthum* (Strassburg, 1905, p. 477 ff.). Feist, on the other hand, thinks the question must be left undecided (*Kultur, Ausbreitung und Herkunft der Indogermanen*. Berlin, 1913, p. 190).

which he quotes are, however, of the first value to us. They show that Apollo was a Hyperborean god ; and that his sanctuary was in a garden. This was the kind of god that came in with one of the great migrations from the North. He brought his vegetable counterparts with him ; certainly the sacred apple came South, as we have shown from the worship of Delphi, and perhaps some other sacred plants. In this far Northern land, in some Island of the Blest, the deity was under the priestly care of the Boread family ;¹ perhaps in the first instance the cult was presided over by priestesses, Snow-maidens, of whom the White maidens of Delos may be taken as the representatives. Their male counterparts are the Sons of Boreas. If we have rightly divined the meaning of the White maidens of the North, Hyperoche and Laodike, who were the primitive Delian saints, we must allow that the heroes Hyperochos and Laodikos, whose shrines are in the sacred enclosure at Delphi, are a pair of Boreads, who, further North and in earlier days, would have been the priests of the sanctuary. The actual passage of Strabo, with the fragment of Sophocles, to which we have been referring is as follows :

Strabo, vii. p. 295. Nauck, *Fragg. Trag. Gr.* ed. 2, p. 333 : οὐδὲ γὰρ εἴ τινα Σοφοκλῆς τραγωδεῖ περὶ τῆς Ὀρειθυίας, λέγων ὡς ἀναρπαγεῖσα ὑπὸ Βορέου κομισθεῖη

ὑπὲρ τε πόντον πάντ' ἐπ' ἔσχατα χθονός
νυκτός τε πηγὰς οὐρανοῦ τ' ἀναπτυχάς,
Φοίβου παλαιὸν κῆπον,

οὐδὲν ἂν εἴη πρὸς τὸ νῦν, ἀλλὰ ἐατέον.

For κῆπον in the third line some editors propose to emend σηκόν, because, as Miss Harrison says, they did not understand it ! Certainly the garden must stand, and it is the sacred garden of old-time, in the land of the Hyperboreans, to which ancient garden a modern garden at Delphi must have corresponded.

We may confirm our previous observation that the "garden of Apollo" was a real garden and probably a medical garden in the following way :—

We learn from Aristides Rhetor that the goddess Hygieia, who is commonly looked upon as a feminine counterpart of Asklepios, but

¹ Diodore, 2, 47, μυθολογοῦσι δ' ἐν αὐτῇ [τῇ νήσῳ] τὴν Αἰητὼν γεγοῖναι· διὸ καὶ τὸν Ἀπόλλω μάλιστα τῶν ἄλλων θεῶν παρ' αὐτοῖς τιμᾶται κτέ.

who is in reality an independent young lady who lives next door to him and manages her own affairs, had such a medical garden as we have been speaking of. *To these gardens the sons of Asklepios were taken to be reared after their birth.* Nothing could be clearer, they were medical gardens. The first doctors must have been herbalists. This striking instance confirms us in our previous statements about the garden of Apollo.¹ We see also the importance of folk-medicine in theology. The history of one overlaps the history of the other.

There are also traces of sacred gardens belonging to Artemis, and to Hecate (who is in some points of view almost the feminine counterpart of Apollo and a double of Artemis). For the former we may refer to the garlands which Hippolytus gathers for the goddess from a garden into which none but the initiate may enter (Eur. *Hipp.* 73 *sqq.*): for the latter (a real witch's garden full of magic plants), we have the description and botanical summary in the Orphic *Argonautika*, 918 *sqq.*

In the Corbridge dish, to which we were alluding just now, the foreground is occupied by "a meadow in which plants grow". According to Percy Gardner, this meadow with its associated plants and animals is conventional. The objection to this is that the fount of Castaly is not conventional ornament; the animals represented are not conventional; the stag and the dog belong to the huntress Artemis, the griffin belongs to Apollo. If, then, the animals are cult figures, what of the plants? One of them appears to be a figure of a pair of mistletoe leaves, with the berries at the junction of the leaves;² the other is, perhaps, the peony. I should, therefore, suggest that the meadow in question is the medical garden of Apollo.

In conclusion of this brief study, it may be pointed out that we have emphasised strongly the Hyperborean origin of Apollo and his cult. There have been, from time to time, attempts to find the home of the god in more Southern regions, and with the aid of Semitic philology. The most seductive of such theories was one for which, I believe, Professor Hommel was responsible, that Apollo was a

¹ For the reference, see Aristides, vii. 1, ed. Dindorf, p. 73: *ομγενέ-
νους δὲ αὐτοὺς τρέφει ὁ πατὴρ ἐν Ἰγυίᾳ κήποις.*

² We should have expected a slip of bay-tree, but the bay-tree leaves do not come off from the stalk in pairs, as the mistletoe leaves do.

Greek equivalent of Jabal or Jubal in the Book of Genesis : and the linguistic parallel between the names was certainly reinforced by the existence of Jubal's lyre, and by the occurrence of a sister in the tradition of the triad in Genesis. That such transfers are possible appears to be made out from the case of Palaimon, who is a Corinthian modification of Baal-yam, the Lord of the Sea. We are, however, satisfied as to the Northern origin of Apollo, just as we are satisfied, until very convincing considerations to the contrary are produced, of the Thracian origin of Dionysos. The argument of the previous pages proceeds from the known overlapping and similarity of the cults of the two deities in question. Neither can be detached from the Sky-father, nor from the oak and its surrogates. Each appears to be connected with the production of fire by means of fire-sticks ; in some respects this is the greatest of all human discoveries, and its history deserves a newer and more complete treatment. The connection of Apollo and Dionysos with the parasitic growths of the Sky-tree appears to be made out : and the parallelism between an Ivy-Dionysos and a Mistletoe-Apollo has been exhibited, with support from inscriptions. A new field has been opened out in the connection between early medicine and early religion, and it has been suggested that Apollo's reputation as a Healer, and Averter, may have a simple vegetable origin. A similar medical divinisation occurs in the case of the goddess Panakeia, the daughter of Asklepios ; her name is a simple translation of a vegetable " all-heal ".

Nothing further has been brought out as to the meaning of the associated Cult of Apollo's twin sister Artemis, beyond the suggestions which have already been made on the side of Twin Cult in my book *Boanerges*. There is evidently much more research needed into the origin and functions of the Great Huntress. Our next essay will, therefore, deal with the origin of the Cult of Artemis ; we shall approach it from the side of the related Cult of Apollo, and bring forward, incidentally, some further and perhaps final proofs of the correctness of our identification of Apollo with the Apple-tree.

THE INFLUENCE OF ANCIENT EGYPTIAN CIVILIZATION IN THE EAST AND IN AMERICA.¹

BY G. ELLIOT SMITH, M.A., M.D., F.R.S., PROFESSOR OF ANATOMY IN THE VICTORIA UNIVERSITY OF MANCHESTER.

IN the lectures (2) which in former years I have delivered at the John Rylands Library, I discussed the problems of the gradual diffusion of Egypt's influence to the neighbouring parts of Africa, Asia, and the Eastern Mediterranean Islands and Coasts, which began at a very early historical period. On the present occasion I am calling attention to a mass of evidence which seems to prove that, towards the close of the period of the New Empire, or perhaps even a little later, a great many of the most distinctive practices of Egyptian civilization suddenly appeared in more distant parts of the coast-lines of Africa, Europe, and Asia, and also in course of time in Oceania and America; and to suggest that the Phœnicians must have been the chief agents in initiating the wholesale distribution of this culture abroad.

The Mediterranean has been the scene of so many conflicts between rival cultures that it is a problem of enormous complexity and difficulty to decipher the story of Egyptian influence in its much-scored palimpsest. For the purposes of my exposition it is easier to study its easterly spread, where among less cultured peoples it blazed its track and left a record less disturbed by subsequent developments than in the West. Mr. W. J. Perry has shown that once the easterly cultural migration has been studied the more complicated events in the West can be deciphered also.

The thesis I propose to submit for consideration, then, is (*a*) that the essential elements of the ancient civilizations of India, Further Asia, the Malay Archipelago, Oceania, and America were brought in succession to each of these places by mariners, whose oriental migrations

¹ An elaboration of the lecture delivered in the John Rylands Library, on 10th March, 1915. The numbers in brackets refer to the notes at the end.

(on an extensive scale) began as trading intercourse between the Eastern Mediterranean and India some time after 800 B.C. (and continued for many centuries [see (3) and (4)]); (*b*) that the highly complex and artificial culture which they spread abroad was derived largely from Egypt (not earlier than the XXI. Dynasty), but also included many important accretions and modifications from the Phœnician world around the Eastern Mediterranean, from East Africa (and the Soudan), Arabia, and Babylonia; (*c*) that, in addition to providing the haven which stimulated the development of the pre-Aryan civilization of India, the cultural stream to Burma, Indonesia, the eastern littoral of Asia and Oceania was in turn modified by Indian influences; and (*d*) that finally the stream, with many additions from Indonesia, Melanesia, and Polynesia, as well as from China and Japan, continued for many centuries to play upon the Pacific littoral of America, where it was responsible for planting the germs of the remarkable Pre-Columbian civilization. The reality of these migrations and this spread of culture is substantiated (and dated) by the remarkable collection of extraordinary practices and fantastic beliefs which these ancient mariners distributed along a well-defined route from the Eastern Mediterranean to America. They were responsible for stimulating the inhabitants of the coasts along a great part of their extensive itinerary (*a*) to adopt the practice of mummification, characterized by a variety of methods, but in every place with remarkable identities of technique and associated ritual, including the use of incense and libations, a funerary bier and boat, and certain peculiar views regarding the treatment of the head, the practice of remodelling the features and the use of statues, the possibility of bringing the dead to life, and the wanderings of the dead and its adventures in the underworld; (*b*) to build a great variety of megalithic monuments, conforming to certain well-defined types which present essentially identical features throughout a considerable extent, or even the whole, of the long itinerary, and in association with these monuments identical traditions, beliefs, and customs; (*c*) to make idols in connexion with which were associated ideas concerning the possibility of human beings or animals living in stones, and of the petrification of men and women, the story of the deluge, of the divine origin of kings, who are generally the children of the sun or of the sky, and of the origin of the chosen people from incestuous unions; (*d*) to worship the sun and adopt in reference to this

deity a complex and arbitrary symbolism representing an incongruous grouping of a serpent in conjunction with the sun's disc equipped with a hawk's wings (Fig. 1), often associated also with serpent-worship or in other cases the belief in a relationship with or descent from serpents ; (*e*) to adopt the practices of circumcision, tattooing, massage, piercing and distending the ear-lobules, artificial deformation of the skull, and perhaps trephining, dental mutilations, and perforating the lips and nose ; (*f*) to practise weaving linen, and in some cases to make use of Tyrian purple, pearls, precious stones, and metals, and conch-shell trumpets, as well as the curious beliefs and superstitions attached to the latter ; (*g*) to adopt certain definite metallurgical methods, as well as mining ; (*h*) to use methods of intensive agriculture, associated with the use of terraced irrigation, the artificial terraces being retained with stone walls ; (*i*) to adopt certain phallic ideas and practices ; (*j*) to make use of the swastika symbol, and to adopt the idea that stone implements are thunder-teeth or thunderbolts and the beliefs associated with this conception ; (*k*) to use the boomerang ; (*l*) to hold certain beliefs regarding "the heavenly twins" ; (*m*) to practise couvade ; (*n*) to adopt the same games ; and (*o*) to display a special aptitude for, and skill and daring in, maritime adventures, as well as to adopt a number of curiously arbitrary features of boat-building.

Many of the items in this list I owe to Mr. W. J. Perry, to whose co-operation and independent researches the conclusiveness of the case I am putting before you is due. But above all the credit is due to him of having so clearly elucidated the motives for the migrations and explained why the new learning took root in some places and not in others.

That this remarkable cargo of fantastic customs and beliefs was really spread abroad, and most of them at one and the same time, is shown by the fact that in places as far apart as the Mediterranean and Peru, as well as in many intermediate localities, these cultural ingredients were linked together in an arbitrary and highly artificial manner, to form a structure which it is utterly impossible to conceive as having been built up independently in different places.

The fact that some of the practices which were thus spread abroad were not invented in Egypt and Phoenicia until the eighth century B.C. makes this the earliest possible date for the commencement of the great wandering.

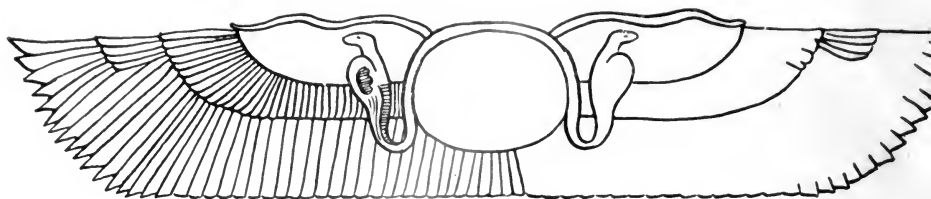


FIG. 1.



FIG. 2.



FIG. 3.



FIG. 4.

FIG. 1.—The winged disc from the lintel of the door of an Egyptian temple of the New Empire Period (see note 23).

Note the serpents' tails along the upper margin and the first stage of conventionalizing the body.

FIG. 2.—The Assyrian winged disc. The figure in the winged circle is the god Ahuramazda. This illustrates the widespread custom of replacing the disc by the dominant deity.

FIG. 3.—A portion of the winged disc found on the lintel of the door of a temple at Ococingo in Chiapas, from a drawing by Waldeck, which is supposed by Bancroft (from whose book I have borrowed it) to be restored in part from Waldeck's imagination (Bancroft, "The Native Races of the Pacific States," 1875, Vol. IV, p. 351). Whether this is so or not, sufficient of the real design was reproduced by Stephens and Calderwood ("Incidents of Travel in Central America, Chiapas, and Yucatan," London, 1854, p. 384) to show that it is a winged disc, clearly modelled on the well-known Egyptian design, Fig. 1, but reversed (upside down), as in a Syrian relief figured by Spamer (see Nuttall, *op. cit.*, p. 428). Spinden, however, states that it is not the disc, but the "Serpent-Bird". The serpents of the Egyptian design have become transformed in the Mexican example into a conventionalized geometrical pattern.

FIG. 4.—The "Serpent-Bird" or "Feathered Snake" god Kukulkan, from Tikal (after Maudslay and Joyce). A later and more highly "Americanized" representation of the winged disc and serpents. The god's face now replaces the disc, as in some of the Asiatic derivatives of the Egyptian design. The conventionalization of the serpent's "body" into a simple cross (the first stage of this process is found on the Egyptian monuments) is seen here as in the Ococingo design (Fig. 3). A striking confirmation of this interpretation is supplied by Maudslay, who has shown that the pattern below the cross (which I have identified as the snake's body) is really a very highly conventionalized serpent's head reversed. The original design for this head was a dragon presenting close analogies with those of both China and Babylonia. The artist has confused the head with the tail of the serpent and blended them into one design. Further modifications and transformations of the winged disc design are seen in America, as, for example, the stone relief at Chichen Itza, showing Kukulkan-Quetzacoatl (see Joyce, "Mexican Archæology," 1914, Fig. 87, p. 367).

In some of the earliest Egyptian graves, which cannot be much less than sixty centuries old, pottery has been found decorated with paintings representing boats of considerable size and pretensions. The making of crude types of boats was perhaps one of the first, if not actually the earliest, manifestations of human inventiveness: for primitive men in the very childhood of the species were able to use rough craft made of logs, reeds, or inflated skins, to ferry themselves across sheets of water which otherwise would have proved insuperable hindrances to their wanderings. But the Egyptian boats of 4000 B.C. probably represented a considerable advance in the art of naval construction; and before the Predynastic period had come to a close the invention of metal tools gave a great impetus to the carpenter's craft, and thus opened the way for the construction of more ambitious ships.

Whether or not the Predynastic boatmen ventured beyond the Nile into the open sea is not known for certain, although the balance of probability inclines strongly to the conclusion that they did so.

But there is positive evidence to prove that as early as 2800 B.C. maritime intercourse was definitely established along the coasts of the Eastern Mediterranean, bringing into contact the various peoples, at any rate those of Egypt and Syria, scattered along the littoral. Egyptian seamen were also trafficking along the shores of the Red Sea; and there are reasons ([5], p. 143) for believing that in Protodynastic times such intercourse may have extended around the coast of Arabia, as far as the Sumerian settlement at the head of the Persian Gulf, thus bringing into contact the homes of the world's most ancient civilizations.

More daring seamen were venturing out into the open sea, and extending their voyages at least as far as Crete: for the geographical circumstances at the time in question make it certain that Neolithic culture could not have reached that island in any other way than by maritime intercourse.

The Early Minoan Civilization, as well as the later modifications of Cretan burial customs, such as the making of rock-cut tombs and the use of stone for building, were certainly inspired in large measure by ideas brought from Egypt.

Long before the beginning of the second millennium B.C. the germs of the Egyptian megalithic culture had taken deep root, not





FIG. 6.—BAS-RELIEF OF SETI I PRESENTING THE FIGURE OF TRUTH TO OSIRIS, FROM THE TEMPLE AT ABYDOS.

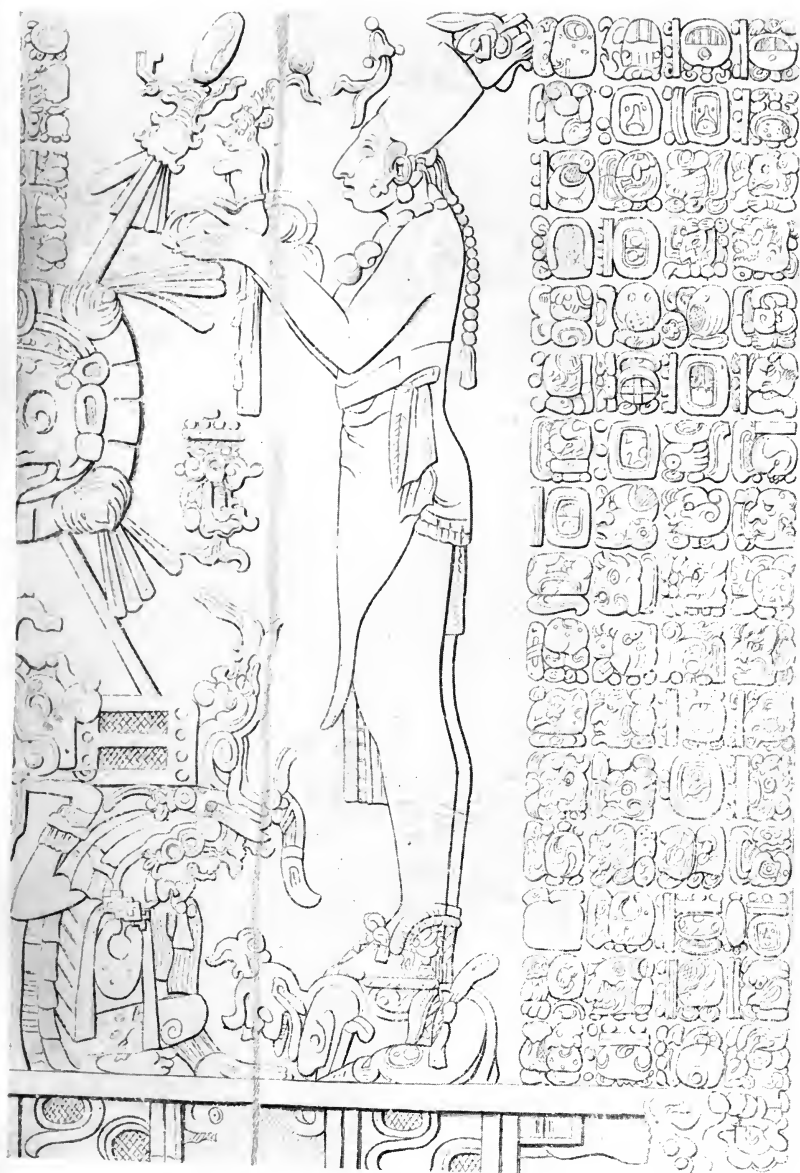


FIG. 7.—A SIMILAR RELIEF FROM THE SANCTUARY SHOWN IN FIG. 5.

only in Crete itself, but also throughout the Ægean and the coasts of Asia Minor and Palestine.

In course of time, as the art of ship-building advanced and the mariners' skill and experience increased, no doubt more extensive and better-equipped enterprises were undertaken. [For a concise summary of the evidence see [3], pp. 120 *et seq.*] Instances of this are provided by the famous expedition to the land of Punt in Queen Hatshepsut's reign (6) and the exploits of the Minoan seamen of Crete.

Such commercial intercourse cannot fail to have produced a slow diffusion of culture from one people to another, even if it was primarily of the nature of a mere exchange of commodities. But as the various civilizations gradually assumed their characteristic forms a certain conventionalism and a national pride grew up, which protected each of these more cultured communities from being so readily influenced by contact with aliens as it was in the days of its uncultured simplicity. Each tended to become more and more conscious of its national peculiarities, and immune against alien influences that threatened to break down the rigid walls of its proud conservatism.

It was not until the Minoan state had fallen and Egypt's dominion had begun to crumble that a people free from such prejudices began to adopt (7) all that it wanted from these hide-bound civilizations. To its own exceptional aptitude for and experience in maritime exploits it added all the knowledge acquired by the Egyptians, Minoans, and the peoples of Levant. It thus took upon itself to become the great intermediary between the nations of antiquity; and in the course of its trafficking with them, it did not scruple to adopt their arts and crafts, their burial customs, and even their gods. In this way was inaugurated the first era of really great sea-voyages in the world's history. For the trafficking with these great proud empires proved so profitable that the enterprising intermediaries who assumed the control of it, not only of bartering their merchandise one with the other, but also of supplying their wants from elsewhere, soon began to exploit the whole world for the things which the wealthy citizens of the imperial states desired [P].

There can be no doubt that it was the Phœnicians, lured forth into the unknown oceans in search of gold, who first broke through the bounds of the Ancient East (8) and whose ships embarked upon these earliest maritime adventures on the grand scale. Their

achievements and their motives present some analogies to those of the great European seamen of the fifteenth and sixteenth centuries who raided the East Indies and the Spanish Main for loot. But the exploits of the Phœnicians must be regarded as even greater events, not only by reason of the earlier period in which they were accomplished, but also from their vast influence upon the history of civilization in outlying parts of the world, as well as for inaugurating new methods of commerce and extending the use of its indispensable instrument, gold currency (Perry, *vide infra*).

Their doings are concisely set forth in the twenty-seventh chapter of the Book of Ezekiel, where Tyre is addressed in these words : "Who is there like Tyre, like her that is brought to silence in the midst of the sea ? When thy wares went forth out of the seas, thou filledst many peoples : thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise."

Many circumstances were responsible for extending these wider ramifications of maritime trade, so graphically described in the rest of the same chapter of Ezekiel. As I have already explained, it was not merely the desire to acquire wealth, but also the appreciation of the possibilities of doing so that prompted the Phœnicians' exploits. Not being hampered by any undue respect for customs and conventions, they readily acquired and assimilated to themselves all the practical knowledge of the civilized world, whether it came from Egypt, Mesopotamia, Asia Minor, or the Ægean. They were sprung from a pre-eminently maritime stock and probably had gained experience in seamanship in the Persian Gulf : and when they settled on the Syrian Coast they were also able to add to their knowledge of such things all that the Egyptians and the population of the Levant and Ægean had acquired for themselves after centuries of maritime adventure. But one of the great factors in explanation of the naval supremacy of the Phœnicians was their acquaintance with the facts of astronomy. The other peoples of the Ancient East had acquired a considerable knowledge of the stars, the usefulness of which, however, was probably restricted by religious considerations. Whether this be so or not, there can be no doubt that the Phœnicians were not restrained by any such ideas from putting to its utmost practical application the valuable guide to navigation in the open sea which this astronomical learning supplied.

They were only able to embark upon their great maritime enterprises in virtue of the use they made of the pole-star for steering. This theme has been discussed in great detail by Mrs. Zelia Nuttall (9) ; and although I am unable to accept a great part of her argument from astronomy, the evidence in substantiation of the use made of the pole-star for navigation, not only in the Mediterranean, but also by seamen navigating along the coasts of Asia and America, cannot be questioned.

Within recent years there has been a remarkable reaction against the attitude of a former generation, which perhaps unduly exaggerated certain phases of the achievements of the Phœnicians.

But the modern pose of minimizing their influence surely errs too much in the other direction, and is in more flagrant conflict with the facts of history and archæology than the former doctrine, which its sponsors criticize so emphatically. Due credit can be accorded to the Egyptians, Minoans, and other ancient mariners, without in any way detracting from the record of the Phœnicians, whose exploits could hardly have attained such great and widespread notoriety among the ancients without very real and substantial grounds for their reputation. The recent memoirs of Siret (10), Dahse (11), Nuttall (9), and the writer (M) have adduced abundant evidence in justification of the greatness of their exploits. Professor Sayce says : " They were the intermediaries of the ancient civilizations " ; and that by 600 B.C. they had " penetrated to the north-west coast of India and probably to the island of Britain ". " Phœnician art was essentially catholic . . . it assimilated the art of Babylonia, Egypt, and Assyria, superadding something of its own. . . . The cities of the Phœnicians were the first trading communities the world has seen. Their colonies were originally mere marts and their voyages of discovery were taken in the interests of trade. The tin of Britain, the silver of Spain, the birds of the Canaries, the frankincense of Arabia, the pearls and ivory of India all flowed into their harbours " (quoted by Mrs. Nuttall (9), *op. cit.*, p. 520).

These were the distinctive features of the Phœnicians' activities, of which Mr. Hogarth (8, pp. 154-159) gives a concise and graphic summary. But, as Mr. Perry has pointed out (12), they were led forth above all in search for gold. As he suggests, the Phœnicians seem to have been one of the first peoples to have assigned to gold the kind of

importance and value that civilized people have ever since attached to it. It was no longer merely material for making jewellery : "it became a currency, which made the foundation of civilization not only possible but inevitable, once such a currency came into being" (Perry).

The remarks addressed to Tyre in the Book of Ezekiel (xxvii. 9 *et seq.*) give expression to these ideas : "All the ships of the sea with their mariners were in thee to occupy thy merchandise. . . . Tarshish was thy merchant by reason of the multitude of all kinds of riches ; with silver, iron, tin, and lead, they traded for thy wares. . . . Syria was thy merchant by reason of the multitude of thy handiworks : they traded for thy wares with emeralds, purple, and brodered work, and fine linen, and coral [probably pearls], and rubies ; they traded for thy merchandise wheat of Minnith, and Pannag, and honey, and oil, and balm. . . . The traffickers of Sheba and Raamah, they were thy traffickers : they traded for thy wares with chief of all spices, and with all precious stones, and gold. . . . The ships of Tarshish were thy caravans for thy merchandise ; and thou was replenished, and made very glorious in the heart of the seas. Thy rowers have brought thee into great waters : the east wind has broken thee in the heart of the seas."

The Phœnicians in fact controlled the commerce of most of the civilized world of that time ; and they did so mainly because of their superior skill and daring in seamanship, their newly realized appreciation of the value of gold, and their desire for precious stones and pearls, for which they began to ransack every country near and far. So thoroughly did they, and their pupils and imitators, accomplish their mission that only one pearl-field in the whole world (the West Australian site at Broome) escaped their exploitation (Perry, [12]).

Many of their great maritime adventures have been recorded by the ancient classical writers. The reality of others, for example, to India, which have not been specifically described, are none the less certain : not only was there most intimate intercourse between the Red Sea and India at the very time when the Phœnicians were displaying great activity in the Indian Ocean (M, p. 77 ; P, p. 210 and elsewhere), but the methods and the motives, no less than the cargoes, of these energetic and skilful mariners, whose exploits are celebrated in the *Mahābhārata*, and whose achievements are indelibly impressed upon Indian culture, proclaim them unmistakably to be Phœnicians.

(For a mass of detailed information on these matters see the notes in P.)

In the course of this trading there was not only an interchange of the articles of commerce provided by the Mediterranean countries and India, as well as by all the intermediate ports of call, but also there is the most positive evidence, in the multitude of western practices which suddenly made their appearance in India, at the very time when this free trafficking became definitely established, in demonstration of the fact that the civilizations of the West were exerting a very potent cultural influence upon the Dravidian population of India. Many of the customs which made their first appearance in India at that epoch, such as mummification, the making of rock-cut temples, and stone tombs (and many others of the long list of practices enumerated earlier in the present discourse) were definitely Egyptian in origin.

One of the most significant and striking of the effects of this maritime intercourse with Egypt was the influence exerted by the latter in the matter of ship-building (see M, p. 77 ; and especially P, p. 52 *et seq.*, among many other references in the same work).

The fact that such distinctively Egyptian practices were spread abroad at the same time as, and in close association with, many others equally definitely Mediterranean in origin (such as the use of Tyrian purple and of the conch-shell trumpet in temple services [21]), is further corroboration of the fact that the Phoenicians, who are known to have adopted the same mixture of customs, were the distributors of so remarkable a cultural cargo.

This identification is further confirmed by the fact that additions were made to this curious repertoire from precisely those regions where the Phoenicians are known vigorously to have carried on their trafficking, such as many places in the Mediterranean, on the Red Sea littoral, Ethiopia, and Southern Arabia.

In this way alone can be explained how there came to be associated with the megalithic culture such practices as the Sudanese Negro custom of piercing and distending the ear-lobules, the Armenian (or Central Asiatic) procedure for artificial deformation of the head, the method of terraced cultivation, which was probably a Southern Arabian modification of Egyptian cultivation and irrigation on a level surface ; certain beliefs regarding the "heavenly twins" ; and perhaps such institutions as "men's houses" and secret societies, and the building of pile-dwell-

ings, and customs such as trephining, dental mutilations, and perforating the lips and nose, which were collected by the wanderers from a variety of scattered peoples in the Ancient East.

Mrs. Nuttall (9) has made a vast collection of other evidence relating mainly to astronomy, calendars, the methods of subdividing time, and questions of political and social organization, upon the basis of which she independently arrived at essentially the same conclusions as I have formulated, not only as regards the reality and the time of the great migration of culture, but also as to the identification of the Phoenicians as the people mainly responsible for its diffusion abroad. She failed to realize, however, that this easterly diffusion of knowledge and customs was merely incidental to commercial intercourse and a result of the trafficking.

In addition to all these considerations I should like once more to emphasize the fact that it was the study of the physical characteristics of the people scattered along the great megalithic track—and more especially those of Polynesia and the Eastern Mediterranean—that first led me to investigate these problems of the migrations of culture and its bearers to the Far East (13). For one cannot fail to be struck with the many features of resemblance between the ancient seamen who were mainly responsible for the earliest great maritime exploits in the Mediterranean and Erythrean seas and the Pacific Ocean respectively.

The remarkable evidence (12) brought forward at the recent meeting of the British Association by Mr. W. J. Perry seems to me finally to decide the question of the identity of the wanderers who distributed early Mediterranean culture in the East.

His investigations also explain the motives for the journeyings and the reasons why the western culture took root in some places and not in others.

Throughout the world the localized areas where the distinctive features of this characteristic civilization occur—and especially such elements as megalithic structures, terraced irrigation, sun-worship, and practices of mummification—are precisely those places where ancient mine-workings, and especially gold-mines, or pearl-fisheries, are also found, and where presumably Phoenician settlements were established to exploit these sources of wealth. “But not only is a general agreement found between the distributions of megalithic influence and

ancient mine-workings, but the technique of mining, smelting, and refining operations is identical in all places where the earliest remains have been found. . . . The form of the furnaces used ; the introduction of the blast over the mouth of the furnace ; the process of refining whereby the metal is first roughly smelted in an open furnace and afterwards refined in crucibles ; as well as the forms of the crucibles and the substances of which they were made, are the same in all places where traces of ancient smelting operations have been discovered. . . . The conclusion to which all these facts point is that the search for certain forms of material wealth led the carriers of the megalithic culture to those places where the things they desired were to be found (Perry [12]).

The distribution of pearl-shell explains how their course was directed along certain routes : the situations of ancient mines provide the reason for the settlement of the wanderers and the adoption of the whole of the megalithic culture-complex in definite localities.

From the consideration of all of these factors it is clear that the great easterly migration of megalithic culture was the outcome of the traffic carried on between the Eastern Mediterranean and India during the three or four centuries from about 800 B.C. onward, and that the Phœnicians were mainly responsible for these enterprises. The littoral populations of Egypt, Ethiopia, Arabia, the Persian Gulf, and India itself no doubt took a considerable part in this intercourse, for they all provided hardy mariners inured by long experience to such pursuits ; but for the reasons already suggested (their wider knowledge of the science and practice of seamanship) the Phœnicians seem to have directed and controlled these expeditions, even if they exploited the shores of the Mediterranean, Red Sea, Arabia, and farther East for skilled sailors to man their ships. That such recruits played a definite part in the Phœnician expeditions is shown by the transmission to the East of customs and practices found in localized areas of the coasts of the Mediterranean and Black Seas, and especially of Ethiopia, Arabia, and the Persian Gulf. It is probable that expert pearl-fishers were recruited on the shores of the Red Sea and gold-miners in Nubia and the Black Sea littoral.

The easterly migration of culture rolled like a great flood along the Asiatic littoral between the end of the eighth and the beginning of the fifth century B.C. ; and there can be no doubt that the leaven of

western culture was distributed to India, China, Japan, Indonesia, and possibly even further, mainly by that great wave. But for long ages before that time, no doubt a slow diffusion of culture had been taking place along the same coast-lines; and ever since the first great stream brought the flood of western learning to the East a similar influence has been working along the same route, carrying to and from new elements of cultural exchange between the East and West.

The "Periplus of the Erythrean Sea" (3) reveals to us how closely the old routes were being followed and the same kind of traffic was going on in the first century of the Christian era; the exploits of other mariners, Egyptian, Greek, Arabic, Indian, and Chinese (4), show how continuously such intercourse was maintained right up to the time when Western European adventurers first intruded into the Indian Ocean. The spread of Brahmanism, Buddhism, and Islam are further illustrations of the way in which such migrations of new cults followed the old routes (compare [20]).

In the light of such knowledge it would be altogether unjustifiable to assume that the geographical distribution of similar customs and beliefs along this great highway of ancient commerce was due exclusively to the great wave of megalithic culture before the sixth century B.C. There is evidence of the most definite kind that many of the elements of western culture—such, for example, as Ptolemaic and Christian methods of embalming—were spread abroad at later times (M).

Nevertheless there is amply sufficient information to justify the conclusion that many of the fundamental conceptions of Indian, Chinese, Japanese, and American civilization were planted in their respective countries by the great cultural wave which set out from the African coast not long before the sixth century B.C.

One of the objections raised even by the most competent ethnologists against the adoption of this view is the assumption involved in such a hypothesis that one and the same wave carried to the East a jumble of practices ranging in dates from that of Predynastic Egypt to the seventh century B.C.—that at, or about, the same time the inspiration to build megalithic monuments fashioned on the models of the Pyramid Age and others imitating New Empire temples reached India.

But the difficulties created by this line of argument are largely

illusory, especially when it is recalled that the sailors manning the Phœnician ships were recruited from so many localities. It is known that even within a few miles of the Egyptian frontiers—Nubia, for instance—many customs and practices which disappeared in Egypt itself in the times of the New, Middle, or Old Empires, or even in Predynastic times, persist until the present day. The earliest Egyptian method of circumcision (which Dr. Rivers calls "incision") disappeared in Egypt probably in the Pyramid Age, but it is still practised in East Africa; and no doubt it was the sailors recruited from that coast who were responsible for transmitting this practice to the East. When the first British settlement was made in America it introduced not only the civilization of the Elizabethan era, but also practices and customs that had been in vogue in England for many centuries; and no doubt every emigrant carried with him the traditions and beliefs that may have survived from very remote times in his own village. So the Phœnician expeditions spread abroad not only the Egyptian civilization of the seventh century B.C., but also the customs, beliefs, and practices of every sailor and passenger who travelled in their ships, whether he came from Syria, or the Ægean, from Egypt or Ethiopia, Arabia or the Persian Gulf. The fact that many extremely old Egyptian practices, which had been given up for centuries in Egypt itself, had survived elsewhere in the Mediterranean area and in Ethiopia explains how a mixture of Egyptian customs, distinctive of a great variety of different ages in Egypt itself, may have been distributed abroad at one and the same time by such mixed crews.

In her great monograph Mrs. Nuttall refers to "the great intellectual movement that swept at one time, like a wave, over the ancient centres of civilization"; and she quotes Huxley's essay on "Evolution and Ethics" with reference to the growth of Ionian philosophy during "the eighth, seventh, and sixth centuries before our era" as "one of the many results of the stirring of the moral and intellectual life of the Aryan-Semitic population of Western Asia"; but Huxley was careful to add that "the Ionian intellectual movement is only one of the several sporadic indications of some powerful mental ferment over the whole of the area comprised between the Ægean and Northern Hindustan" (Nuttall [9], *op. cit.*, p. 526). She cites other evidence that points to the seventh century B.C. as about the time of

the extension of Mediterranean influence to India [and Indian influence to the west] through the intermediation of the Phœnicians.

It was not, however, merely to India that this diffusion extended, but also to China and Mexico. In the light of my own investigations I am inclined to re-echo the words of Mrs. Nuttall: "As far as I can judge, the great antiquity attributed, by Chinese historians, to the establishment of the governmental and cyclical schemes, still in use, appears extremely doubtful. Referring the question to Sinologists, I venture to ask whether it does not seem probable that the present Chinese scheme dates from the lifetime of Lao-tze, in the sixth century B.C., a period marked by the growth of Ionian philosophy, one feature of which was the invention of numerical schemes applied to 'divine politics' and ideal forms of government" (*op. cit.*, pp. 533 and 534).

To this I should like to add the query, whether there is any real evidence that the art of writing was known in China before that time? The researches of Dr. Alan Gardiner (14) make it abundantly clear that the art of writing was invented in Egypt; and further suggest that the idea must have spread from Egypt at an early date to Western Asia and the Mediterranean, where many diversely specialized kinds of script developed. Discussing the cultural connexion between India and the Persian Gulf "at the beginning of the seventh (and perhaps at the end of the eighth) century B.C.," my colleague Professor Rhys Davids adduces evidence in demonstration of the fact that the written scripts of India, Ceylon, and Burma were derived from that of "the pre-Semitic race now called Akkadians" ("Buddhist India," p. 116).

Dr. Schoff, however, in his remarkable commentary on the "Periplus of the Erythrean Sea," claims a Phœnician origin for the Dravidian alphabet (P., p. 229).

If then the knowledge of the art of writing reached India with the great wave of megalithic culture, it might be profitable to inquire whether the development of Chinese writing was really as ancient as most Sinologists assume it to be, or, on the other hand, may not its growth also have been stimulated by the same "great intellectual ferment" which is recognized as having brought about the new development in India? There is, of course, the possibility that the knowledge of writing may have reached China overland even before it is known to have reached India (20).

Professor Rhys Davids also calls attention (*op. cit.*, pp. 238 and 239) to "the great and essential similarity" between the "details of the lower phases of religion in India in the sixth century B.C., with the beliefs held, not only at the same time in the other centres of civilization—in China, Persia, and Egypt, in Italy and Greece—but also among the savages of then and now"; with reference to "a further and more striking resemblance" he quotes Sir Henry Maine's observation that "Nothing is more remarkable than the extreme fewness of progressive societies—the difference between them and the stationary races is one of the greatest secrets inquiry has yet to penetrate" ("Ancient Law," p. 22).

But is it not patent that what we who have been brought up in the atmosphere of modern civilization call "progress," is the striving after an artificial state of affairs, like all the arts and crafts of civilization itself, created by a special set of circumstances in one spot, the Ancient East? There is no inborn impulse to impel other people to become "progressive societies" in our acceptance of that term: in the past history of the world these other communities only began to "progress" when they had been inoculated with the germs of this artificial civilization by contact with the peoples of the Eastern Mediterranean area.

My colleague does not view the problem in this light. For him it is the most "stupendous marvel in the whole history of mankind" that the four great civilizations which grew up in the river basins of the Nile and the Euphrates, the Ganges and the Yellow River—through real and progressive civilizations, whose ideas and customs were no doubt constantly changing and growing—maintained merely "a certain dead level, if not a complete absence of what we should call philosophic thought," and "did not build up any large and general views, either of ethics, or of philosophy, or of religion"; but then "suddenly, and almost simultaneously, and almost certainly independently, there is evidence, about the sixth century B.C., in each of these widely separated centres of civilization, of a leap forward in speculative thought, of a new birth in ethics, of a religion of conscience threatening to take the place of the old religion of custom and magic".

But Professor Rhys Davids' opinion that this profound transformation occurred "almost certainly independently" is hard to reconcile with the fact, which he clearly explained earlier in the same book,

that for more than a century before the time of this "stupendous marvel" India had been in touch with the older civilizations of the West (pp. 70 and 113 *et seq.*). All of the difficulties of this, the most "suggestive problem awaiting the solution of the historian of human thought" (p. 239), disappear once the extent of this cultural contact with the West is fully realized.

The evidence to which I have called attention here, and elsewhere (M), makes it appear unlikely that these momentous events in the history of civilization were independent one of the other; to me it seems to prove definitely and most conclusively that they were parts of one connected movement. The "powerful ferment" of which Huxley speaks was due to the action upon the uncultured population of India (and in turn also those of China, Japan, and America) of the new knowledge brought from the Eastern Mediterranean by the Phœnician mariners, or the passengers who travelled with them in their trading expeditions.

To quote Mrs. Nuttall again: "Just as the older Andean art closely resembles that of the early Mediterranean, an observation made by Professor F. W. Putnam (1899), so the fundamental principles, numerical scheme, and plan of the state founded by the foreign Incas in Peru, resembled those formulated by Plato in his description of an ideal state" ([9], pp. 545-6). As one of the results of their intimate intercourse with Egypt the Phœnicians had adopted many of the Egyptian customs and beliefs, as well as becoming proficient in its arts and crafts. Perhaps also they recruited some of their seamen from the Egyptians who had been accustomed for long ages to maritime pursuits. In this way it may have come to pass that, when the Phœnicians embarked on their great over-sea expeditions, they became the distributors of Egyptian practices. They did not, of course, spread abroad Egyptian culture in its purest form: for as middlemen they selected for adoption, consciously as well as unconsciously, certain of its constituent elements and left others. Moreover, they had customs of their own and practices which they had borrowed from the whole Eastern Mediterranean world as well as from Mesopotamia.

The first stage of the oriental extension of their trafficking (15) was concerned with the Red Sea and immediately beyond the Straits of the Bab-el-Mandeb. [In his scholarly commentary on "The Peri-

plus of the Erythrean Sea," Dr. Schoff gives, in a series of explanatory notes, a most illuminating summary of the literature relating to all these early trading expeditions. The reader who questions my remarks on these matters should consult his lucid digest of an immense mass of historical documents.] In the course of their trading in these regions the travellers freely adopted the practices of the inhabitants of the Ethiopian coast and southern Arabia—customs which in many cases had been derived originally from Egypt and had slowly percolated up the Nile, and eventually, with many modifications and additions, reached the region of the Somali coast. Whether this adoption of Ethiopian customs was the result merely of intercourse with the natives in the Sabaean and East African ports, or was to be attributed to the actual recruiting of seamen for the oriental expeditions from these regions, there is no evidence to permit us to say : but judging from the analogies of what is known to have happened elsewhere, it is practically certain that the latter suggestion alone affords an adequate explanation of the potent influence exerted by these Ethiopian practices in the Far East. For such a complete transference of customs and beliefs from one country to another can occur only when the people who practise them migrate from their homeland and settle in the new country. It is, of course, well recognized that from the eighth century onward, if not before then, there has been some intercourse between East Africa and India, and the whole of the intervening littoral of Southern Asia (see Schoff's commentaries on the *Periplus*).

For reasons that I have explained elsewhere (5) it is probable that, even as early as the time of the First Egyptian Dynasty maritime intercourse was already taking place along the whole Arabian coast, and even linking up in cultural contact the nascent civilizations developing in the Nile Valley and near the head of the Persian Gulf. No doubt the following twenty-five centuries witnessed a gradual development and oriental extension of this littoral intercommunication : but from the eighth century onward the current flowed more strongly and in immeasurably greater volume. The western coast of India was subjected to the full force of a cultural stream in which the influences of Egypt and the Eastern Mediterranean world, Ethiopia, Arabia, and Babylonia were blended by the Phoenicians, who no doubt were mainly responsible for controlling and directing the current for their own pecuniary benefit (see especially 12 ; and M, p. 77 *et seq.*).

This easterly stream, as I have already explained above, was responsible for originating in India and Ceylon, at about the same time, temples of New Empire Egyptian type, dolmens which represent the Old Empire type, rounded tumuli which might be regarded as Mycenaean, and seven-stepped stone Pyramids as Chaldean, modifications of Egyptian Pyramids; and if the monuments farther east are taken into consideration, the blended influences of Egypt, Babylonia, and India become even more definitely manifested. In studying the oriental spread of Egyptian ideas and practices it must constantly be borne in mind that it was the rare exception rather than the rule for the influence of such things to be exerted directly, as for example when Cyrus definitely adopted Egyptian funerary customs and methods of tomb-construction (M, p. 67). His successors even employed Egyptian craftsmen to carry out the work. In most cases an alien people, the Phoenicians, were responsible for transmitting these customs to India and the Further East, and not only did they modify them themselves, but in addition they, or the crews of their ships, carried to the East the influence of Egyptian practices which had been adopted by various other alien peoples and had suffered more or less transformation. In this way alone is it possible to explain how large a part was played in this easterly migration of culture by the customs of Ethiopia. For many centuries the effects of Egyptian civilization had been slowly percolating up the Nile amongst a variety of people, and ultimately, with many additions and modifications, made themselves apparent among the littoral population of East Africa. Such Ethiopian transformations of Egyptian ideas and customs form a very obtrusive element in the cultural wave which flowed to India, Indonesia, and Oceania (M).

It is instructive to compare the outstanding features of tomb and temple-construction in Egypt with those of the Asiatic and American civilization. In Egypt it is possible to study the gradual evolution of the temple and to realize in some measure the circumstances and ideas which prompted the development and the accentuation of certain features at the expense of others (2).

For example, the conception of the door of a tomb or temple as symbolizing the means of communication between the living and the dead was apparent even in Protodynastic times, and gradually became so insistent that by the time of the New Empire the Egyptian temple has been converted into a series of monstrously overgrown gateways or



FIG. 5.—THE SANCTUARY OF A TEMPLE OF THE SUN IN PALENQUE, AFTER STEPHENS AND CALDERWOOD.

pylons, which dwarfed all the other features into insignificance. The same feature revealed itself in the Dravidian temples of Southern India ; and the obtrusive gateways of Further Asiatic temples, no less than the symbolic wooden structures found in China and Japan (Torii), are certainly manifestations of the same conception.

Among less cultured people, such as the Fijians, who were unable to reproduce this feature of the Egyptian and Indian temples, the general plan, without the great pylons or gopurams, was imitated (16). The Fijians have a tradition that the people who built these great stone enclosures came across the sea from the West (M, p. 29).

Other features of the Egyptian temples of the New Empire period, which were widely adopted in other lands, were the placing of colossal statues alongside the doorway, as in the Ramesseum at Thebes, the construction of a causeway leading up to the temple, flanked with stones, carved or uncarved, such as the avenue of sphinxes at Karnak, and the excavation of elaborate rock-cut temples such as that at Abu-Simbel. In the temples of India, Cambodia, China, and America such features repeatedly occur ([17], p. 153).

A whole volume might be written on the evidence supplied by Oriental and American Pyramids of the precise way in which the influences of Egypt, Babylonia, and the Ægean were blended in these monuments.

In the Far East and America the Chaldean custom obtained of erecting the temple upon the summit of a truncated Pyramid. In Palenque and Chiapas, as well as elsewhere in the Isthmus region of America, many temples are found thus perched upon the tops of Pyramids. In design they are essentially Egyptian, not only as regards their plan, but also in the details of their decoration, from the winged disc upon the lintel (Figs. 3 and 5), to the reliefs within the sanctuary (23). For in the Palenque temples are depicted scenes (such as the one shown in Fig. 7) strictly comparable to those found in the New Empire Theban temples (compare, for example, Fig. 7 with the relief from temple of Seti I at Abydos, Fig. 6).

I need not enter into the discussion of mummification and the very precise evidence it affords of the easterly spread of Egyptian influence, for I have devoted a special memoir (M) to the consideration of its significance. I should like to make it plain, however, that it was the data afforded by the technique of the earliest method of embalming

that is known to have been adopted in the Far East which led me to assign the age of the commencement of its migration to a time probably not earlier than the eighth century B.C. ; and that this conclusion was reached long before I was aware of all the other evidence of most varied nature (mentioned in the writings of Vincent Smith [17], Rhys-Davids, Crooke, Nuttall, Oldham, and many others) which points to the same general conclusion. As several different methods of embalming, Late New Empire, Graeco-Roman, and Coptic, are known to have reached India it is quite clear that at least three distinct cultural waves proceeded to the East : but the first, which planted the germs of the new culture on the practically virgin soil of the untutored East, exerted an infinitely profounder influence than all that came after.

In fact most of the obtrusive elements of the megalithic culture, with its strange jumble of associated practices, beliefs, and traditions, certainly travelled in the first great wave, somewhere about the time of, perhaps a little earlier or later than, the seventh century B.C.

Although in this lecture I am primarily concerned with the demonstration of the influence exerted, directly or indirectly, by Egyptian culture in the East, it is important to obtain confirmation from other evidence of the date which the former led me to assign to the great migration. I have already referred to the facts cited by Mrs. Nuttall in proof of her contention that Ionian ideas spread East and ultimately reached America. Since her great monograph was written she has given an even more precise and convincing proof of the influence of the Phœnician world on America by describing how the use of Tyrian purple extended as far as Mexico in Pre-Columbian times (18). The associated use of conch-shell trumpets and pearls is peculiarly instructive : the geographical distribution of the former enables one to chart the route taken by this spread of culture, while the latter (the pearl-fisheries) supply one of the motives which attracted the wanderers and led them on until eventually they reached the New World.

Professor Bosanquet has adduced evidence suggesting that *Purpura* was first used by the Minoans : in Crete also the conch-shell trumpet was employed in the temple services. No doubt the Phœnicians acquired these customs from the Mycenaean peoples.

In his monograph (19) on "The Sacred Chank of India" (1914) Mr. James Hornell has filled in an important gap in the chain of dis-

tribution given by Mrs. Nuttall. He has not only confirmed her opinion as to the close association of the conch-shell trumpet and pearls, but also has shown what an important role these shells have played in India from Dravidian times onward. His evidence is doubly welcome, not only because it links up the use of the Chank with so many elements of the megalithic culture and of the temple ritual in India, but also because it affords additional confirmation of the date which I have assigned for the introduction of the former into India (see M, especially pp. 117 *et seq.*).

In India these new elements of culture took deep root and developed into the luxurious growth of so-called Dravidian civilization, which played a great part in shaping the customs and practices of the later Brahmanical and Buddhist cults. From India a series of migrations carried the megalithic customs and beliefs, and their distinctively Indian developments, farther east to Burma, Indonesia, China, and Japan ; and, with many additions from these countries, streams of wanderers for many centuries carried them out into the islands of the Pacific and eventually to the shores of America, where there grew up a highly organized but exotic civilization compounded of the elements of the Old World's ancient culture, the most outstanding and distinctive ingredients of which came originally from Ancient Egypt.

I do not possess the special knowledge to estimate the reliability of M. Terrien de Lacouperie's remarkable views on the origin of Chinese civilization (20), some of which seem to be highly speculative. But there is a sufficient mass of precise information, based upon the writings of creditable authorities, to discount in large measure the wholesale condemnation of his opinions in recent years. Whatever justification, or lack of it, there may be for his statements as to the early overland connection between Mesopotamia and China, his views concerning the later maritime intercourse between the Red Sea, Persian Gulf, India and Indo-China, and China are in remarkable accordance with the opinions which, in the absence of any previous acquaintance with his writings, I have set forth here, not only as regards the nature of the migration and the sources of the elements of culture, but also the date of its arrival in the far east and the motives which induced traders to go there.

There can be no reasonable doubt that Asiatic civilization reached

America partly by way of Polynesia, as well as directly from Japan, and also by the Aleutian route.

The immensely formidable task of spanning the broad Pacific to reach the coasts of America presents no difficulty to the student of early migrations. "The islands of the Pacific were practically all inhabited long before Tasman and Cook made their appearance in Pacific waters. Intrepid navigators had sailed their canoes north and south, east and west, until their language and their customs had been carried into every corner of the ocean. These Polynesian sailors had extended their voyages from Hawaii in the North to the fringe of the ice-fields in the Far South, and from the coast of South America on the East to the Philippine Islands on the West. No voyage seems to have been too extended for them, no peril too great for them to brave."

Mr. Elsdon Best, from whose writings (21) I have taken the above quotation, answers the common objection that the frailness of the early canoes was incompatible with such journeys. "As a matter of fact the sea-going canoe of the ancient Maori was by no means frail: it was a much stronger vessel than the eighteen-foot boat in which Bligh and his companions navigated 3600 miles of the Pacific after the mutiny of the 'Bounty'."

Thirty generations ago Toi, when leaving Raratonga to seek the islands of New Zealand, said, "I will range the wide seas until I reach the land-head at Aotearoa, the moisture-laden land discovered by Kupe, or be engulfed for ever in the depths of Hine-moana".

It was in this spirit that the broad Pacific was bridged and the civilization of the Old World carried to America.

When one considers the enormous extent of the journey, and the multitude and variety of the vicissitudes encountered upon the way, it is a most remarkable circumstance that practically the whole of the complex structure of the megalithic culture should have reached the shores of America. Hardly any of the items in the large series of customs and beliefs enumerated at the commencement of this lecture failed to get to America in pre-Columbian times. The practice of mummification, with modifications due to Polynesian and other oriental influences; the characteristically Egyptian elements of its associated ritual, such as the use of incense and libations; and beliefs concerning the soul's wanderings in the underworld, where it under-

goes the same vicissitudes as it was supposed to encounter in Pharaonic times [New Empire]—all were found in Mexico and elsewhere in America, with a multitude of corroborative detail to indicate the influence exerted by Ethiopia, Babylonia, India, Indonesia, China, Japan, and Oceania, during the progress of their oriental migration. The general conception, no less than the details of their construction and the associated beliefs, make it equally certain that the megalithic monuments of America were inspired by those of the ancient East ; and while the influences which are most obtrusively displayed in them are clearly Egyptian and Babylonian, the effects of the accretions from the Ægean, India, Cambodia, and Eastern Asia are equally unmistakable. The use of idols and stone seats (22), beliefs in the possibility of men or animals dwelling in stones, and the complementary supposition that men and animals may become petrified, the story of the deluge, of the divine origin of kings, who are regarded as the children of the sun or the sky, and the incestuous origin of the chosen people—the whole of this complexly interwoven series of characteristically Egypto-Babylonian practices and beliefs reappeared in America in pre-Columbian times, as also did the worship of the sun and the beliefs regarding serpents, including a great part of the remarkably complex and wholly artificial symbolism associated with this sun and serpent-worship. Circumcision, tattooing, piercing and distending the earlobules, artificial deformation of the head, trephining, weaving linen, the use of Tyrian purple, conch-shell trumpets, a special appreciation of pearls, precious stones, and metals, certain definite methods of mining and extraction of metals, terraced irrigation, the use of the swastika-symbol, beliefs regarding thunder-bolts and thunder-teeth, certain phallic practices, the boomerang, the beliefs regarding the “heavenly twins,” the practice of couvade, the custom of building special “men’s houses” and the institution of secret societies, the art of writing, certain astronomical ideas, and entirely arbitrary notions concerning a calendrical system, the subdivisions of time, and the constitution of the state—all of these and many other features of pre-Columbian civilization are each and all distinctive tokens of influence of the culture of the Old World upon that of the New. Not the least striking demonstration of this borrowing from the old world is afforded by games (M, p. 12, *footnote*).

When in addition it is considered that most, if not all, of this

variegated assortment of customs and beliefs are linked one to the other in a definite and artificial system, which agrees with that which is known to have grown up somewhere in the neighbourhood of the Eastern Mediterranean, there can no longer be any reasonable doubt as to the derivation of the early American civilization from the latter source.

All the stories of culture-heroes which the natives tell corroborate the inference which I have drawn from ethnological data.

When to this positive demonstration is added the evidence of the exact relationship of the localities where this exotic Old World culture took root in America to the occurrence of pearl-shell and precious metals, the proof is clinched by these unmistakable tokens that the same Phœnician methods which led to the diffusion of this culture-complex in the Old World also were responsible for planting it in the New (Perry [12]) some centuries after the Phœnicians themselves had ceased to be.

In these remarks I have been dealing primarily with the influence of Ancient Egyptian civilization ; but in concentrating attention upon this one source of American culture it must not be supposed that I am attempting to minimize the extent of the contributions from Asia. From India America took over the major part of her remarkable pantheon, including practically the whole of the beliefs associated with the worship of Indra (24).

NOTES.

(1) In the strict sense, the statement set forth here is not a report of the lecture delivered at the Rylands Library, although it deals with essentially the same body of facts and expounds the same inferences. The lecture was an ocular demonstration of the facts to which I am endeavouring to give literary expression here. By means of a large series of photographic projections of tombs, temples, and other objects scattered broadcast in Egypt, Asia, and America, together with maps to illustrate the geographical distribution of particular features, the attempt was made to appeal directly to the common sense of the audience in support of the proposition that the fundamental constituents of all civilizations spread from one centre. In setting forth the argument here I have in mind a different audience and am making use of a good deal of evidence to which no reference was made in my lecture. Much of it, in fact, has come to my knowledge since the lecture was delivered.

In collecting the material for the purposes of my discourse at the Rylands Library I found that it was impossible to tell the whole story in one hour. The evidence derived from the study of tombs and temples in the different countries was therefore communicated to the Manchester Egyptian and Oriental Society, and has been published in the form of an abstract ("Oriental Tombs and Temples") in that Society's "Journal". The vast collection of data relating to the practice of mummification, and the customs and ideas associated with it, was presented to the Manchester Literary and Philosophical Society and published in their "Memoirs". It has since been issued in book form by the Manchester University Press under the title, "The Migrations of Early Culture". As I shall have occasion in the present discourse repeatedly to make use of the statements of fact, and especially the bibliographical references contained in that memoir, it will save trouble if I adopt the letter "M" as a form of brief reference to it.

In the Rylands lecture I made use of the general results set forth in the other two discourses and, with the addition of new evidence, dealt with the broader aspects of the problem.

(2) The former lectures have not been published as such, but most of the materials employed will be found in my book "The Ancient Egyptians," 1911; my contributions to the British Association Reports for 1911-15 (see "Man," 1911, p. 176; 1912, p. 173; 1913, p. 193), and the article on "The Evolution of the Rock-cut Tomb and Dolmen," published in the Essays and Studies presented to William Ridgeway, Cambridge, 1913, p. 493. The general statement with which the present discourse begins is the abstract of the address which I delivered at the recent meeting of the British Association in opening the discussion on

"the Influence of Ancient Egyptian Civilization on the World's Culture".

(3) "The Periplus of the Erythrean Sea: Travel and Trade in the Indian Ocean by a Merchant of the First Century": Translated from the Greek and annotated by Wilfred H. Schoff, Longmans, Green & Co., 1912.

This scholarly work is so packed with historical facts and critical digests of a vast mass of literature relating to early maritime expeditions and other matters intimately related to the subject of my lecture that I shall have to refer to it repeatedly. It will save constant repetition of the title if I adopt the letter "P" as a concise form of reference to it.

(4) Chau-lu-kua: His work on the Chinese and Arab Trade in the twelfth and thirteenth centuries, entitled *Chu-fan-chi*, Translated from the Chinese and annotated by Friedrich Hirth and W. W. Rockhill, 1911.

(5) "The Ancient Egyptians," *op. cit. supra*, p. 143.

(6) As the study of the geographical distribution of mummification originally formed the foundation of my argument it is important to note in this connexion that these earliest maritime expeditions were largely inspired by the desire to obtain the aromatic materials and wood for the purposes of embalming, preparing incense, and making coffins.

(7) The readiness of the Phoenicians to accept the beliefs and practices of all these ancient civilizations was no doubt due, in part, to the fact that at different times Phoenicia formed part of the dominions of each of the ancient empires in turn, so that its inhabitants naturally came into possession of a composite culture and grew accustomed to a free trade in the arts of civilization as well as in merchandise.

(8) In this discourse I have used the phrase "Ancient East" in the sense defined by Mr. Hogarth in his book with that title.

(9) Zelia Nuttall, "The Fundamental Principles of Old and New World Civilizations: a comparative research based on a study of the Ancient Mexican Religious, Sociological, and Calendrical Systems," "Archæological and Ethnological Papers of the Peabody Museum, Harvard University," Vol. II, March, 1901.

A large part of Mrs. Nuttall's great treatise is devoted to the consideration of this astronomical knowledge and its influence of its acquisition upon the history of civilization, and especially the phase of it with which I am concerned here. The initial part of her argument credits primitive mankind with powers of observation and scientific inference which I cannot believe: but even if her speculations concerning the origin of the swastika be put aside as incredible, it cannot be denied that she has brought forward a sufficiently imposing collection of unquestionable data to demonstrate the important part played by a knowledge of the stars as an aid to navigation by the Phoenicians, and also by all the peoples whom both she and I suppose to have derived their knowledge of seamanship from them.

(10) Siret, "Les Cassitérides et l'Empire Colonial des Phéniciens," "L'Anthropologie," 1908, p. 129; 1909, pp. 129 and 283; and 1910, p. 281.

(11) Dahse, "Ein Zweites Goldland Salomos," "Zeitsch. f. Ethn.," 1911, p. 1.

(12) W. J. Perry's contribution to the discussion on "The Influence of Ancient Egyptian Civilization on the World's Culture," at the Manchester meeting of the British Association, 1915, since published in the Proceedings of the Manchester Literary and Philosophical Society under the title "The Geographical Distribution of Megalithic Monuments and Ancient Mines".

Although I am wholly responsible for the form of this (Rylands) address, a great deal of the information made use of was collected by Mr. Perry, and most of the rest emerged in the course of repeated conversations with him.

(13) See "The Ancient Egyptians," p. 61; also my article on "The Influence of Racial Admixture in Egypt," the "Eugenics Review," Oct., 1915.

(14) Alan H. Gardiner, "The Nature and Development of the Ancient Egyptian Hieroglyphic Writing," "Journal of Egyptian Archaeology," Volume II, Part II, April, 1915; also "Fresh Light upon the Origin of the Semitic Alphabet," a communication made at the British Association meeting at Manchester, September, 1915. In the latter Dr. Gardiner gave an account of a newly discovered method of writing from Sinai which is certainly earlier than 1500 B.C.: it is a proto-Semitic script inspired by the Egyptian method of writing and it makes it no longer possible to doubt that Phœnician, Greek, and Sabæan letters, no less than Minoan, were borrowed from, or modelled upon, the Egyptian hieroglyphic system of writing.

(15) The views which I am setting forth here are, as a matter of fact, substantiated by linking together the evidence collected in a large series of scattered areas by leading scholars. It is a commonplace of scientific inquiry that the man who devotes himself with the greatest concentration of mind to the investigation of some isolated or localized subject of research may be blind to the precise relation of his work to wider problems. He may become so obsessed by the difficulties which he encounters as to fail to realize the progress of the whole campaign. During the last few months it must have been the experience of all of us stay-at-home people to find that, without possessing any expert military knowledge, the scraps of news which come to us from all sides have made us more fully acquainted with the progress of the war than many of the soldiers who are actually participating in the fighting in some one spot. So the untrained on-looker in the ethnologists' great battle may see most of the fight and see it more clearly than many of those whose attention is riveted on their own special difficulties.

(16) Lorimer Fison, "The Nanga, or Sacred Stone Enclosure, of Wainimala, Fiji," "The Journal of the Anthropological Institute," Vol. XIV, 1885, p. 14.

(17) "The Imperial Gazetteer of India, the Indian Empire," Vol. II, Historical, New Edition, 1903.

(18) Zelia Nuttall, "A Curious Survival in Mexico of the Purpura Shell-fish for Dyeing," Putnam Anniversary Volume, 1909.

(19) James Hornell, "The Sacred Chank of India," Madras, Government Press, 1914.

(20) Terrien de Lacouperie, "Western Origin of the Early Chinese Civilization," 1894, Asher & Co., London.

(21) Report of a lecture delivered by Mr. Elsdon Best to the Wellington Philosophical Society in New Zealand, July, 1915.

(22) The peculiar custom of providing stone seats in tombs or for councils of special solemnity (in association with burial places) which probably developed out of certain Egyptian conceptions ([M], p. 43), is seen in its most typical form in a tomb of the First Late Minoan period excavated at Isopata by Sir Arthur Evans in 1910, as well as in Etruscan sites. Mr. Perry has shown that this custom also occurs in precisely those places (beyond the limits of the Ancient East) where the megalithic culture is seen in its fully developed form—for example, in India only in those localities where megalithic monuments occur, as also in the selected spots in Indonesia and Oceania. But the practice attained its greatest development in Ecuador, where enormous numbers of such seats, many of them curiously suggestive of Old World design, have been found (see Saville's "Antiquities of Manati, Ecuador," Preliminary Report, 1907, pp. 23 *et seq.*, and Final Report, 1910, pp. 88 *et seq.*).

The use of conch-shell trumpets in certain temple services, which also is to be referred to Minoan times in Crete, has been recorded in India, Oceania, and America; and in itself is a very clear demonstration of the transference of a peculiar custom from the Mediterranean to America.

(23) The winged disc with a pair of serpents (Fig. 1) is the commonest and most distinctive symbol of the Ancient Egyptian religion, and is constantly found carved upon the lintels of the great doors of the temples. It appeared in a great variety of forms in Egypt and was widely adopted and distributed abroad, especially by the Phœnicians (see Count d'Alviella, "The Migration of Symbols," 1894, p. 204 *et seq.*). It is found in Palestine ("The Sun of righteousness with healing in his wings," Malachi IV. 2), Asia Minor, Assyria, Babylonia, and Persia, as well as in Carthage, Cyprus, Sardinia, and elsewhere in the Mediterranean. In modified forms it occurs in India and the Far East, and ultimately it reappears in America in a practically complete form (Figs. 3 and 4) and in precisely homologous situations, upon the lintels of doors in sun-temples (Fig. 5). But the curious feature of these American winged discs is that they are invariably reversed; and the body of the serpent, which even in the Egyptian models is often conventionalized into a lattice-like pattern, is now replaced by a geometrical design (Fig. 3). This only becomes intelligible when it is compared with the (reversed) Egyptian original. In most instances (as, for example, Fig. 4) the design is still further modified in a characteristically American manner: but if one disregards the ornate embellishments, the distinctive features of the severer Egyptian-like pattern of Fig. 3 leave no doubt as to the homologies. The face of the god takes the place of the sun's disc, as so often happens in the Old World varieties (compare Fig. 2, and especially William Hayes Ward's monograph, "The Seal Cylinders of West Asia," Carnegie Institute, Washington, 1910, pp. 211-252 and 395-6; and the series of treatises on the History of Art by Perrot and Chipiez). Spinden ["A Study of Maya Art," Cambridge (Mass.), 1913, p. 196] states that

the "Serpent Bird" and not the disc is represented at Ococingo (Fig. 3): but this is by no means fatal, as he imagines, to the views set forth here. That this "Serpent Bird" or "Feathered Snake" occurs in temples of the Sun completes the proof of the identity with its Egyptian prototype.

In fact all the associations of these winged discs in Mexico and Central America—the Egyptian-like temples, perched upon the tops of Pyramids; the sanctuaries (Fig. 5) embellished with designs (Fig. 7) essentially identical with those found in analogous Egyptian temples (Fig. 6); and the nature of the gods worshipped, and their various attributes—are eloquent of the source of their inspiration in the Old World. These temples with their embellishments in fact afford a remarkable demonstration of the blended influences of Egypt, Babylonia, India and China, with those of America.

Incidentally they supply the most striking corroboration of the views set forth by Dr. Rivers ("'Conventionalism' in Primitive Art," Report Brit. Association, 1912, p. 599) that the transformation of a naturalistic into a geometrical design is not usually due to simplification, but to a blending of different cultural influences. The American development of the winged disc, for example, is essentially geometrical, but enormously more complicated and richly embellished than the original.

(24) "Pre-Columbian Representations of the Elephant in America," "Nature," December 16, 1915.

CLASSIFIED LIST OF RECENT ACCESSIONS TO THE JOHN RYLANDS LIBRARY.

The classification of the items in this list is in accordance with the main divisions of the "Dewey Decimal System," and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subject, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of the system employed is that it is easily capable of comprehension by persons previously unacquainted with it. Its distinctive feature is the employment of the ten digits, in their ordinary significance, to the exclusion of all other symbols—hence the name, decimal system.

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which follows :—

ORDER OF CLASSIFICATION.

000 General Works.

- 010 BIBLIOGRAPHY.
- 020 LIBRARY ECONOMY.
- 030 GENERAL CYCLOPEDIAS.
- 040 GENERAL COLLECTIONS.
- 050 GENERAL PERIODICALS.
- 060 GENERAL SOCIETIES.
- 070 NEWSPAPERS.
- 080 SPECIAL LIBRARIES. POLYGRAPHY.
- 090 BOOK RARITIES.

100 Philosophy.

- 110 METAPHYSICS.
- 120 SPECIAL METAPHYSICAL TOPICS.
- 130 MIND AND BODY.
- 140 PHILOSOPHICAL SYSTEMS.
- 150 MENTAL FACULTIES. PSYCHOLOGY.
- 160 LOGIC.
- 170 ETHICS.
- 180 ANCIENT PHILOSOPHERS.
- 190 MODERN PHILOSOPHERS.

200 Religion.

- 210 NATURAL THEOLOGY.
- 220 BIBLE.
- 230 DOCTRINAL THEOL. DOGMATICS.
- 240 DEVOTIONAL AND PRACTICAL.
- 250 HOMILETIC. PASTORAL. PAROCHIAL.
- 260 CHURCH. INSTITUTIONS. WORK.
- 270 RELIGIOUS HISTORY.
- 280 CHRISTIAN CHURCHES AND SECTS.
- 290 NON-CHRISTIAN RELIGIONS.

300 Sociology.

- 310 STATISTICS.
- 320 POLITICAL SCIENCE.
- 330 POLITICAL ECONOMY.
- 340 LAW.
- 350 ADMINISTRATION.
- 360 ASSOCIATIONS AND INSTITUTIONS.
- 370 EDUCATION.
- 380 COMMERCE AND COMMUNICATION.
- 390 CUSTOMS. COSTUMES. FOLK-LORE.

400 Philology.

- 410 COMPARATIVE.
- 420 ENGLISH.
- 430 GERMAN.
- 440 FRENCH.
- 450 ITALIAN.
- 460 SPANISH.
- 470 LATIN.
- 480 GREEK.
- 490 MINOR LANGUAGES.

500 Natural Science.

- 510 MATHEMATICS.
- 520 ASTRONOMY.
- 530 PHYSICS.
- 540 CHEMISTRY.
- 550 GEOLOGY.
- 560 PALEONTOLOGY.
- 570 BIOLOGY.
- 580 BOTANY.
- 590 ZOOLOGY.

600 Useful Arts.

- 610 MEDICINE.
- 620 ENGINEERING.
- 630 AGRICULTURE.
- 640 DOMESTIC ECONOMY.
- 650 COMMUNICATION AND COMMERCE.
- 660 CHEMICAL TECHNOLOGY.
- 670 MANUFACTURES.
- 680 MECHANIC TRADES.
- 690 BUILDING.

700 Fine Arts.

- 710 LANDSCAPE GARDENING.
- 720 ARCHITECTURE.
- 730 SCULPTURE.
- 740 DRAWING, DESIGN, DECORATION.
- 750 PAINTING.
- 760 ENGRAVING.
- 770 PHOTOGRAPHY.
- 780 MUSIC.
- 790 AMUSEMENTS.

800 Literature.

- 810 AMERICAN.
- 820 ENGLISH.
- 830 GERMAN.
- 840 FRENCH.
- 850 ITALIAN.
- 860 SPANISH.
- 870 LATIN.
- 880 GREEK.
- 890 MINOR LANGUAGES.

900 History.

- 910 GEOGRAPHY AND DESCRIPTION.
- 920 BIOGRAPHY.
- 930 ANCIENT HISTORY.
- 940 EUROPE.
- 950 ASIA.
- 960 AFRICA.
- 970 NORTH AMERICA.
- 980 SOUTH AMERICA.
- 990 OCEANICA AND POLAR REGIONS.

Modern.

o1o BIBLIOGRAPHY : GENERAL.

BIBLIOGRAPHICAL SOCIETY. Illustrated monographs. *London*, 1913.
4to. *In progress*. R 34665

16. MacKerrow (R. B.) Printers' and publishers' devices in England and Scotland, 1485-1640.—1913.

CENTRALBLATT FÜR BIBLIOTHEKSWESSEN. Beihefte zum Zentralblatt für Bibliothekswesen. *Leipzig*, 1913. 8vo. *In progress*. R 5588

43. Mainz.—Jakobskloster. W. Treffer und die Bibliothek des Jakobsklosters zu Mainz : ein Beitrag zur Literatur- und Bibliotheksgeschichte des ausgehenden Mittelalters von F. Schillmann.—1913.

GUTENBERG-GESELLSCHAFT. Veröffentlichungen der Gutenberg-Gesellschaft. [With plates.] *Mainz*, 1913. 4to and fol. *In progress*. R 8537

12-13. Rome, Church of. Die Mainzer Ablassbriefe der Jahre 1454 und 1455. Von . . . G. Zedler. . . —1913.

ROXBURGHE CLUB. The Roxburghe club : [Publications.] *Oxford*, 1912. Fol. *In progress*. R 4716

Henry VIII, *King of England*. Songs, ballads, and instrumental pieces composed by King Henry the Eighth. Reproduced from the British Museum ms. 31922. Collected . . . by the Lady M. Trefusis. To which is prefixed a list of the King's instruments from the British Museum ms. Harl. 1419.—1912.

SAMMLUNG BIBLIOTHEKSWISSENSCHAFTLICHER ARBEITEN. Herausgegeben von K. Haebler. *Halle*, 1914. 8vo. *In progress*. R 35281

35-36. Germany. Einblattdrucke des xv. Jahrhunderts : ein bibliographisches Verzeichnis. Herausgegeben von der Kommission für den Gesamtkatalog der Wiegendrucke.—1914.

WELSH BIBLIOGRAPHICAL SOCIETY. [Publications.] *Aberystwyth*, 1914. 8vo. *In progress*. R 36316

Owen (R.) A bibliography of R. Owen, the Socialist, 1771-1858.

o1o BIBLIOGRAPHY : SPECIAL TOPICS.

AMERICAN CIVIL WAR.—NICHOLSON (John Page) Catalogue of library of . . . J. P. Nicholson . . . relating to the War of the rebellion, 1861-1866. [With frontispiece.] *Philadelphia*, 1914. 8vo, pp. 1022. R 39115

AMERICAN LITERATURE.—EVANS (Charles) American bibliography. . . . A chronological dictionary of all books, pamphlets and periodical publications printed in the United States of America from the genesis of printing in 1639 down to and including the year 1820. With bibliographical and biographical notes. . . . *Chicago* : privately printed, 1914. 4to. *In progress*. R 9929

8. 1790-1792.

BISMARCK.—SCHULZE (Paul) and KOLLER (Otto) Bismarck-Literatur. Bibliographische Zusammenstellung aller bis Ende März 1895 von und über Fürst Bismarck im deutschen Buchhandel erschienenen Schriften, mit Berücksichtigung der bekannteren ausländischen Literatur . . . Festschrift zum 1 April, 1895. *Leipzig*, [1895]. 8vo, pp. 70. R 36999

010 BIBLIOGRAPHY: SPECIAL TOPICS.

- BOOK AUCTIONS.**—**BRITISH MUSEUM** [Department of Printed Books.] List of catalogues of English book sales, 1676-1900, now in the British Museum. [With introduction by A. W. Pollard.] *London*, 1915. 8vo, pp. xv, 523. R 39063
- BOOK OF COMMON PRAYER.**—**BENTON** (Josiah Henry) The book of common prayer and books connected with its origin and growth. Catalogue of the collection of J. H. Benton. . . . Second edition prepared by William Muss-Arnolt. . . . *Boston: privately printed*, 1914. 8vo, pp. viii, 142. R 37955
- CARTOGRAPHY.**—**FORDHAM** (*Sir* Herbert George) Studies in cartobibliography, British and French, and in the bibliography of itineraries and road-books. [With facsimiles.] *Oxford*, 1914. 8vo, pp. vii, 180. R 38198
- CHATTERTON.**—**HYETT** (Francis Adams) and **BAZELEY** (William) Chattertoniana: being a classified catalogue of books, pamphlets, magazine articles, and other printed matter, relating to the life or works of Chatterton, or to the Rowley controversy. Reprinted from the bibliographer's manual of Gloucestershire literature. . . . With numerous additions by F. A. H. *Gloucester*, 1914. 8vo, pp. 43. R 36143
- CHILD STUDY.**—**WILSON** (Louis N.) Representative books in child study. [Publications of the Clark University Library, 3, vi.] *Worcester, Mass.*, [1914]. 8vo, pp. 11. R 36064
- CRUNDEN.**—**BORSTWICK** (Arthur E.) Frederick Morgan Crunden: a memorial bibliography. [With plates.] *St. Louis*, 1914. 8vo, pp. 67. R 37452
- CUBA.**—**TRELLES** (Carlos M.) Bibliografía cubana del siglo xix. . . . *Matanzas*, 1914. 8vo. *In progress*. R 33986
7. 1886-1893.
- **TRELLES** (Carlos M.) Ensayo de bibliografía cubana de los siglos xvii y xviii. Seguido de unos apuntes para la bibliografía dominicana y portorriqueña. . . . (Suplemento.) [With preface, by Enrique José Varona.] *Matanzas*, 1907-08. 2 vols. in 1. 8vo. R 34947
- DANTE ALIGHIERI.**—**MARINELLI** (Angelo) La stampa della "Divina commedia" nel xv secolo. . . . [With facsimiles.] *Firenze*, 1911. 8vo, pp. 29. R 38585
- **MARINELLO** (Angelo) La stampa della "Divina commedia" nei sec xvi e xvii. [With facsimile.] *Città di Castello*, 1915. 8vo, pp. 46. R 38586
- DONNE.**—**KEYNES** (Geoffrey Langdon) Bibliography of the works of . . . John Donne, Dean of St. Paul's. [With facsimiles and plates.] [Baskerville Club.] *Cambridge*, 1914. 4to, pp. xii, 167. R 38200
300 copies printed. This copy is No. 29.

o1o BIBLIOGRAPHY: SPECIAL TOPICS.

EDUCATION.—CLARK UNIVERSITY. Bibliographies on educational subjects. [By the members of the seminary in education at Clark University.] Edited by William H. Burnham. [Publications of the Clark University Library, 4, iii.] *Worcester, Mass.*, [1914]. 8vo, pp. iii, 45. R 37781

ENGLISH HISTORY.—GROSS (Charles) The sources and literature of English history from the earliest times to about 1485. . . . Second edition, revised and enlarged. *London*, 1915. 8vo, pp. xxiii, 820. R 39103

ESSEX.—CUNNINGTON, *Family of*. Catalogue of books, maps, and manuscripts, relating to or connected with the county of Essex, and collected by Augustus Cunnington: a contribution towards the bibliography of the county. *Braintree: printed for private circulation*, 1902. 4to, pp. 90. R 38487

., 100 copies printed.

EUROPEAN WAR.—LANGE (F. W. T.) and BERRY (W. T.) Books on the great war: an annotated bibliography of literature issued during the European conflict. . . . Preface by R. A. Peddie. *London*, 1915. 8vo, pp. v, 55. R 38221

— WASHINGTON: LIBRARY OF CONGRESS. List of references on Europe and international politics in relation to the present issues. Compiled under the direction of Hermann H. B. Meyer. . . . *Washington*, 1914. 8vo, pp. 144. R 38562

FEDERALISM.—WASHINGTON: LIBRARY OF CONGRESS. List of references on federal control of commerce and corporations, special aspects and applications. Compiled under the direction of Hermann H. B. Meyer. . . . *Washington*, 1914. 8vo, pp. 104. R 36157

FRENCH LITERATURE.—LANSON (Gustave) Manuel bibliographique de la littérature française moderne, 1500-1900. *Paris*, 1909-14. 5 vols. in 1. 8vo. R 17193

GOTHAISCHER HOFKALENDAR.—BRESLAUER (Martin) Auktions-Katalog Nr. 24: Almanach de Gotha und gothaischer Hofkalender, Sammlung Edward Clément-Magdeburg, die bedeutendste Vereinigung vollständiger Folgen und einzelner Jahrgänge mit allen ihren Verschiedenheiten. Eine Sammlung von unerreichter Vollständigkeit. Mit . . . Illustrationen . . . Versteigerung am 18 und 19 Juni 1913. *Berlin*, [1913]. 8vo, pp. viii, 68. R 33806

ICELANDIC LITERATURE.—CORNELL UNIVERSITY.—Cornell University Library. Catalogue of the Icelandic collection bequeathed by Willard Fiske. Compiled by Halldór Hermannsson. *Ithaca, New York*, 1914. 4to, pp. viii, 755. R 36308

010 BIBLIOGRAPHY: SPECIAL TOPICS.

ILLUSTRATED BOOKS.—BRIVOIS (Jules Jean Baptiste Lucien) *Guide de l'amateur. Bibliographie des ouvrages illustrés du xix^e siècle, principalement des livres à gravures sur bois.* Paris, 1883. 8vo, pp. xiii, 468. R 29949

INCUNABULA.—COSENTINI (Francesco) *Gli incunaboli ed i tipografi piemontesi del secolo xv. Indici bibliografici.* [Turin.-Museo Nazionale del Libro.] Torino, [1914]. 8vo, pp. vi, 130. R 37905

— CROUS (Ernst) *Die Inventarisierung der Wiegendrucke in Grossbritannien und Irland.* [Separatabdruck aus dem Zentralblatt für Bibliothekswesen.] Leipzig, [1914]. 8vo, pp. 18-28. R 35716

— MARTIN (Jean Baptiste) *Incunables de bibliothèques privées. Quatrième (cinquième) série.* [Extrait du Bulletin de Bibliophile.] Paris, 1907-09. 2 vols. 8vo. R 38347

* * 100 copies printed.

— STOCKHOLM. *Katalog der Inkunabeln der Kgl. Bibliothek in Stockholm.* Von Isak Collijn . . . Teil I. (Tafeln). Stockholm, 1914. 2 vols. 8vo, and Fol. *In progress.* R 36762

INDO-CHINA.—CORDIER (Henri) *Bibliotheca Indosinica. Dictionnaire bibliographique des ouvrages relatifs à la péninsule indochinoise . . . Tome IV.* [École Française d'Extrême Orient, 18.] Paris, 1915. 8vo. R 35824

ITALIAN ART AND ARCHAEOLOGY.—ANNUARIO BIBLIOGRAFICO DI ARCHEOLOGIA . . . per l'Italia. *Annuario bibliografico di archeologia e di storia dell' arte per l'Italia.* Compilato da F. Gatti e F. Pellati. Anno I—1911 (-II—1912). Roma, 1913-14. 2 vols. 8vo. R 33802

ITALIAN LITERATURE.—PAGLIAINI (Attilio) *Catalogo generale della libreria italiana. . . Primo supplemento dal 1900 al 1910.* I-Z. Milano, 1914. 8vo. R 6297

JAMAICA.—CUNDALL (Frank) *Bibliographia Jamaicensis: a list of Jamaica books and pamphlets, magazine articles, newspapers and maps, most of which are in the library of the Institute of Jamaica . . . (Supplement to Bibliographia Jamaicensis).* [Institute of Jamaica.] Kingston, Jamaica, [1902]-1908. 2 vols. in 1. 8vo. R 37656

LATIN LANGUAGE.—ROWALD (Paul) *Repertorium lateinischer Wörterverzeichnisse und Speziallexika.* [Bibliotheca . . . Teubneriana. Supplementum Auctorum Latinorum.] Leipzig, Berlin, 1914. 8vo, pp. 22. R 35431

LITURGOLOGY.—MARTIN (Jean Baptiste) *Bibliographie liturgique de la France.* Macon, and *Ligugé (Vienne)*, 1910-13. 2 vols. 8vo. R 38346

1. *Bibliographie liturgique de l'abbaye de Cluny.*—1910.

2. *Bibliographie liturgique de l'ordre des Chartreux.*—1913.

OIO BIBLIOGRAPHY: SPECIAL TOPICS.

LYONS.—BAUDRIER (Henri Louis) *Bibliographie lyonnaise. Recherches sur les imprimeurs, libraires, relieurs et fondateurs de lettres de Lyon au XVI^e siècle. . . . Publiées et continuées par J. Baudrier. . . . Onzième série. Ornée de . . . reproductions en fac-similé. Lyon, 1914. 8vo. R 8035*

MANUSCRIPTS.—VALENCIA: UNIVERSIDAD LITERARIA. *Biblioteca Catálogo de os manuscritos existentes en la Biblioteca universitaria de Valencia. Por . . . Marcelino Gutiérrez del Caño . . . Prólogo del . . . Francisco Rodríguez Marin. . . . Valencia, [1914]. 3 vols. 4to. R 35333*

*. 500 copies printed. This copy is No. 46.

OPERAS.—WASHINGTON: LIBRARY OF CONGRESS. *Catalogue of Opera librettos printed before 1800. Prepared by Oscar George Theodore Sonneck. . . . [With portrait.] Washington, 1914. 2 vols. 8vo. R 36256*

1. Title catalogue.

2. Author list, composer list and aria index.

PERIODICAL INDEX.—READERS' GUIDE TO PERIODICAL LITERATURE. Thirteenth (-fourteenth) annual cumulation. Author and subject index to a selected list of periodicals and composite books. . . . *White Plains, N.Y., and New York, 1913, etc. 2 vols. 8vo. In progress. R 33988*

PORT ROYAL.—LONDON: SION COLLEGE. A complete catalogue of the Sion College "Port Royal Library," originally collected by Mrs. Schimmelpennick and presented to the college by the widow of . . . Robert Aitken, vicar of Pendeen, Cornwall, February, 1874, and of the collection of Port Royal portraits and other engravings subsequently presented by Miss Hankin. *Aberdeen, 1898. 8vo, pp. 39. R 37343*

PORTUGUESE VOYAGES.—CONSIGLIERI PEDROSO (Z.) *Catálogo bibliographico das publicações relativas aos descobrimentos portugueses. [Academia das Sciencias de Lisboa.] Lisboa, 1912. 8vo, pp. xi, 134. R 35819*

PRINTERS' MARKS.—HAEBLER (Conrad) *Verlegermarken des Jean Petit. [With plates.] [Kommission für den Gesamtkatalog der Wiegendrucke.] Halle, 1914. 4to. R 36313*

PSEUDONYMS.—HAMST (Olphar) *pseud. [i.e. Ralph Thomas]. Aggravating ladies: being a list of works published under the pseudonym of "A lady," with preliminary suggestions on the art of describing books bibliographically. . . . London, 1880. 8vo, pp. 58. R 15073*

PSYCHICAL SCIENCE.—LAEHR (Heinrich) *Die Literatur der Psychiatrie, Neurologie und Psychologie von 1459-1799. Mit Unterstützung der Kgl. Akademie der Wissenschaften zu Berlin herausgegeben von . . . H. Laehr. Berlin, 1900. 3 vols. 8vo. R 38489*

010 BIBLIOGRAPHY: SPECIAL TOPICS.

SCOTLAND.—**LEITH** (William Forbes) Pre-reformation scholars in Scotland in the XVIth century: their writings and their public services, with a bibliography and a list of graduates from 1500 to 1560. . . . [With plates.] *Glasgow*, 1915. 8vo, pp. vi, 155. R 39128

SHEFFIELD.—**SHEFFIELD: PUBLIC LIBRARIES.** The city of Sheffield. Descriptive catalogue of the charters, rolls, deeds, pedigrees, pamphlets, newspapers, monumental inscriptions, maps, and miscellaneous papers forming the Jackson collection at the Sheffield Public Reference Library. Compiled by T. Walter Hall . . . and A. Hermann Thomas. . . . [With facsimiles.] *Sheffield*, 1914. 8vo, pp. xvi, 419. R 36980

SPANISH LITERATURE.—**BURGER** (Conrad) Die Drucker und Verleger in Spanien und Portugal von 1501-1536. Mit chronologischer Folge ihrer Druck- und Verlagswerke. Zugleich ein Register zu Panzers Annalen u. s. w. . . . Mit einem Porträt des Verfassers nach einer Radierung von Lina Burger. *Leipzig*, 1913. 4to, pp. x, 84. R 35403

UNEMPLOYMENT.—**LONDON.**—London School of Economics and Political Science. Studies in economics and political science. Edited by . . . W. Pember Reeves. . . . *London*, 1909. 8vo. R 36117

Bibliographies.

1. Taylor (F. I.) A bibliography of unemployment and the unemployed. . .

VOLTAIRE. — **BENGESCO** (Georges) Voltaire. Bibliographie de ses œuvres. . . . (Tome 3. Enrichi de . . . lettres de Voltaire . . . et suivi du répertoire chronologique de sa correspondance de 1711 à 1778. . . .) [With facsimiles and portraits.] *Paris*, 1882-90. 4 vols. 8vo. R 38404

WATER RIGHTS.—**WASHINGTON: LIBRARY OF CONGRESS.** List of references on water rights and the control of waters. Compiled under the direction of Hermann H. B. Meyer . . . *Washington*, 1914. 8vo, pp. 111. R 37647

WEST INDIES.—**CUNDALL** (Frank) Bibliography of the West Indies, excluding Jamaica. [Institute of Jamaica.] *Kingston, Jamaica*, 1909. 8vo, pp. 179. R 37657

ZWINGLI.—**FINSLER** (Georg) Zwingli-Bibliographie. Verzeichnis der gedruckten Schriften von und über Ulrich Zwingli. [Stiftung von Schnyder von Wartensee.] *Zürich*, 1897. 8vo, pp. x, 187. R 35556

CATALOGUES.—**HUTH**, *Family of*. Catalogue of the . . . library of printed books, illuminated manuscripts, autograph letters, and engravings collected by Henry Huth, and since maintained and augmented by his son, Alfred H. Huth. . . . The printed books and illuminated manuscripts. Fourth portion. Which will be sold by auction by . . . Sotheby, Wilkinson & Hodge . . . on . . . 7th of July, 1914, and three following days. [With plates.] *London*, 1914. 8vo. R 30994

010 BIBLIOGRAPHY: SPECIAL TOPICS.

CATALOGUES.—LE TELLIER (François César) *Marquis de Courtanvaux*. Catalogue des livres de la bibliothèque de . . . F. C. Le Tellier, Marquis de Courtanvaux . . . dont la vente se sera en une salle des Grands augustins, le lundi sept juillet, & jours suivans, de relevée. *Paris*, 1783. 8vo, pp. xvj, 352, 24. R 38571

— MANCHESTER UNIVERSITY. Catalogue of the Christie collection: comprising the printed books and manuscripts bequeathed to the library of the University of Manchester by . . . Richard Copley Christie. . . . Compiled under the direction of Charles W. E. Leigh . . . [With portrait.] [Publications of the University of Manchester. Bibliographical Series, 1.] *Manchester*, 1915. 4to, pp. xiii, 535. R 38258

— SYDNEY: FREE PUBLIC LIBRARY. The Public Library of New South Wales, Sydney. Subject-index of the books in the author catalogues for the years 1869-1895. Reference Department. *Sydney*, 1903, 4to. R 35181

020 LIBRARY ECONOMY AND HISTORY.

BROWN (Samuel). Some account of itinerating libraries and their founder [i.e. Samuel Brown, of Haddington.] [With portrait.] *Edinburgh*, 1856. 8vo, pp. ix, 115. R 38486

020 LIBRARY ECONOMY.

LARRABURE Y UNÁNUE (Eugenio) Les archives des Indes et la bibliothèque colombine de Séville. Renseignements sur leurs richesses bibliographiques et sur l'exposition d'anciens documents relatifs à l'Amérique. [With plates and illustrations.] [*Paris*, 1914.] 8vo, pp. 88. R 38385

MILAN. Circolo Filologico Milanese. Le biblioteche milanesi: manuale ad uso degli studiosi, seguito dal saggio di un elenco di riviste e d'altre pubblicazioni periodiche che si trovano nelle biblioteche di Milano. Pubblicato a cura del Circolo filologico milanese per commemorare il XL anno dalla sua fondazione. [With preface by G. Bognetti.] *Milano*, 1914. 8vo, pp. xii, 583. R 35846

RICHARDSON² (Ernest Cushing) Biblical libraries: a sketch of library history from 3400 B.C. to A.D. 150. [With plates.] *Princeton*, 1914. 8vo, pp. xvi, 252. R 37687

ROOS (Anton² Gerard) Geschiedenis van de bibliotheek der Rijks-Universiteit te Groningen. [With plates and illustrations.] *Groningen*, 1914. 8vo, pp. 109. R 36979

SMALL (Herbert)² Handbook of the new Library of Congress. Compiled by H. Small. . . . [With plates and illustrations.] *Boston*, 1901. 8vo, pp. 112. R 37344

CLASSIFIED LIST OF RECENT ACCESSIONS 87

050 PERIODICALS AND TRANSACTIONS OF LEARNED SOCIETIES.

ATHENÆUM. The Athenæum, a magazine of literary and miscellaneous information, published monthly. . . . Conducted by J. Aikin. . . . 1807 (-1809). [With map.] *London*, [1807-09]. 5 vols. 8vo. R 37902

ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT. Publications de l'école française d'extrême-orient. *Paris*, 1914. 8vo. *In progress*. R 35824

17. Cordier (H.) *Bibliotheca Indosinica*. Dictionnaire bibliographique des ouvrages relatifs à la Péninsule indo-chinoise. . . . Volume III.—1914.

FRIENDS, Society of. The Friends' quarterly examiner; a religious, social, & miscellaneous review. Conducted by members of the Society of Friends. . . . 1867 (-1895). *London*, [1867-]95. 29 vols. 8vo. R 34922

HISTORIA LITTERARIA. *Historia litteraria*: or, an exact and early account of the most valuable books published in the several parts of Europe. . . . [Edited by A. Bower.] *London*, 1731-[33]. 4 vols. 8vo. R 37903

KLIO. *Klio*: Beiträge zur alten Geschichte. [With plates and illustrations.] *Leipzig*, 1901-13. 13 vols. 4to. *In progress*. R 33119

1-2. Herausgegeben von C. F. Lehmann.—1901-02.

3-4. Herausgegeben von C. F. Lehmann und E. Kornemann.—1903-04.

5-13. Herausgegeben von C. F. Lehmann-Haupt und E. Kornemann.—1905-13.

REVUE POLITIQUE ET LITTÉRAIRE. *Revue bleue* [Troisième Série] 51. *Paris*, 1913, etc. 4to. *In progress*. R 22584

DUBLIN: ROYAL SOCIETY. A history of the Royal Dublin Society. By Henry Fitzpatrick Berry. . . . With illustrations. *London*, 1915. 8vo, pp. xv, 460. R 38708

090 BOOK RARITIES: PALÆOGRAPHY, ETC.

BIROT (Jean) and MARTIN (J. B.) Trois manuscrits du trésor de l'église primatiale de Saint-Jean de Lyon intéressant le Velay ou les régions voisines. Extrait du Bulletin historique de la Société scientifique et agricole de la Haute-Loire. [With facsimiles.] *Le Puy-en-Velay*, 1914. 8vo, pp. 20. R 38349

CODICES GRAECI ET LATINI photographice depicti, duce Scatone De Vries. . . . *Lugduni Batavorum*, 1915. Fol. *In progress*. R 38735

19. Cicero (M. T.) Cicero : operum philosophicorum codex Leidensis Vossianus Lat. fol. 84 phototypice editus. Praefatus est O. Plasberg.—1915.

ERFURT: STADTBUECHEREI. Beschreibendes Verzeichniss der am-
plonianischen Handschriften-Sammlung zu Erfurt. Im Auftrage . . .
des Königlich Preussischen Unterrichts. Ministeriums bearbeitet und
herausgegeben mit einem Vorworte über Amplonius und die Geschichte
seiner Sammlung von . . . Wilhelm Schum . . . Mit . . . Tafeln.
Berlin, 1887. 8vo, pp. lviii, 1010. R 34899

090 BOOK RARITIES: PALÆOGRAPHY, ETC.

ERFURT: STADTBUECHEREL. *Exempla codicum Amplonianorum Erfurtensium saeculil X-XV.* Herausgegeben von Wilhelm Schum. Mit . . . Abbildungen. . . . *Berlin*, 1882. Fol., pp. 28.

R 34972

FLORENCE. Paolo d'Ancona. *La miniatura fiorentina, secoli XI-XVI.* . . . *Firenze*, 1914. 2 vols. Fol.

R 38180

1. Testo e tavole.

2. Catalogo descrittivo.

FUMAGALLI (Giuseppe) *L'arte della legatura alla corte degli Estensi, a Ferrara e a Modena, dal sec xv al xix; col catalogo delle legature pregevoli della Biblioteca Estense di Modena.* [With plates.] *Firenze*, 1913. 4to, pp. lxxii, 104.

R 38547

HOLME (C. Geoffrey) and HALTON (Ernest G.) *Modern book illustrators and their work.* Edited by C. G. Holme and E. G. Halton. Text by M. C. Salaman. *London*, 1914. 4to, pp. viii, 192.

R 38090

JENKINSON (Charles Hilary) *Palæography, and the practical study of court hand.* [With facsimiles.] *Cambridge*, 1915. 4to, pp. 37.

R 38390

KELLS, *Book of.* The book of Kells. Described by Sir Edward Sullivan, Bart., and illustrated with . . . plates. *London*, 1914. 4to.

R 27662

LINEHAM (Wilfrid James) *A treatise on hand lettering for engineers, architects, surveyors and students of mechanical drawing.* [With plates.] [Directly-Useful Technical Series.] *London*, 1915. Fol., pp. xii, 282.

R 38862

MARTIN (Charles Trice) *The record interpreter: a collection of abbreviations, Latin words and names used in English historical manuscripts and records.* . . . Second edition. *London*, 1910. 8vo, pp. xv, 464.

R 38211

NAVARRÉ (Albert) *Histoire générale de la sténographie & de l'écriture à travers les âges.* [With illustrations.] *Paris*, [1909]. 8vo, pp. xv, 880.

R 22143

PALÆOGRAPHICAL SOCIETY. *Palæographical Society. Indices to facsimiles of manuscripts and inscriptions. Series I-II. 1874-1894.* [With a preface signed G. F. W. i.e. G. F. Warner.] *London*, 1901. 8vo, pp. 63.

R 12835

— The Palæographical Society. *Facsimiles of manuscripts and inscriptions.* Edited by E. A. Bond and E. M. Thompson. *London*, 1873-1883. 2 vols. Fol.

R 1781

— The Palæographical Society. *Facsimiles of manuscripts and inscriptions.* Edited by Edward Augustus Bond, Edward Maunde Thompson and George Frederic Warner. Second series. *London*, 1884-1894. 2 vols. Fol.

R 1781

CLASSIFIED LIST OF RECENT ACCESSIONS 89

090 BOOK RARITIES: PALÆOGRAPHY, ETC.

PALÆOGRAPHICAL SOCIETY. The Palæographical Society. Facsimiles of manuscripts and inscriptions. Oriental series. Edited by William Wright. . . . *London*, 1875-1883. Fol. R 1782

— The New Palæographical Society. Facsimiles of ancient manuscripts, etc. Edited by Edward Maunde Thompson, George Frederic Warner, Frederic George Kenyon and Julius Parnell Gilson. First series. *London*, 1903-1912. 2 vols. Fol. R 1781

— New Palæographical Society. Indices to facsimiles of ancient manuscripts, etc. First series, 1903-1912. *London*, 1914. 8vo, pp. 50. R 8960

PESTBLAETTER. Pestblätter des XV. Jahrhunderts Herausgegeben von Paul Heitz, mit einleitendem Text von W. L. Schreiber. 41 Abbildungen, wovon 25 mit der Hand colorirt, in Originalgrösse. *Strassburg*, 1901. 4to. R 35279

RÉCY (Georges de) The decoration of leather. From the French . . . by Maude Nathan. With illustrations. . . . *London*, 1905. 8vo. pp. 104. R 39084

TABULAE. Tabulae in usum scholarum. Editae sub cura Iohannis Lietzmann. *Bonnae, Oxoniae, Romae*, 1914. 1 vol. Fol. *In progress*. R 35555

8. Tisserant (E.) Specimina codicum orientalium. Conlegit E. Tisserant.

DOVES PRESS. [Books printed at the Doves Press.] (*Hammersmith*), 1914-15. 4to. *In progress*.

Keats (J.) Keats. (Selected, arranged . . . by T. J. C. Sanderson.)—1914. * * 212 copies printed. This copy is one of 200 printed on paper. R 38097

Wordsworth (W.) Wordsworth's cosmic poetry. Reprinted from the "*Westminster Gazette*," 28 December, 1914. [Subscribed T. J. C. Sanderson.]—[1915]. R 38098

DUN EMER PRESS, afterwards CUALA PRESS. [Books printed by the Cuala Press.] *Dundrum*, 1914-15. 8vo. *In progress*.

Yeats (W.B.) Responsibilities : poems and a play.—1914. R 36319

Masefield (John) John M. Synge : a few personal recollections, with biographical notes.—1915. R 38865

RICCARDI PRESS [Books printed with Riccardi Press type.] *Londini*, 1913. 1 vol. 4to. R 38088

Scriptorum Classicorum Bibliotheca Riccardiana :

Apuleius (L.) Apulei Psyche et Cupido. Cura L. C. Purser.—1913.

100 PHILOSOPHY: GENERAL.

KIRKMAN (Thomas Penington) Philosophy without assumptions. *London*, 1876. 8vo, pp. x, 342. R 39186

MERZ (John Theodore) A history of European thought in the nineteenth century. . . . Vol. IV. *Edinburgh*, 1914. 8vo. R 24810

110 PHILOSOPHY: METAPHYSICS.

BROAD (Charlie Dunbar) Perception, physics, and reality; an enquiry into the information that physical science can supply about the real. *Cambridge*, 1914. 8vo, pp. xii, 388. R 38523

LIBRARY OF PHILOSOPHY. Library of philosophy. Edited by J. H. Muirhead. . . . *London*, 1915. 8vo. R 38500

Varisco (B.) Know thyself. . . . Translated by G. Salvadori. . . .

130 PHILOSOPHY: MIND AND BODY.

CHARCOT (Jean Martin) and RICHER (Paul) Les démoniaques dans l'art . . . Avec . . . figures. . . . *Paris*, 1887. 4to, pp. xii, 116. R 38264

COOPER (Robert) Spiritual experiences, including seven months with the brothers Davenport. . . . *London*, 1867. 8vo, pp. 219. R 34208

CROWELL (Eugene) The spirit world: its inhabitants, nature, and philosophy. . . . *Boston*, 1879. 8vo, pp. xii, 197. R 34220

FARMER (John S.) Spiritualism as a new basis of belief. . . . *London*, 1880. 8vo, pp. xxvii, 152. R 34240

HOLT (Henry) On the cosmic relations. . . . *London*, 1915. 2 vols. 8vo. R 38251

HORN (Susan G.) The next world. Fifty-six communications from eminent historians, authors, legislators, etc., now in spirit-life. Through . . . S. G. Horn. . . . *London*, 1890. 8vo, pp. ii, 252. R 34284

MAETERLINCK (Maurice) The unknown guest. . . . Translated by Alexander Teixeira de Mattos. *London*, 1914. 8vo, pp. vii, 339. R 37674

PEEBLES (James Martin) Immortality, and our employments hereafter. With what a hundred spirits, good and evil, say of their dwelling places. . . . Third edition. *Boston*, 1881. 8vo, pp. 296. R 34332

— Seers of the ages: embracing spiritualism, past and present. Doctrines stated and moral tendencies defined. . . . *Boston*, 1869. 8vo, pp. 376. R 34331

SARGENT (Epes) The scientific basis of spiritualism. . . . *Boston*, 1881. 8vo, pp. 372. R 34354

SOLOMON, *King of Israel*. סֵפֶר מַפְתֵּחַ שְׁלֹמֹה. Sepher Maphteah Shelomo. Book of the key of Solomon: an exact facsimile of an original book of magic in Hebrew. With illustrations. Now produced for the first time by Hermann Gollancz. . . . *Oxford*, 1914. 4to, pp. xxiii. R 36333

SPICER (Henry) Facts and fantasies: a sequel to Sights and sounds; the mystery of the day. . . . *London*, 1853. 8vo, pp. 119. R 33614

130 PHILOSOPHY: MIND AND BODY.

SPICER (Henry) Sights and sounds: the mystery of the day: comprising an entire history of the American "spirit" manifestations. . . . *London*, 1853. 8vo, pp. vii, 480. R 34365-1

— Strange things among us. . . . Second edition. With addenda. *London*, 1864. 8vo, pp. xi, 286. R 35973

TUTTLE (Hudson) Studies in the out-lying fields of psychic science. *New York*, [1889]. 8vo, pp. 250. R 34387

BARR (Martin W.) Mental defectives: their history, treatment and training. . . . Illustrated by . . . plates. *Philadelphia*, 1913. 8vo, pp. 368. R 38567

DENTON (William) and (Elizabeth M. F.) The soul of things; or, psychometric researches and discoveries. . . . *Boston*, 1863. 8vo, pp. viii, 370. R 33588

HUEY (Edmund Burke) Backward and feeble-minded children: clinical studies in the psychology of defectives, with a syllabus for the clinical examination and testing of children. [With illustrations.] [Educational Psychology Monographs.] *Baltimore*, 1912. 8vo, pp. xii, 221. R 38474

JOACHIMUS, *Abbot of Fiore*. Profetie dell' abbate Gioachino. Et di Anselmo vescovo di Marsico, con l'imagini in disegno, intorno a' pontefici passati, e c'hanno à venire. Con due ruote, & vn' oracolo turchesco, figurato sopra simil materia. Aggiuntoui alcuni marauigliosi vaticinij, & le annotationi del Regiselmo. . . . *Venetia*, 1646. 4to, pp. 96 [error for 88]. R 38271

— Vaticinia, Siue Prophetiæ Abbatis Ioachimi, & Anselmi Episcopi Marsicani, Cum imaginibus ære incisis, correctione, et pulcritudine, plurium manuscriptorum exemplariū ope, et uariarū imaginū tabulis, et delineationibu' alijs antehac impressis longe præstantiora. Qvibvs Rota, Et Oraculum Turcicum maxime considerationis adiecta sunt. Vna cum Præfatione, et Adnotationibus Paschalini Regiselmi. Vaticinii, ouero Profetie dell' Abbate Gioachino, & di Anselmo Vescouo di Marsico, Con l'imagini intagliate in rame, di correctione, et uaghezza maggiore, che gl' altri sin' hora stampati, per l'aggiuto di molti exemplari scritti a penna, et per le pitture, et disegni di uarie imagini. A Qvalli È Aggiunta una Ruota, et un' Oracolo Turchesco di grandissima cōsideratione. Insieme con la Prefatione et Annotationi di Pasqualino Regiselmo. *Venetii* MDLXXXIX. *Apud Hieronymum Porrum*. 4to, ff. [70]. R 37904

. Engraved title page.

NEW ENGLAND. A further account of the tryals of the New-England witches. With the observations of a person who was upon the place several days when the suspected witches were first taken into examination. (Collected by Deodat Lawson.) To which is added cases of conscience concerning witchcrafts and evil spirits personating men. Written at the request of the ministers of New-England. By Increase Mather. . . . *London*, 1693. 2 pts. in 1 vol. 4to. R 37825

150 PHILOSOPHY: MENTAL FACULTIES.

SHAND (Alexander Faulkner) *The foundation of character: being a study of the tendencies of the emotions and sentiments.* London, 1914. 8vo, pp. xxxi, 532. R 38086

WALLAS (Graham) *The great society: a psychological analysis.* London, 1914. 8vo, pp. xii, 406. R 39150

170 PHILOSOPHY: ETHICS.

CASA (Giovanni della) *Archbishop of Benevento. A renaissance courtesy-book: Galateo of manners & behaviours. . . .* (First written in the Italian tongue, and now done into English by Robert Peterson . . . 1576.) With an introduction by J. E. Spingarn. [The Humanist's Library, 8.] London, [1914]. 8vo, pp. xxvi, 122. R 37433

KILLING. *Killing for sport: essays by various writers. With a preface by Bernard Shaw. Edited by Henry S. Salt. [Humanitarian League].* London, 1915. 8vo, pp. xxxiv, 186. R 38568

JUNIUS (Adrianus) Hadriani Ivnii Medici Emblemata. Eivsdem Ænigmatvm Libellvs. [Printer's device beneath title.] *Antverpiæ, Ex officina Christophori Plantini.* M.D.LXIX. 16mo, pp. 243 [error for 143], [1]. R 37541

* * Woodcuts.

LACOMBE (Joseph Paul) *La guerre et l'homme.* Paris, 1900. 8vo, pp. iii, 411. R 30271

LEWIS (Edward) *Edward Carpenter: an exposition and an appreciation. . . . With a portrait.* London, [1915]. 8vo, pp. vii, 314. R 38502

PAGE (Frederick) *An anthology of patriotic prose. Selected by F. Page. . . .* Oxford, 1915. 8vo, pp. xii, 211. R 39061

PICO DELLA MIRANDOLA (Giovanni) *Conte della Concordia, the Elder. A Platonick discourse upon love. . . .* [Translated from the Italian by T. Stanley.] Edited by Edmund G. Gardner. [The Humanist's Library, 7.] London, [1914]. 8vo, pp. xxvii, 83. R 37432

RASHDALL (Hastings) *Is conscience an emotion? Three lectures on recent ethical theories. [Raymond F. West Memorial Lectures.]* London, 1914. 8vo, pp. x, 199. R 38112

STRATFORD (Esmé Cecil Wingfield-) *The history of English patriotism. . . . [With plates.]* London, 1913. 2 vols. 8vo. R 37520

SUISSE (Jules François Simon) *afterwards* SIMON (Jules François) *Le devoir. . . . Troisième édition.* Paris, 1855. 8vo, pp. x [error for xi], 452. R 28026

TYLER (James Endell) *Oaths; their origin, nature, and history. . . . [With plate.]* London, 1834. 8vo, pp. xvi, 319. R 29404

180 PHILOSOPHY: ANCIENT AND MEDIÆVAL.

- BACON (Roger) Roger Bacon: essays contributed by various writers on the occasion of the commemoration of the seventh centenary of his birth. Collected and edited by A. G. Little. *Oxford*, 1914. 8vo, pp. viii, 425. R 36326
- LOUVAIN, *Université de*. Les philosophes belges. Textes et études. Collection publiée par l'Institut supérieur de philosophie de l'Université de Louvain sous la direction de M. de Wulf. *Louvain*, 1914. 4to. *In progress*. R 11925
3. Godfrey [de Fontibus], *Count—Bishop of Cambrai*. Les quodlibet cinq, six et sept de Godefroid de Fontaines: texte inédit. Par M. de Wulf . . . et J. Hoffmans. . . .
9. Guibert, *de Tournai*. Le traité *Eruditio regum et principum* de Guibert de Tournai . . . étude et texte. . . . Par A. de Poorter. . . .
- NEUMARK (David) Geschichte der jüdischen Philosophie des Mittelalters nach Problemen, dargestellt von . . . D. Neumark. . . . *Berlin*, 1907-10. 2 vols. 8vo. R 24314
- SOULIER (Enrico) Saggi di filosofia ante-socratica. Eraclito Efesio: studio critico. . . . *Roma*, 1885. 8vo, pp. viii, 318. R 30681
- SUISSE (Jules François Simon) afterwards SIMON (Jules François) Histoire de l'école d'Alexandrie. *Paris*, 1845. 2 vols. 8vo. R 28062
- ZANTA (Léontine) La renaissance du stoïcisme au XVI^e siècle. [Bibliothèque Littéraire de la Renaissance. Nouvelle série, 5.] *Paris*, 1914. 8vo, pp. ii, 366. R 36761

190 PHILOSOPHY: MODERN.

- BERKELEY (George) *Bishop of Cloyne*. Berkeley and Percival. By Benjamin Rand. The correspondence of G. Berkeley, afterwards Bishop of Cloyne, and Sir John Percival, afterwards Earl of Egmont. [With portraits.] *Cambridge*, 1914. 8vo, pp. x, 302. R 37455
- CARR (Herbert Wildon) The philosophy of change: a study of the fundamental principle of the philosophy of Bergson. *London*, 1914. 8vo, pp. xii, 216. R 37464
- CARUS (Paul) De rerum natura. . . . Translated by Charles Alva Lane. *Chicago*, 1895. 8vo, pp. 17. R 37753
- DION. A letter to Dion, occasion'd by his book call'd Alciphron, or the minute philosopher [by George Berkeley, Bishop of Cloyne.] By the author of the Fable of the bees [i.e. Bernard de Mandeville]. *London*, 1732. 8vo, pp. 70. R 38267
- FOERSTER-NIETZSCHE (Elizabeth) The lonely Nietzsche. . . . Translated by Paul V. Cohn. Illustrated. *London*, [1915]. 8vo, pp. xii, 415. R 38192

190 PHILOSOPHY: MODERN.

- HOFFDING (Harald) *Modern philosophers. Lectures delivered at the University of Copenhagen during the autumn of 1902, and lectures on Bergson delivered in 1913. . . . Translated by Alfred C. Mason. . . . London, 1915. 8vo, pp. xii, 317. R 38272*
- KANT (Immanuel) *Perpetual peace: a philosophical essay . . . 1795. Translated with introduction and notes by M. Campbell Smith. . . . With a preface by . . . Latta. [New impression.] London, [1915]. 8vo, pp. xi, 203. R 38843*
- MAINE DE BIRAN (Marie François Pierre Gonthier) *Maine de Biran: sa vie et ses pensées. Publiées par Ernest Naville. Paris, 1857. 8vo, pp. xxxv, 421. R 28031*
- MAUGRAS (Charles Gaston) *Querelles de philosophes. Voltaire et J. J. Rousseau. Paris, 1886. 8vo, pp. iv, 607. R 28197*
- MILL (John Stuart) *Essays on some unsettled questions of political economy. . . . Second edition. London, 1874. 8vo, pp. vi, 164. R 38068*
- MUSSET-PATHAY (Victor Donatien de) *Histoire de la vie et des ouvrages de J. J. Rousseau. . . . Nouvelle édition. Paris, 1827. 8vo, pp. xv, 473. R 28186*
- RÉMUSAT (Charles François Marie de) *Comte. Bacon: sa vie, son temps, sa philosophie et son influence jusqu'à nos jours. Paris, 1857. 8vo, pp. xv, 464. R 28080*
- RICHARDSON, afterwards MACDONALD (Frederika) *Jean Jacques Rousseau: a new criticism. [With plates.] London, 1906. 2 vols. 8vo. R 38274*
- RUHE (Algot) and PAUL (Nancy Margaret) *Henri Bergson: an account of his life and philosophy. [With portrait.] London, 1914. 8vo, pp. vii, 245. R 37456*

200 RELIGION: GENERAL.

- ACTA MARTYRUM SELECTA. *Ausgewählte Märtyreracten und andere Urkunden aus der Verfolgungszeit der christlichen Kirche herausgegeben von Oscar von Gebhardt. Berlin, 1902. 8vo, pp. x, 259.*
- BAUDRILLART (Henri Marie Alfred) *Dictionnaire d'histoire et de géographie ecclésiastiques. Publié sous la direction de . . . A. Baudrillart . . . P. Richard . . . avec le concours d'un grand nombre de collaborateurs. . . . Tome deuxième. . . . [With maps and illustrations.] [Encyclopédie de Sciences Ecclésiastiques.] Paris, [1912]-1914. 4to. In progress. R 20301*
- BUNYAN (John) *A relation of the imprisonment of . . . J. Bunyan . . . in November, 1660. . . . Written by himself, and never before published. . . . (Prison meditations, dedicated to the heart of suffering saints, and reigning sinners . . . 1665 [in verse].) London, 1765. 12mo, pp. 79. R 36112*

200 RELIGION: GENERAL.

CATHOLIC RECORD SOCIETY. Publications of the Catholic Record Society. [With facsimiles and plates.] *London*, 1913, etc. 3 vols. 8vo. *In progress*. R 10892

13, 14. *Miscellanea VIII, (IX)*. 2 vols.—1913-14.

16. *Lancashire registers II*. . . . Edited by J. P. Smith.—1914.

COOK (Stanley Arthur) *The study of religions*. . . . *London*, 1914. 8vo, pp. xxiv, 439. R 37672

COUSIN (Victor) *Études sur Pascal*. . . . Cinquième édition, revue et augmentée. . . . *Paris*, 1857. 8vo, pp. xiii, 566. R 28044

CROWN THEOLOGICAL LIBRARY. *London*, 1915. 8vo. *In progress*.

40. Gardner (P.) *The Ephesian gospel*. . . . R 38878

DICTIONNAIRE D'ARCHÉOLOGIE CHRÉTIENNE et de liturgie. Publié par . . . F. Cabrol . . . (et Henri Leclercq) avec le concours d'un grand nombre de collaborateurs. Tome troisième. . . . [With illustrations.] [Encyclopédie des Sciences Ecclésiastiques.] *Paris*, [1911-] 1913-14. 2 vols. 4to. *In progress*. R 9587

DOBNECK (Johann) *Cochlæus*. In XVIII Articvlos Mar. Byceri excerptos ex nouissimo Libro eius Ad Principes & Status sacri Ro. Imperij latine scripto. Responsio Io. Cochlæi. Eiusden Epistola, ad Status Imperij data . . . M.D.XLVI. ([Colophon:] *Ingolstadii Excudebat Alexander Weissenhorn* Mense Decembri Anno 1545). 4to, ff [4], 57 [error for 67], [1]. R 35766

— *Necessaria Et Catholica Consyderatio super Lutheri articulis, quos uelit Concilio Generali proponi*. Autore Iohanne Cochlæo (Epistola R. D. Cardinalis Iacobi Sadoleti, Episcopi Carpenteractensis &c ad Ioannem Sturmium.—Reverendo In Christo Patri Ac Domino, Domino Mauritio ab Hutten, Cathedralis ecclesiæ Herbipolen. Præposito, Domino suo gratioſo Ioannes Cochlæus, S.P.D.) *Ingolstadii Excudebat Alexander Vveissenhorn*, M.D.XLVI. 4to, ff [4], 41, [4]. R 35767

Ff. 37-8 are wanting.

EPHRAIM, *Saint, the Syrian*. Fragments of the commentary of Ephrem Syrus upon the Diatessaron [of Tatian]. By J. Rendel Harris. . . . *London*, 1895. 8vo, pp. 101. R 36788

ERASMUS (Desiderius) *Desiderij Erasmi. ad Reuerēdisſimum M[o]guntinensiū præsule atq3 illustrissimū principem [Albert of Brandenburg], epistola: nōnihil D. Martini Lutheri negocium attingens*. [n.p., 1520?] 4to, ff. [4]. R 37509

. Title within border of woodcut blocks.

200 RELIGION: GENERAL.

FISHER (John) *Cardinal* [Arms of Alfonso de Fonseca, Archbishop of Toledo, above title.] ✠ De Causa ✠ Matrimonii Serenissimae Regis Angliæ liber, Ioanne Roffensi Episcopo autore. ([Colophon:] *Comploti Apud Michaellem de Eguia, mense Augusto. Anno. 1530.*) 4to, ff. 42, [1]. R 37796

. In this copy the termination ae of Serenissimae has been corrected to i by pasting a slip over it.

FRAZER (Sir James George) *The golden bough: a study in magic and religion.* . . . Third edition, revised and enlarged. . . . *London*, 1915. 8vo. R 14912

12. Bibliography and general index.—1915.

GARDNER (Alice) *Within our limits: essays on questions moral, religious, and historical.* *London*, [1913]. 8vo, pp. vii, 315. R 35906

GREAT CHRISTIAN THEOLOGIES. Edited by . . . Henry W. Clark. . . . *London*, 1915. 8ic. *In progress.* R 38188

Mackintosh (R.) A. Ritschl and his school.

HALLIDAY (John Wallace Guy) *Facts and values: a study of the Ritschlian method.* *London*, [1914]. 8vo, pp. xii, 195. R 37679

HIBBERT LECTURES. [Lectures founded by the trustees of R. Hibbert.] *London*, 1915. 8vo. *In progress.* R 38881

Second Series.

Giles (H. A.) *Confucianism and its rivals.* Lectures delivered in the University Hall of Dr. Williams's Library, *London*: October to December, 1914. . . .

HITCHCOCK (Francis Ryan Montgomery) *Irenaeus of Lugdunum: a study of his teaching.* . . . With a foreword by H. B. Swete. . . . *Cambridge*, 1914. 8vo, pp. 373. R 37354

MILAN: BIBLIOTECA AMBROSIANA. *Monumenta sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae. Opera collegii doctorum ejusdem.* . . . Edidit . . . Antonius Maria Ceriani. . . . [With facsimiles.] *Mediolani*, 1861, etc. Fol. and 4to. *In progress.*

R 7923

MONTALEMBERT (Charles Forbes René de) *Comte. Le père Lacordaire.* . . . Deuxième édition revue et augmentée. *Paris*, 1862. 8vo, pp. 293. R 37774

NEWMAN (John Henry) *Cardinal.* *Index to the works of John Henry Cardinal Newman.* . . . By Joseph Rickaby. *London*, 1914. 8vo, pp. viii, 156. R 37355

PARIS: ÉCOLE PRATIQUE DES HAUTES ÉTUDES. *Bibliothèque de l'école des hautes études. Sciences religieuses.* *Paris*, 1911-14. 8vo. *In progress.* R 7245

24. i. Viollier (D.) *Essai sur les rites funéraires en Suisse des origines à la conquête romaine: étude sur les mœurs et les croyances des populations préhistoriques.*

29. Vernes (M. L.) *Les emprunts de la bible hébraïque au grec et au latin.*

CLASSIFIED LIST OF RECENT ACCESSIONS 97

200 RELIGION: GENERAL.

ROME: PONTIFICIUM INSTITUTUM BIBLICUM. Scripta Pontificii
Instituti Biblici. *Romae*, 1912-14. 4 vols. 8vo. *In progress*.

Babylonia.—Religion. "Enuma Eliš" sive Epos Babylonium de creatione mundi. . .
Edidit . . . A. Deimel. . . —1912. R 35190

Deimel (A.) Veteris Testamenti chronologia monumentis Babylonico-Assyriis illustrata.
. . . —1912. R 35405

Lammens (H.) Fāṭima et les filles de Mahomet. Notes critiques pour l'étude de la Sira.
. . . —1912. R 35406

Lammens (H.) Le berceau de l'Islam: l'Arabie occidentale à la veille de l'hégire.
Vol. I.—1914. R 35407

STUDIES IN THEOLOGY. *London*, 1914. 8vo. *In progress*.

Angus (S.) The environment of early Christianity. R 38515

THOMAS [Hemerken] à Kempis. The works of Thomas à Kempis.
[With plates.] *London*, 1905-08. 6 vols. 8vo. *In progress*.

R 32420

1. Prayers and meditations on the life of Christ. . . Translated from the text of the
edition of M. J. Pohl . . . by W. Duthoit.—1908.

2. The founders of the New Devotion: being the lives of G. Groote, F. Radewin and
their followers. . . Translated into English by J. P. Arthur.—1905.

3. The chronicle of the canons regular of Mount St. Agnes. . . Translated by J. P.
Arthur.—1906.

4. A meditation on the incarnation of Christ. Sermons on the life and passion of our
Lord and of hearing and speaking good words. . . Authorised translation from the text of the
edition of M. J. Pohl, by . . . V. Scully. . . —1907.

5. Sermons to the novices regular. . . Authorised translation from the text of the edition
of M. J. Pohl, by . . . V. Scully. . . —1907.

6. Of the imitation of Christ. . . Translated by C. K. Paul and . . . T. A. Pope.—1907.

TOLLINTON (Richard Bartram) Clement of Alexandria: a study in
Christian liberalism. . . [With map and plates.] *London*, 1914.
2 vols. 8vo. R 37374

WATTS (Isaac) An humble attempt toward the revival of practical religion
among Christians, and particularly the Protestant Dissenters, by a serious
address to ministers and people, in some occasional discourses. *London*,
1731. 12mo, pp. ix, 360. R 37371

WEBB (Clement Charles Julian) Studies in the history of natural theology.
Oxford, 1915. 8vo, pp. vi, 363. R 38813

220 BIBLE: TEXTS AND VERSIONS.

BIBLE: GERMAN.—Biblia Das ist / Die gantze Heylige Schrift /
Teutsch. D. Mart. Luth. Sampt einem Register / Summarien vber alle
Capitel / vnd schönen Figuren, M.D. LXII. [The woodcuts designed
by V. Solis.] ([Colophon:] *Getruckt zu Franckfurt am Main /*
Dureh David Zopffeln / vnnnd Iohann Raschen / Im Iar nach Christi
Geburt / Tausent fünff hundert / vnd zwey vnd sechtzig.) 2 pts. in
1 vol. Fol. R 37525

* * * Title within woodcut border.

Gothic letter.

— Die Psalmen. Uebersetzt und ausgelegt von . . . Ferdinand
Hitzig. *Leipzig und Heidelberg*, 1863-65. 2 vols. 8vo. R 38236

220 BIBLE: TEXTS AND VERSIONS.


BIBLE: GREEK.—SCHMIDT (Erasmus) *Novi Testamenti Jesu Christi Græci, Hoc Est, Originalis Linguæ ταμίον* [aliis Concordantiæ, Hactenus Usitato Correctius, Ordinatus, Distinctius, Plenius, Jam dudum à pluribus desideratum: Ita Concinnatum, Ut Et Loca reperiendi, & Vorum veras Significationes, & Significationum diversitates per Colationem investigandi, Ducis instar esse possit. Operâ Erasmi Schmidii Græc. L. & Mathem. Prof. . . . Wittebergæ, Impensis hæredum Clementis Bergeri Bibliopol: Ex Officinâ Typographicâ Jobi Wilhelmii Fincelii. An. clō b CXXXVIII. Fol. ff. [340]. R 36936

*. * There is also an engraved title page.

— The gospel according to St. Matthew: the Greek text with introduction, notes and indices by Alan Hugh M'Neile. . . . London, 1915 8vo, pp. xxxvi, 448. R 39075

BIBLE: LATIN.—*Biblia cū concordantijs veteris z noui testamenti e sacrorum canonum: necnon z additionibus in marginibus varietati diuersoꝝ textuum: ac etiam canonibus antiquis quattuor euangeliorum Nouissime autem addite sunt concordatiæ ex viginti libris Josephi de antiquitatibus z bello iudaico excerpte.* [Printer's device beneath title.]—[Sig. R 5 verso, colophon:] . . . Accedūt ad hec ex viginti de antiquitatibus z indeoꝝ bello Josephi libris exhauste autoritates: quas . . . Ioānes de gradib⁹ cōcordantibus cōgruisq; apposuit locis. Impressa aut Lugduni: per M. Jacobum Sacon. Expēsis . . . Antonii Koberger Nureburgensis. Feliciter explicit. Anno nostre salutis. 1521. Nouo Cal. Augusti. que est. 24. Julij.—[Sig. AA 1 recto:] Interpretationes nominū hebraicorū. [With woodcuts.] <Lyons: J. Sacon, 1521.> Fol. pp. [14], CCCXVII, [26]. R 37522

*. * Title within border of woodcut blocks.

—  *Biblia sacra: integrū vtriusq; testamenti corpus cōplectēs diligenter recognita z emēdata. Cū concordatijs ac summijs simul e argumētis: ad toti⁹ intelligentiā biblie nō parū cōducētib⁹ Insup in calce eiusdē: annexe sunt nominū Hebraicorū / Chaldeorum atq; Grecorum accurate interpretationes.* [Printer's device beneath title.] [With woodcut.] ([Colophon:] *Parisiis, ex officina libraria yolandæ bonhomme, vidue spectabilis viri Thielmanni Keruer, sub signū vnicornis in vico sancti iacobi, vbi et venundatur. M.D. xxxiiij. Octauo idus Januarij.*) 8vo. R 37523

*. * Imperfect, wanting N.T. and several leaves of O.T. Colophon supplied from Bibliography Society Catalogue. Title within border of woodcut blocks.

— *Biblia Sacra iuxta vulgatā quam Dicvnt Editionem, A Mendicantibus Qvibus innumeris partim scribarum incuria, partim sciorum audacia scatebat, summa cura parique fide repurgata atque ad priscorum probatissimorumque exemplariorum normam, adhibita interdum fontium autoritate, Ioannis Benedicti Parisiensis theologi industria restituta. Annorumque a mundo creato ad Christum vsque natum supputatione illustrata. Adiecta est in fine Hebraicarum, Græcarum, cæterarumque*

220 BIBLE: TEXTS AND VERSIONS.

peregrinarum vorum cum illarum varia a nostra prolatione interpretatio. Quin & sententiarum insignium copiosum iuxta ac accurate collectum indicem suppegimus. Duo postremo indices etiamnum accessere, quorum prior quæ in scholiis notatu dignissima occurrere, alter vero insignium locorum nomina colligit. Quæ legenti signa passim occurrent, epistola nuncupatoria 2. pag. manifestabit. Secunda editio. *Parisiis Prostant apud Carolam Guillard, & Gulielmum Desboys, sub sole aureo, via ad diuum Jacobum. 1552.* ([Colophon:] *Parisiis Excudebat Benedictus Prenotius, sub stella aurea, via Frementella. Anno domini M.D. LII.*) 2 pts. in 1 vol. 4to. R 37524

BIBLE: LATIN.—Sacra Biblia, Acri Stvdio, Ac Diligentia Emendata, Rerum, atque Verborum permultis, & perquam dignis Indicibus aucta. . . . [With woodcuts.] ([Colophon:] *Venetis Apvd Iolitos. M.D.LXXXVIII.*) 2 pts. in 1 vol. 4to. R 37526

. Title within woodcut border.

— Cornelii Iansenii Episcopi Gandavensis Paraphrasis In Omnes Psalmos Davidicos Cum Argvmentis Et Annotationibvs: Itemq. in Prouerbia, & Ecclesiasticum Commentaria, veterisq. Testamenti Ecclesiæ Cantica, ac in Sapientiam Notæ. In quibus omnibus hoc agitur, vt sublatis mendis, quæ in nostram lectionem irrepserunt, genuina lectio retineatur, & vt ex collatione facta cum originalibus Hebræis & Græcis sensus habeatur qui illis consentiat, aut proxime accedat. Cum Indice rerum & verborum locupletissimo, Cui iam postremo accessit alter locorum S. Scripturæ Index, quæ in hoc opere citantur ac elucidantur. [With engravings.] *Antverpiæ, Ex Typographia Gisleni Iansenii Ad inter-signe Galli Vigilis. M. DC. XIV. . . . 2 pts. in 1 vol. Fol.* R 35758

— Liber Ardmachanus. The book of Armagh. Edited with introduction and appendices by John Gwynn . . . [With facsimiles.] [Royal Irish Academy.] *Dublin, 1913. 4to, pp. ccxc, 503.* R 35433

. 400 copies printed. This copy is No. 247.

— Der Lambeth-Psalter: eine altenglische Interlinear-version des Psalters in der Hs. 427 der erzbischöflichen Lambeth Palace Library. . . . Herausgegeben von U. Lindelöf. [Acta Societatis Scientiarum Fennicæ, 35, i. 43, iii.] *Helsingfors, 1909-14. 2 vols in 1. 4to.* R 36163

220 BIBLE: GENERAL AIDS TO STUDY.

ABBOTT (Edwin Abbott) Diatessarica. *Cambridge, 1914-15. 8vo. In progress.* R 7935

10, ii. The fourfold gospel. . . . The beginning . . . 1914.

10, iii. The fourfold gospel. Section iii. The proclamation of the new kingdom. . . . —1915.

220 BIBLE: GENERAL AIDS TO STUDY.

- ASTLEY (Hugh John Dukinfield) Prehistoric archæology and the Old Testament: being the Donnellan Lectures delivered before the University of Dublin in 1906-1907. Enlarged, and with notes and appendices. *Edinburgh*, 1908. 8vo, pp. xi, 314. R 39187
- BAIKIE (James) Lands and peoples of the Bible. . . . Containing . . . full-pages of illustrations . . . and a map. *London*, 1914. 8vo, pp. xii, 288. R 38516
- CANTON (William) The Bible and the Anglo-Saxon people. [With plates.] *London*, 1914. 8vo, pp. xi, 284. R 37500
- ÉTUDES BIBLIQUES. *Paris*, 1907. 8vo. *In progress*.
Dhorme (Paul) Choix de textes religieux assyro-babyloniens. Transcription, traduction, commentaire par . . . P. Dhorme . . . 1907. 8vo. R 35119
- HOSKIER (Herman C.) Codex B and its allies: a study and an indictment. . . . *London*, 1914. 2 vols. 8vo. R 37445
- ILLINGWORTH (John Richardson) The gospel miracles: an essay, with two appendices. . . . *London*, 1915. 8vo, pp. xvii, 213. R 38552
- INTERNATIONAL CRITICAL COMMENTARY. The international critical commentary on the Holy Scriptures of the Old and New Testaments. Under the editorship of . . . Samuel Rolles Driver . . . Alfred Plummer . . . and . . . Charles Augustus Briggs . . . *Edinburgh*, 1915. 8vo. *In progress*. R 3506
A critical and exegetical commentary on the Second epistle of St. Paul to the Corinthians. By . . . A. Plummer.—1915.
- JONES (Maurice) The New Testament in the twentieth century: a survey of recent Christological and historical criticism of the New Testament. *London*, 1914. 8vo. pp. xxiv, 467. R 39091
- MOULTON (James Hope) and MILLIGAN (George) The vocabulary of the Greek testament, illustrated from the papyri and other non-literary sources. *London*, [1914]. 1 vol. 4to. R 37598
- NORDEN (Eduard) Agnostos theos: Untersuchungen zur Formengeschichte religiöser Rede. *Leipzig, Berlin*, 1913. 8vo, pp. ix, 410. R 38580
- RAMSAY (Sir William Mitchell) The James Sprunt Lectures delivered at Union Theological Seminary in Virginia. The bearing of recent discovery on the trustworthiness of the New Testament. [With plates and illustrations.] *London*, 1915. 8vo, pp. xiv, 427. R 38257
- SADOLETO (Jacopo) Cardinal. I. Sddoleti Episcopi Carpentoractis Interpretatio in Psalmum Miserere mei Deus. *Haganoæ, per Iohan. Secerium*. Anno M.D. XXVI. 8vo. ff. [35]. R 37513

220 BIBLE: GENERAL AIDS TO STUDY.

SCHINMEIER (Johann Adolph) Versuch einer vollständigen Geschichte der schwedischen Bibel-Uebersetzungen und Ausgaben mit Anzeige und Beurtheilung ihres Werths. Nebst einem Anhange von einigen seltenen Handschriften und den Lebensumständen der dabey . . . merkwürdigsten Personen aus den bewährtesten Quellen gesammelt von . . . Johann Adolph Schinmeier . . . (Viertes Stücks erste Beylage worin die Geschichte der gedruckten Ausgaben wie auch etwas von den finnischen Bibel-Uebersetzungen und Ausgaben enthalten ist.) *Flensburg und Leipzig*, 1777-82. 5 pts. in 1 vol. 4to. R 26003

220 BIBLE: COMMENTARIES, ETC.

GRONAU (Carl) Poseidonios und die jüdisch-christliche Genesisexegese. . . . *Leipzig, Berlin*, 1914. 8vo, pp. viii, 313. R 35848

LAUNAY (Pierre de) *Sieur de La Motte et de Vauferlan*. Paraphrase et exposition sur les epistres de Saint Paul. Avec deux indices, l'un des principales doctrines enseignées par l'apostre. L'autre des hebraïsmes qui sont expliquez en cette exposition. *Charenton*, 1650. 2 vols. 4to. R 35477

WATKINS (Charles Harry) St. Paul's fight for Galatia. . . . [Translation, in the main, of a thesis accepted by the University of Heidelberg for a Doctorate of Theology.] *London*, 1914. 8vo, pp. 312. R 37267

WESTCOTT (Frederick Brooke) A letter to Asia; being a paraphrase and brief exposition of the epistle of Paul the apostle to the believers at Colossæ. *London*, 1914. 8vo, pp. vi, 203. R 36217

PRYSE (James Morgan) The Apocalypse unsealed: being an esoteric interpretation of the Initiation of Ioánnēs, *Ἀποκάλυψις Ἰωάννου*, commonly called the Revelation of St. John, with a new translation. [With plates and illustrations.] *London*, 1910. 8vo, pp. 222. R 36390

APOCRYPHA.—HARRIS (James Rendel) Hermas in Arcadia, and other essays. *Cambridge*, 1896. 8vo, pp. 83. R 35832

— OESTERLEY (William Oscar Emil) The books of the Apocrypha: their origin, teaching and contents. *London*, 1914. 8vo, pp. xiv, 553. R 37475

— TONDELLI (Leone) Le odi di Salomone: cantici Cristiani degli inizi del II secolo. Versione dal Siriaco, introduzione e note. Prefazione del. . . . Angelo Mercati. . . . *Roma*, 1914. 8vo, pp. xvi, 268. R 36874

— WICKS (Henry James) The doctrine of God in the Jewish apocryphal and apocalyptic literature. . . . With introduction by R. H. Charles. . . . Thesis approved for the degree of Doctor of Divinity in the University of London. *London*, 1915 [1914]. 8vo, pp. xi, 371. R 37671

230 RELIGION : DOCTRINAL THEOLOGY.

- GENERAL.**—**BACON** (Benjamin Wisner) Christianity old and new. Lectures given at Berkeley, Cal., on the E. T. Earl Foundation. *New Haven*, 1914. 8vo, pp. xiv, 169. R 36886
- BUTLER** (Samuel) The fair haven: a work in defence of the miraculous element in our Lord's ministry upon earth, both as against rationalistic impugnors and certain orthodox defenders, by the late John Pickard Owen, with a memoir of the author by William Bickersteth Owen. . . . Reset; and edited, with an introduction, by R. A. Streatfeild. *London*, 1913. 8vo, pp. xx, 285. R 37673
- FIGGIS** (John Neville) The fellowship of the mystery: being the Bishop Paddock lectures delivered at the General Theological Seminary, New York, during Lent, 1913. . . . *London*, 1914. 8vo, pp. xv, 300. R 37927
- HARRIS** (Charles) Pro fide: a defence of natural and revealed religion; being a text-book of modern apologetics for students of theology and others. . . . New and augmented edition. . . . *London*, 1914. 8vo, pp. lxxvii, 575. R 38517
- HEADLAM** (Arthur Cayley) The miracles of the New Testament; being the Moorhouse Lectures for 1914, delivered in S. Paul's cathedral, Melbourne. *London*, 1914. 8vo, pp. xvi, 361. R 38099
- PEGORIER** (César) Théologie chrétienne, qu'on explique en forme d'entretiens, pour la rendre plus claire & plus sensible. . . . Nouvelle édition, corrigée & augmentée par l'auteur. *Amsterdam*, 1726. 4to, pp. 565. R 35503
- SHARPE** (Charles Henry) Catholicism and life. *London*, 1913. 8vo, pp. xxxi, 213. R 39090
- URQUHART** (James) The life and teaching of William Honyman Gillespie of Torbanehill. . . . Prepared on behalf of the trustees of Mrs. Honyman Gillespie of Torbanehill. With a bibliography of the ontological argument by E. Lloyd Morrow. [With portraits.] *Edinburgh*, 1915. 8vo, pp. 283. R 38564
- CHRISTOLOGY**: **BUNSEN** (Ernst von) The Angel-Messiah of Buddhists, Essenes, and Christians. *London*, 1880. 8vo, pp. xii, 383. R 39167
- BURRAGE** (Champlin) Nazareth and the beginnings of Christianity: a new view based upon philological evidence; with critical appendices, including unnoticed precanonical readings; a discussion of the birthplace of Jesus; and the text of what is believed to be the hitherto undiscovered source of the prophecy, that the Messiah "should be called a Nazarene". *Oxford*, 1914. 8vo, pp. 68. R 36062
- NORDEN** (Eduard) Josephus und Tacitus über Jesus Christus und eine messianische Prophetie. . . . Sonderabdruck aus dem xxxi Bande der Neuen Jahrbücher für das Klassische Altertum, Geschichte und deutsche Literatur. *Leipzig, Berlin*, 1913. 8vo, pp. 30. R 35145

CLASSIFIED LIST OF RECENT ACCESSIONS 103

230 RELIGION: DOCTRINAL THEOLOGY.

- OESTERLEY (William Oscar Emil) The evolution of the Messianic idea : a study in comparative religion. *London*, 1908. 8vo, pp. xiii, 276.
R 39169
- VONIER (Anschar) The personality of Christ. *London*, 1915. 8vo, pp. viii, 275.
R 38710
- ESCHATOLOGY.—BROUGHTON (Herbert) The spirit disembodied. When we die we do not fall asleep : we only change our place. *Edinburgh*, 1867. 8vo, pp. x, 271.
R 34188
- UNKNOWN COUNTRY. That unknown country, or what living men believe concerning punishment after death. Together with recorded views of men of former times. . . . Illustrated. . . . *Springfield, Mass.*, 1889. 8vo, pp. 943.
R 39159
- WEBER (Frederick Parkes) Aspects of death in art and epigram ; illustrated especially by medals, engraved gems, jewels, ivories, antique pottery, &c. . . . Second edition, revised and . . . enlarged. With . . . illustrations. . . . *London*, 1914. 8vo, pp. xxviii, 461.
R 38694
- CREEDS.—LUTHERAN CHURCH. Libri symbolici ecclesiae Lutheranae. Cum appendice quinquepartita edidit Fridericus Francke. . . . Editio stereotypa. *Lipsiae*, 1847. 4 pts. in 1 vol. 8vo.
R 34722
- APOLOGETICS.—PEABODY (Francis Greenwood) The Christian life in the modern world. (The sixth series of John Calvin McNair Lectures at the University of North Carolina in 1913, expanded and revised.) *New York*, 1914. 8vo, pp. vii, 234.
R 38094

240 RELIGION : DEVOTIONAL.

- FELLOWSHIP. The fellowship of silence : being experiences in the common use of prayer without words. Narrated and interpreted by Thomas Hodgkin, Percy Dearmer, L. V. Hodgkin, J. C. Fitzgerald, together with the editor, Cyril Hephher. [With frontispiece.] *London*, 1915. 8vo, pp. vii, 240.
R 38522
- FLETCHER (Phineas) Joy In Tribulation. Or, Consolations For Afflicted Spirits. . . . *London* : Printed for James Boler, dwelling at the signe of the Marigold in Paul's Church-yard, 1632. 12mo, pp. [14], 339.
R 39134
- GARBETT (Edward) and MARTIN (Samuel) The family prayer book ; or, morning and evening prayers for every day in the year. With prayers and thanksgivings for special occasions. Edited by . . . E. Garbett and . . . S. Martin. *London*, [1863]. 4to, pp. vii, 389.
R 33716
- KETTLEWELL (Samuel) The authorship of the De imitatione Christi ; with many interesting particulars about the book. . . . Containing photographic engravings. . . . *London*, 1877. 8vo, pp. xxiii, 504.
R 29688

240 RELIGION: DEVOTIONAL.

PREGER (Wilhelm) Geschichte der deutschen Mystik im Mittelalter. Nach den Quellen untersucht und dargestellt von . . . W. Preger. . . .
Leipzig, 1874-93. 3 vols. 8vo. R 29700

ROUSSELOT (Paul) Les mystiques espagnols: Malon de Chaide, Jean d'Avila, Louis de Grenade, Louis de Léon, Ste Thérèse, S. Jean de la Croix et leur groupe. . . . Deuxième édition. *Paris*, 1869. 8vo, pp. viii, 500. R 27522

TRAHERNE (Thomas) Centuries of meditation. . . . Printed from the author's manuscript. Edited by Bertram Dobell. . . . [New impression.] *London*, 1908. 8vo, pp. xxx, 341. R 37780

250 RELIGION: HOMILETICS.

DRIVER (Samuel Rolles) The ideals of the prophets. Sermons by . . . S. R. Driver . . . together with a bibliography of his published writings. *Edinburgh*, 1915. 8vo, pp. xii, 239. R 38514

FERRIÈRE (Émile) Les apôtres: essai d'histoire religieuse d'après la méthode des sciences naturelles. *Paris*, 1879. 8vo, pp. x, 465. R 28195

HORNE (Charles Silvester) The romance of preaching. Yale lectures on preaching. . . . Second impression. [With preface by K. M. Horne.] *London*, [1914]. 8vo, pp. 291. R 39087

MACLEANE (Douglas) Famous sermons by English preachers. Edited with introductory notes by D. Macleane. . . . *London*, 1911. 8vo, pp. xvi, 323. R 38254

SIMEON (Charles) Helps to composition; or, six hundred skeletons of sermons; several being the substance of sermons preached before the University [Cambridge]. . . . The third edition. *London*, 1815. 5 vols. 8vo. R 28847

SIMEON (Charles) Horæ homileticæ, or discourses, in the form of skeletons, upon the whole scriptures. *London*, 1819-20. 11 vols. 8vo. R 28848

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

DIVINE WORSHIP.—ALCUIN CLUB. Alcuin club collections. *London*, [1912]. 8vo. *In progress*. R 7955

19. Skilbeck (C. O.) Illustrations of the liturgy: being thirteen drawings of the celebration of the holy communion in a parish church by C. O. Skilbeck. With notes descriptive and explanatory, and an introduction on "The present opportunity" by P. Dearmer.—[1912].

ALCUIN CLUB. Prayer-book revision pamphlets. *London*, [1914]. 8vo. *In progress*. R 7955

5. Wyatt (E. G. P.) The eucharistic prayer.

6. Memorial services. Extracted . . . from "A prayer-book revised" as issued in 1913. . . .

CLASSIFIED LIST OF RECENT ACCESSIONS 105

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

HENRY BRADSHAW SOCIETY. Henry Bradshaw Society founded . . . for the editing of rare liturgical texts. *London*, 1915. 8vo. *In progress*. R 6097

46. The Hereford breviary. Edited from the Rouen edition of 1505 . . . by W. H. Frere and L. E. G. Brown. Vol. III. . . —1915.

JAMES (John) A comment upon the collects appointed to be used in the Church of England, before the epistle and gospel on Sundays and holy days throughout the year. . . . New edition. *London*, 1866. 8vo, pp. vi, 371. R 31221

JESUS CHRIST. De sancta cruce. [The history of the Invention of the cross, edited in Syriac with a German translation.] Ein Beitrag zur christlichen Legendengeschichte von Eberhard Nestle. *Berlin*, 1889. 8vo, pp. viii, 128. R 35859

WEAVER (Lawrence) Memorials and monuments, old and new: two hundred subjects chosen from seven centuries. [With plates and illustrations.] [Country Life Library.] *London*, 1915. 8vo, pp. 479. R 38873

LITURGIES: Martyrologium scdm morem Romane curie [Printer's device beneath title]. ¶ Venundantur Parisius in via Iacobeae in intersigniis Pellicani et Leonis argentei. [Sig. o 3 recto, colophon:] ¶ Finit martyrologium accuratissime emendatum per . . . Belinum de Padua ordinis fratrum eremitarum sancti Augustini cum additionibus patrum aliarum religionum copiosum effectum. Impressum Parrhisiis Anno a natiuitate domini Millesimo quingentesimo. xxi. quarto Kal. Ianuarii scdm computationē curie romane. Expensis . . . Ioānis de marnef librarii iurati Uniuersitatis Parisiē. commorantis in via Iacobeae in intersignio Pellicani. Necnon ꝛ Petri viati librarii religatoris iurati etiam eiusdem uniuersitatis commorantis in via Iacobeae in intersignio Leonis argentei. Et ibidem venduntur. <Paris, 1521.> 4to, ff. [111]. R 33949

* * Title within border of woodcut blocks.

LITURGIES. The primitive liturgy: for the use of the Oratory [of John Henley]. Part I. Being a form of morning and evening prayer, not impos'd, as necessary, but propos'd, as expedient; as full, regular and compendious, as the usual method will admit; taken entirely from scripture, and the primitive writers, but especially the most antient and authentick liturgy of the apostolical constitutions. *London*, 1726. 8vo, pp. 63. R 36315

LITURGIES: A revised liturgy: being the order of the administration of the Lord's Supper according to the use of the Church of England with divers enrichments and alterations. Edited by B. W. Randolph. . . . With an introduction by J. H. Maude. . . . *London*, [1914]. 8vo, pp. 56. R 38690

260 RELIGION: CHURCH INSTITUTIONS AND WORK

WRIGHT (Thomas) The lives of the British hymn writers: being personal memoirs derived largely from unpublished materials. [With plates.] London, 1910, etc. 3 vols. 8vo. R 37496

1. J. Hart.—1910.

2. A. M. Toplady and contemporary hymn writers.—1911.

3. I. Watts and contemporary hymn writers.—1914.

SACRAMENTS: GROTON (William Mansfield) The Christian eucharist and the pagan cults. The Bohlen Lectures, 1913. New York, 1914. 8vo, pp. xii, 203. R 37489

270 RELIGION: RELIGIOUS HISTORY.

GENERAL.—BARONIUS (Cæsar) *Cardinal*. *Annales ecclesiastici* . . . Vna cum Critica historico-chronologica. . . Antonii Pagii. . . In qua rerum narratio defenditur . . . ordo temporum corrigitur, & periodo Græco-Romana munitur. Additur præterea Dissertatio hypatica ejusdem Pagii; & Epistola consularis Henrici card. Norisii. In hac vero editione fasti consulares ab A. U. C. 709 ad annum Christi 567 illustrantur. . . Accedunt animadversiones in Pagium. . . [Edited by G. D. Mansi and D. Giorgi.] *Luca*, 1738-46. 19 vols. Fol. R 35224

— RAYNALDUS (Odoricus) *Annales ecclesiastici* ab anno MCXCVIII. ubi desinit Cardinalis Baronius. . . Accedunt in hac editione notæ chronologicæ, criticæ, historicæ, quibus Raynaldi *Annales* illustrantur . . . emendantur, auctore Joanne Dominico Mansi. . . *Luca*, 1747-56. 15 vols. Fol. R 35224.2

BOISNORMAND DE BONNECHOSE (François Paul Émile) *Les réformateurs avant la réforme, XV^e siècle: Jean Hus et le Concile de Constance*. Paris, 1845. 2 vols. in 1. 8vo. R 31499

BOND (Francis) *Dedications and patron saints of English churches: ecclesiastical symbolism, saints and their emblems*. . . With . . . illustrations. Oxford, 1914. 8vo, pp. xvi, 343. R 38075

CHURCH UNIVERSAL. *The church universal*. London, 1909. 8vo. *In progress*.

1. Ragg (L.) *The church of the apostles; being an outline of the history of the church of the apostolic age*. R 39093

DUNBAR (Agnes B. C.) *A dictionary of saintly women*. . . London, 1904-05. 2 vols. 8vo. R 38218

GOERRES-GESELLSCHAFT. *Quellen und Forschungen aus dem Gebiete der Geschichte*. In Verbindung mit ihrem historischen Institut in Rom, herausgegeben von der Görres-Gesellschaft. Paderborn, 1914. 8vo. *In progress*. R 14325

17. Mohler (L.) *Die Kardinäle J. und P. Colonna: ein Beitrag zur Geschichte des Zeitalters Bonifaz viii*.

270 RELIGION: RELIGIOUS HISTORY.

- HAMILTON (Harold Francis) The people of God: an inquiry into Christian origins. . . . *Oxford*, 1912. 2 vols. 8vo. R 37454
- JACOBY (Adolf) Die antiken Mysterienreligionen und das Christentum. [Religions geschichtliche Volksbücher III. Reihe, 12. Heft.] *Tübingen*, 1910. 8vo, pp. 44. R 33941
- KITTS (Eustace J.) In the days of the councils: a sketch of the life and times of Baldassare Cossa, afterward Pope John the twenty-third. . . . Illustrated. *London*, 1908. 8vo, pp. xxiv, 421. R 38353
- Pope John the twenty-third and . . . John Hus of Bohemia. . . . Illustrated. *London*, 1910. 8vo, pp. xxx, 446. R 38354
- LAKE (Kirsopp) The stewardship of faith: our heritage from early Christianity. *London*, [1915]. 8vo, pp. vii, 195. R 38513
- MACKINLAY (James Murray) Ancient church dedications in Scotland. . . . [With map.] *Edinburgh*, 1910. 8vo. *In progress*. R 38078
- [1.] Scriptural dedications.
- MANN (Horace K.) The lives of the popes in the middle ages. . . . [With plates.] *London*, 1915. 8vo. *In progress*. R 9787
- 11-12. 1198-1216.—1915.
- PITTONI (Giovanni Battista) Vita del sommo pontefice Benedetto decimoterzo dell' ordine de' predicatori. [With portrait.] *Venezia*, 1730. 4to, pp. 72. R 36159
- PROUDHON (Pierre Joseph) Césarisme et Christianisme, de l'an 45 avant J.-C. à l'an 476 après. . . . Précédé d'une préface par J. A. Langlois. *Paris*, 1883. 2 vols. 8vo. R 28123
- ROME, Church of. Regesta pontificum Romanorum. Iubente Regia Societate Gottingensi conguessit Paulus Fridolinus Kehr. . . . *Berolini*, 1913. 8vo. *In progress*. R 13133
- Italia pontificia . . . Vol. VI. Liguria sive provincia Mediolanensis. Pars I. Lombardia. —1913.
- Regestum Clementis Papae v. Ex Vaticanis archetypis . . . nunc . . . editum cura et studio monachorum ordinis s. Benedicti. . . . (Appendices. Tomus I.) *Romae*, 1885-92. 10 vols. in 8. Fol. R 35250
- SEEBERG (Reinhold) Der Ursprung des Christusglaubens. *Leipzig*, 1914. 8vo, pp. 62. R 36431
- STUDIEN zur Geschichte der Theologie. Neue Studien zur Geschichte der Theologie und der Kirche. Herausgegeben von N. Bonwetsch . . . und R. Seeberg. . . . *Berlin*, 1914. 8vo. *In progress*. R 7653
20. Sachsse (C.) D. B. Hubmaier als Theologe.
- VOIGT (Georg) Enea Silvio de' Piccolomini, als Papst Pius der Zweite, und sein Zeitalter. . . . Mit dem Bildnisse des Papstes. *Berlin*, 1856-63. 3 vols. 8vo. R 30897

270 RELIGION: RELIGIOUS HISTORY.

MONASTIC ORDERS.—BENEDICTINES. *Bullarium monachorum nigrorum S. Benedicti Congregationis Angliæ. Fort-Augusti, 1912. 4to, pp. iv, 172. R 33329*

BRYCE (William Moir) *The Scottish Grey Friars. [With illustrations.] Edinburgh and London, 1909. 2 vols. 8vo. R 38844*

CHÉRANCÉ (Léopold de) *Saint François d'Assise, 1182-1226. [With illustrations.] Paris, 1892. 8vo, pp. 344. R 38240*

FRANCISCANS. *Documenti francescani. Arezzo, 1913. 8vo. In progress. R 37776*

1. Pulinari (D.) *Gronache dei frati minori della provincia di Toscana, secondo l'autografo d'Ognissanti; edite dal . . . S. Mencherini. . .*

— *Regula et testamentum seraphici p. Francisci, cum declarationibus ejusdem, aliisque instructionibus, ad institutionem novitiorum quam maxime necessariis. Antverpiæ, 1692. 16mo, pp. 317. R 37592*

GEM (Samuel Harvey) *Hidden saints: a study of the Brothers of the Common Life. . . London, 1907. 8vo, pp. 204. R 37595*

MARTIN (Jean Baptiste) *Le monastère du Verbe-Incarné de Lyon. Notice historique. Lyon, 1905. 8vo, pp. 87. R 38348*

PLASSE (François Xavier) *Souvenirs du pays de sainte Thérèse. [With plates.] Paris, 1875. 8vo, pp. vii, 320. R 27523*

ROBERTSBRIDGE, Sussex. *Calendar of charters and documents relating to the Abbey of Robertsbridge, Co. Sussex, preserved at Penshurst among the muniments of Lord de Lisle and Dudley. [London, printed], 1873. 4to, pp. 179. R 34819*

ENGLAND.—CHURCHMAN'S LIBRARY. *The churchman's library. Edited by John Henry Burn. . . [With map.] London, 1898. 8vo. In progress. R 38714*

Collins (W. E.) *Bishop of Gibraltar. The beginnings of English Christianity: with special reference to the coming of St. Augustine.—1898.*

CALAMY (Edmund) *The Nonconformist's memorial: being an account of the ministers, who were ejected or silenced after the Restoration, particularly by the Act of Uniformity, which took place on Bartholomew-day, Aug. 24, 1662. . . Originally written by . . . E. Calamy. . . Now abridged and corrected, and the author's additions inserted, with . . . further particulars . . . by Samuel Palmer. To which is prefixed an introduction, containing a brief history of the times in which they lived, and the grounds of their Nonconformity. Embellished with the heads of many of those venerable divines. . . London, 1775. 2 vols. 8vo. R 36978*

— *The second edition. London, 1802-03. 3 vols. 8vo. R 37346*

COLLIGAN (James Hay) *Eighteenth century nonconformity. London, 1915. 8vo, pp. vii, 143. R 39077*

270 RELIGION: RELIGIOUS HISTORY.

- LLOYD (Charles) Particulars of the life of a dissenting minister, C. Lloyd, 1766-1829. Written by himself. With occasional reflections, illustrative of the education and professional state of the dissenting clergy, and of the character and manners of the dissenters in general. . . . (Reprint). *London*, 1911. 8vo, pp. xvi, 188. R 36867
- HOME (Charles Silvester) Pulpit, platform and parliament. Illustrated. *London*, 1913. 8vo, pp. xi, 216. R 39086
- PATON (John Lewis) John Brown Paton: a biography. [With plates.] *London*, [1914]. 8vo, pp. xix, 538. R 37501
- SELBIE (William Boothby) The life of Andrew Martin Fairbairn . . . first Principal of Mansfield College, Oxford. [With portraits.] *London*, 1914. 8vo, pp. viii, 456. R 37664
- SHUFFREY (William Arthur) The churches of the deanery of North Craven. [With plates.] *Leeds*, 1914. 8vo, pp. viii, 251. R 36411
- SMITH (Lucius Frederick Moses Bottomley) *Bishop of Knaresborough*. The story of Ripon Minster: a study in church history. . . . With . . . illustrations. *Leeds*, 1914. 4to, pp. 327. R 38077
- STARK (Adam) History of the bishopric of Lincoln, from its commencement at Sidnacester or Lindisse, its connection with Litchfield and Leicester, its junction with Dorchester, until the seat of the see was fixed at Lincoln, immediately after the Conquest. . . . *London*, [1852]. 8vo, pp. xviii, 529. R 29830
- IRELAND.—BURDY (Samuel) The life of Philip Skelton. . . . Reprinted from the edition of 1792, with an introduction by Norman Moore. *Oxford*, 1914. 8vo, pp. xxxvii, 255. R 39067
- GUILDAY (Peter) The English Catholic refugees on the continent, 1558-1795. . . . *London*, 1914. 1 vol. 8vo. *In progress*. R 37353
- SCOTLAND.—MACMILLAN (Donald) The life of Robert Flint. . . . [With portraits.] *London*, 1914. 8vo, pp. xi, 518. R 38093
- FRANCE.—COQUEREL (Charles Augustin) Histoire des églises du désert chez les protestants de France depuis la fin du règne de Louis XIV jusqu'à la révolution française. *Paris*, 1841. 2 vols. 8vo. R 28050
- GRÉARD (Vallery Clément Octave) Edmond Scherer. *Paris*, 1890. 8vo, pp. 232. R 28036
- GUERRIER (Louis) Madame Guyon: sa vie, sa doctrine et son influence: D'après les écrits originaux et des documents inédits. *Paris*, 1881. 8vo, pp. 515. R 26784
- LIGUGÉ, *Abbey of*. Archives de la France monastique. *Abbaye de Ligugé, Paris*, 1914. 8vo. *In progress*. R 11772
17. Beaunier () a *Benedictine monk*. Abbayes et prieurés de l'ancienne France. Recueil historique des archevêchés, évêchés, abbayes et prieurés de France. . . . Tome septième. Province ecclésiastique de Rouen. Par . . . J.-M. Besse.—1914.

270 RELIGION: RELIGIOUS HISTORY.

GERMANY.—BECKER (Bernhard) *of Gnadenfeld*. Zinzendorf im Verhältnis zu Philosophie und Kirchentum seiner Zeit. Geschichtliche Studien. *Leipzig*, 1886. 8vo, pp. viii, 580. R 25629

— SEEBERG (Reinhold) Die Kirche Deutschlands im neunzehnten Jahrhundert. Eine Einführung in die religiösen, Theologischen und Kirchlichen Fragen der Gegenwart . . . Dritte . . . verbesserte und erweiterte Auflage. *Leipzig*, 1910. 8vo, pp. x, 428. R 21280

SPAIN.—LÓPEZ FERREIRO (Antonio) Historia de la Santa A. M. Iglesia de Santiago de Compostela. [With plates and illustrations.] *Santiago*, 1898-1909 [1911]. 11 vols. 8vo. R 36884

NETHERLANDS.—ALTMeyer (Jean Jacques) Les précurseurs de la réforme aux Pays-Bas. *La Haye*, 1886. 2 vols. 8vo. R 37826

— ANALECTA VATICANO-BELGICA. Recueil de documents concernant les anciens diocèses de Cambrai, Liège, Thérouanne et Tournai, publiés par l'Institut historique belge de Rome. *Rome*, 1906-14. 6 vols. 8vo. R 37677

1. Suppliques de Clément VI, 1342-1352. Textes et analyses publiés par . . . U. Berlière. . . —1906.

2-3. Lettres de Jean XXII, 1316-1334. Textes et analyses publiés par A. FAYEN. . . 2 vols.—1908-1912].

4. Lettres de Benoît XII, 1334-1342. Textes et analyses publiés par A. FIERENS. . . —1910.

5. Suppliques d'Innocent VI, 1352-1362. Textes et analyses publiés par . . . U. Berlière. . . —1911.

7. Suppliques d'Urbain V, 1362-1370. Textes et analyses publiés par A. FIERENS. . . —1914.

BELGIUM.—BEAUCOURT DE NOORTVELDE (Patrice Antoine) Description historique de l'église collégiale et paroissiale de Notre Dame à Bruges, avec une histoire chronologique de tous les prévôts, suivie d'un recueil des épitaphes anciennes & modernes de cette église. [With plates.] *Bruges*, 1773. 4to, pp. 343. R 36162

SWITZERLAND.—ZWINGLIVEREIN. Quellen zur schweizerischen Reformationgeschichte. Herausgegeben vom Zwingliverein in Zürich unter Leitung von . . . Emil Egli. . . *Basel*, 1901-06. 3 vols. 8vo. *In progress*. R 35522

1. Wyss (B.) Die Chronik des B. Wyss, 1519-1530. Herausgegeben von G. Finsler.—1901.

2. Bullinger (H.) H. Bullingers Diarium, Annales vitae, der Jahre 1504-1574. . . Herausgegeben von E. Egli.—1904.

3. Bosshart (L.) Die Chronik des L. Bosshart von Winterthur, 1185-1532. Herausgegeben von K. Hauser.—1905.

CHINA.—BROOMHALL (Marshall) The jubilee story of the China Inland Mission. With . . . illustrations & map. [With foreword by J. W. Stevenson.] *London*, 1915. 8vo, pp. xvi, 386. R 39076

INDIA.—CLOUGH (John Everett) Social Christianity in the orient: the story of a man, a mission and a movement. By J. E. Clough. . . Written down for him by . . . Emma Rauschenbusch Clough. . . [With map and plates.] *New York*, 1914. 8vo, pp. xiii, 409. R 37670

CLASSIFIED LIST OF RECENT ACCESSIONS 111

270 RELIGION: RELIGIOUS HISTORY.

PERSIA.—LABOURT (Jérôme) *Le christianisme dans l'empire perse sous la dynastie sassanide, 224-632. . . . Deuxième édition. [With map.] [Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique.] Paris, 1904. 8vo, pp. xix, 372.* R 38150

AMERICA.—EVERY (Edward Francis) successively *Bishop of the Falkland Islands and Bishop in Argentina and Eastern South America. The Anglican church in South America. [With foreword by E. Jacob, Bishop of St. Albans.] [With maps and plates.] London, 1915. 8vo, pp. vii, 155.* R 39089

280 RELIGION: CHRISTIAN CHURCHES.

RIVET (André) *Remarques Et Considerations Svr La Response De F. Nicolas Coeffeteau Moine De La Secte De Dominique, Av Livre de Messire Philippes De Mornay, Seigneur du Plessis Marly, intitulé, le Mystere d'Iniquité, c'est à dire, l'Histoire de la Papauté. Pour Defense de la Monarchie d'un seul Iesvs Christ sur son Eglise, & de la Souveraineté des Empereurs, & Rois, sur leurs Estats; contre les usurpations des Papes, & les cavillations de leurs flatteurs. Par Andre' Rivet Poictevin, Ministre de la Parole de Dieu en l'Eglise de Thouars. Premiere Partie: En laquelle sont traictées les principales controverses Historiques, des huits premiers siecles. A Savmvr, Par Thomas Portau, 1615. 1 vol. 4to.* R 35504

BRAILSFORD (Mabel Richmond) *Quaker women, 1650-1690. London, 1915. 8vo, pp. xi, 340.* R 39078

WARD (Joseph) *A retrospect of the Oldham meeting of the Society of Friends, its schools, and kindred societies. [With plate and illustrations.] Oldham, [1911]. 8vo, pp. xii, 169.* R 29962

EVANS (George Eyre) *Vestiges of Protestant dissent: being lists of ministers, sacramental plate, registers, antiquities, and other matters pertaining to most of the churches, and a few others, included in the national conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations. . . . With illustrations by George H. Burgess. Liverpool, 1897. 8vo, pp. xxiv, 398.* R 38229

MCLACHLAN (Herbert) *The Unitarian Home Missionary College, 1854-1914: its foundation and development, with some account of the missionary activity of its members. [With plates.] London, Manchester, 1915. 8vo, pp. 176.* R 38074

ENGLAND. *A collection of acts of Parliament, and clauses of acts of Parliament, relative to those protestant dissenters who are usually called by the name of Quakers, from the year 1688. London, 1757. 4to, pp. 96.* R 33390

280 RELIGION: CHRISTIAN CHURCHES.

- WESLEY (John) [Journal.] The journal of . . . J. Wesley. . . . Enlarged from original MSS., with notes from unpublished diaries, annotations, maps, and illustrations. Edited by Nehemiah Curnock, assisted by experts. Standard edition. Vol. VI. *London*, [1915]. 8vo. *In progress.* R 20221

290 RELIGION: NON-CHRISTIAN.

- GENERAL.—LUZAC'S ORIENTAL RELIGIOUS SERIES. *London*, 1913. 8vo. *In progress.*

4. Nukariya (K.) The religion of the Samurai: a study of Zen philosophy and discipline in China and Japan. . . .—1913. R 35372

- LYALL (Sir Alfred Comyn) Asiatic studies, religious and social. . . . *London*, 1899. 2 vols. 8vo. R 38505

- QUEST SERIES. Edited by G. R. S. Mead. *London*, 1914-15. 8vo. *In progress.*

Davids (C. A.) Buddhist psychology: an inquiry into the analysis and theory of mind in Pali literature.—1914. R 38079

Nicholson (R. A.) The mystics of Islam.—1914. R 38103

Underhill afterwards Moore (E.) Ruysbroeck.—1915. R 38323

- GREEK AND ROMAN.—CIRILLI (René) Les prêtres danseurs de Rome. Étude sur la corporation sacerdotale des saliens. . . . Préface de . . . J. Toutain. . . . *Paris*, 1913. 8vo, pp. xi, 186. R 35415

- COOK (Arthur Bernard) Zeus: a study in ancient religion. . . . [With plates and illustrations.] *Cambridge*, 1914. 8vo. *In progress.* R 37564

1. Zeus, god of the bright sky.

- DAVIS (Gladys M. N.) The Asiatic Dionysos. *London*, 1914. 8vo, pp. x, 276. R 37669

- BUDDHISM, etc.—BRUMUND (Jan Frederik Gerrit) Bijdragen tot de Kennis van het Hindoeïsme op Java. *Batavia*, 1868. 4to, pp. 309. R 39157

- BUDDHIST SOCIETY of Great Britain and Ireland. The Buddhist review. The organ of the Buddhist Society of Great Britain and Ireland. Vol. 4(-5, 1912-13, etc.). *London*, 1912, etc. 2 vols. 8vo. *In progress.* R 24777

- GETTY (Alice) The gods of northern Buddhism: their history, iconography and progressive evolution through the northern Buddhist countries. . . . With a general introduction on Buddhism translated from the French of J. Deniker. Illustrations from the collection of Henry H. Getty. *Oxford*, 1914. 4to, pp. lii, 196. R 37490

- LILLIE (Arthur) India in primitive Christianity. [With plates.] *London*, 1909. 8vo, pp. xii, 299. R 39168

CLASSIFIED LIST OF RECENT ACCESSIONS 113

290 RELIGION: NON-CHRISTIAN.

- SILBERNAGL** (Isidor) *Der Buddhismus nach seiner Entstehung, Fortbildung und Verbreitung. Eine kulturhistorische Studie.* *München*, 1891. 8vo, pp. viii, 196. R 39183
- PARSISM.**—**DHALLA** (Maneckji Nusservanji) *Zoroastrian theology from the earliest times to the present day.* *New York*, 1914. 8vo, pp. xxxii, 384. R 38388
- DINKARD.** The Dinkard. The original Pehlwi text; the same transliterated in (vol. 1-10) Zend, (vol. 11-13 Roman) characters; translations of the text in the Gujrate and English languages; a commentary and a glossary of select terms. (Vol. 1-4. The English translation by Ratanshah E. Kohiyar.—Vol. 5-13. The English translation by Darab Dastur Peshotan Sanjana. . . .) (Vol. 1-9. By Peshotan Dustoor Behramjee Sanjana.) (Vol. 10-13. By Darab Dastur Peshotan Sanjana.) . . . Published under the patronage of the Sir Jamsedji Jijibhai Translation Fund. *Bombay, Leipzig, and London*, 1874-1912. 13 vols. 8vo. *In progress.* R 38224
- JUDAISM.**—**BENAMOZEGH** (Elijah) *Israël et l'humanité : étude sur le problème de la religion universelle et sa solution.* [Edited by A. Pallière.] Préface de Hyacinthe Loyson. . . . [With portrait.] *Paris*, 1914. 8vo, pp. xli, 735. R 35417
- COHEN** (Israel) *Jewish life in modern times.* . . . With . . . illustrations and a map. *London*, [1914]. 8vo, pp. xiii, 374. R 39153
- FRASER** (John Foster) *The conquering Jew.* *London*, [1915]. 8vo, pp. 304. R 38512
- JEWISH HISTORICAL SOCIETY OF ENGLAND.** The Jewish historical society of England. [Publications.] [With facsimile and portraits.] *London and Edinburgh*, [1905]-1910. 8vo. *In progress.* R 7838
- England. Celebration of the 250th anniversary of the Whitehall conference, 1655-1905.
England. Calendar of the plea rolls of the Exchequer of the Jews preserved in the Public Record Office. Vol. II. Edward I., 1273-1275. Edited by J. M. Rigg. . . .—1910.
- JIRKU** (Anton) *Materialien zur Volksreligion Israels.* . . . *Leipzig*, 1914. 8vo, pp. viii, 149. R 36429
- MONTGOMERY** (James Alan) *The Bohlen Lectures for 1906. The Samaritans: the earliest Jewish sect, their history, theology and literature.* [With maps and plates.] *Philadelphia*, 1907. 8vo, pp. xiv, 358. R 37663
- SMITH** (Henry Preserved) *The religion of Israel: an historical study.* *Edinburgh*, 1914. 8vo, pp. x, 369. R 37498
- MUHAMMADISM.**—**CAETANI** (Leone) *Principe di Teano.* Studi di storia orientale. [With maps.] *Milano*, 1911-1914. 8vo. *In progress.* R 33564
1. *Islâm e Cristianesimo—L'Arabia preislamica—Gli Arabi antichi.*—1911.
3. *La biografia di Maometto profeta ed uomo di stato—Il principio del califato—La conquista d'Arabia.*—1914.

290 RELIGION: NON-CHRISTIAN.

- KUR'AN. Leaves from three ancient Qurāns, possibly pre-'Othmānic, with a list of their variants. Edited by . . . Alphonse Mingana . . . and Agnes Smith Lewis. . . . [With facsimiles.] *Cambridge*, 1914. 4to, pp. xlv, 75. R 37491
- KUR'ĀN. The Qoran; with the commentary of . . . Aboo al-Qasim Mahmood bin 'Omar al-Zamakhshari, entitled "The Kashshaf 'an haqaiq al-tanzil." Edited by W. Nassau Lees . . . and . . . Khadim Hosain and 'Abd al-Hayi. . . . *Calcutta*, 1856-59. 2 vols. 4to. R 34025
- KUR'ĀN. Il Corano. Versione italiana del . . . Vincenzo Calza. . . . Con commenti, ed una notizia biografica di Maometto. *Bastia*, 1847. 8vo, pp. xiv, 330. R 37973
- VITAL FORCES. The vital forces of Christianity and Islam: six studies by missionaries to Moslems, with an introduction by . . . S. M. Zwemer . . . and a concluding study by . . . Duncan B. Macdonald. . . . *Oxford*, 1915. 8vo, pp. viii, 250. R 38812
- MINOR RELIGIONS.—RELIGIOUS QUEST OF INDIA. The religious quest of India. Edited by J. N. Farquhar . . . and H. D. Griswold. . . . *Oxford*, 1915. 8vo. *In progress*. R 39064
- Stevenson (M.) The heart of Jainism. . . . With an introduction by . . . G. P. Taylor. . . .
- TAGORE (Devendra Nath) The autobiography of . . . D. Tagore. . . . Translated from the original Bengali by Satyendranath Tagore and Indira Devi. [With an introduction by E. Underhill.] [With portrait.] *London*, 1914. 8vo, pp. xlii, 295. R 37463
- GRANTH. The Ādi Granth, or the holy scriptures of the Sikhs, translated from the original Gurmukhī, with introductory essays, by . . . Ernest Trumpp. . . . Printed by order of the Secretary of State for India in Council. (Appendix. Original text of the Japji). *London*, 1877. 8vo, pp. cxxxviii, 715. R 38678
- CHEYNE (Thomas Kelly) The reconciliation of races and religions. . . . With frontispiece. *London*, 1914. 8vo, pp. xx, 216. R 37552

300 SOCIOLOGY: GENERAL.

- COURCELLE SENEUIL (Jean Gustave) Préparation à l'étude du droit: étude des principes. . . . *Paris*, 1887. 8vo, pp. xi, 489. R 28027
- LERMINIER (Jean Louis Eugène) Philosophie du droit. . . . Troisième édition, revue, corrigée et augmentée. . . . *Paris*, 1853. 8vo, pp. xxxvi, 535. R 28941
- LONDON SCHOOL OF ECONOMICS and Political Science. Studies in economics and political science. Edited by . . . W. Pember Reeves. . . . *London*, 1912-14. 8vo. *In progress*.
- England. Seasonal trades. By various writers. With an introduction by S. Webb. Edited by S. Webb . . . and A. Freeman. . . .—1912. R 36068
- Dearle (N. B.) Industrial training, with special reference to the conditions prevailing in *London*. . . .—1914. R 37596

CLASSIFIED LIST OF RECENT ACCESSIONS 115

300 SOCIOLOGY: GENERAL.

- STEPHEN (*Sir James Fitzjames*) *Bart.* Liberty, equality, fraternity. . . .
London, 1873. 8vo, pp. vi, 350. R 29224
- TARDE (Gabriel) *Les lois de l'imitation : étude sociologique.* *Paris*,
 1890. 8vo, pp. viii, 431. R 28033
- WALLAS (Graham) *Human nature in politics.* . . . Third edition.
London, 1914. 8vo, pp. xvi, 302. R 36871

320 SOCIOLOGY: POLITICAL SCIENCE.

- AMERICAN CITIZEN SERIES. American citizen series. Edited by
 Albert Bushnell Hart. . . . *New York*, 1914. 8vo. *In progress.*
 R 38709
- Lowell (A. L.) *Public opinion and popular government.* . . . New edition.
- CHRISTENSEN (Arthur) *Politics and crowd-morality : a study in the
 philosophy of politics.* . . . Translated from the Danish by A. Cecil
 Curtis. . . . *London*, 1915. 8vo, pp. x, 270. R 38877
- HOSMER (George Washington) *The people and politics ; or, the structure
 of states and the significance and relation of political forms.* . . .
London, 1883. 8vo, pp. vi, 339. R 29463
- MASON (Henry Joseph Monck) *Essay on the antiquity and constitution of
 parliaments in Ireland.* *Dublin*, 1820. 8vo, pp. 70, xii. R 38317
- MULFORD (E.) *The nation : the foundations of civil order and political
 life in the United States.* *New York*, 1870. 8vo, pp. xiv, 418.
 R 29264
- PARTOUNAU DU PUYNODE (Michel Gustave) *Les lois du travail et de
 la population.* *Paris*, 1860. 2 vols. in 1. 8vo. R 30128
- PULSZKY (Ágost) *The theory of law and civil society.* [Translated from
 the Hungarian.] *London*, 1888. 8vo, pp. 443. R 28550
- SCHUYLER (Eugene) *American diplomacy and the furtherance of commerce.*
London, [1886]. 8vo, pp. xiv, 469. R 29481
- SMITH (Richmond Mayo) *Emigration and immigration : a study in social
 science.* *London*, 1890. 8vo, pp. xiv, 316. R 29295
- THWING (Charles Franklin) *and* (Carrie F. Butler). *The family : an
 historical and social study.* *Boston*, 1887. 8vo, pp. 213. R 30335
- TREITSCHKE (Heinrich von) *Politik. Vorlesungen gehalten an der
 Universität zu Berlin.* . . . Herausgegeben von Max Cornicelius. . . .
 Dritte. . . . Auflage. *Leipzig*, 1911-13. 2 vols. 8vo. R 37772
- VILLIAUMÉ (Nicolas) *La politique moderne: traité complet de politique.*
 . . . *Paris*, 1873. 8vo, pp. iv, 352. R 29972

330 SOCIOLOGY: POLITICAL ECONOMY.

- GENERAL: AGAZZINI (Michele)** *La science de l'économie politique, ou principes de la formation, du progrès, et de la décadence de la richesse; et application de ces principes à l'administration économique des nations.* [With folding tables.] *Paris*, 1822. 8vo, pp. xv, 389. R 29966
- BAUDRILLART (Henri Joseph Léon)** *Manuel d'économie politique.* *Paris*, 1857. 8vo, pp. viii, 496. R 27954
- CANNAN (Edwin)** *A history of the theories of production and distribution in English political economy from 1776 to 1848.* *London*, 1893. 8vo, pp. xi, 410. R 29752
- DENSLOW (Van Buren)** *Principles of the economic philosophy of society, government and industry.* [With tables.] *New York*, [1888]. 8vo, pp. xxx, 782. R 29282
- ELY (Richard Theodore)** *An introduction to political economy.* . . . With a preface by John K. Ingram. . . . *London*, 1891. 8vo, pp. 358. R 29512
- FLOREZ ESTRADA (Alvaro)** *Curso de economia politica.* *Londres*, 1828. 2 vols. 8vo. R 30195
- GIDE (Charles) and RIST (Charles)** *A history of economic doctrines from the time of the physiocrats to the present day.* . . . Translation from the second . . . edition of 1913 under the direction of . . . William Smart, by R. Richards. . . . *London*, 1915. 8vo, pp. xxiii, 672. R 39109
- GUILHAUD DE LAVERGNE (Louis Gabriel Léonce)** *Les économistes français du dix-huitième siècle.* *Paris*, 1870. 8vo, pp. 496. R 30061
- HOBSON (John Atkinson)** *The industrial system: an inquiry into earned and unearned income.* . . . New and revised edition. *London*, 1910. 8vo, pp. xx, 338. R 36975
- LORIA (Achille)** *The economic synthesis: a study of the laws of income.* . . . Translated from the Italian by M. Eden Paul. . . . *London*, 1914. 8vo, pp. xii, 368. R 38749
- MARTINELLI (Jules)** *Entretiens populaires sur l'économie politique.* . . . *Paris*, 1866. 8vo, pp. viii, 264. R 29992
- MOLINARI (Gustave Henri de)** *Les lois naturelles de l'économie politique.* *Paris*, [1887]. 8vo, pp. viii, 333. R 28990
- PALGRAVE (Sir Robert Harry Inglis)** *Dictionary of political economy.* Edited by Sir R. H. I. Palgrave. . . . [New edition with corrections] Vol. 1. . . . *London*, 1915. 8vo. *In progress.* R 38726
- PATTEN (Simon Nelson)** *The theory of prosperity.* *New York*, 1902. 8vo, pp. ix, 237. R 29262
- CAPITAL AND LABOUR.—AUDIGANNE (Armand)** *La lutte industrielle des peuples.* . . . *Paris*, 1868. 8vo, pp. 416. R 28989

330 SOCIOLOGY: POLITICAL ECONOMY.

- COLE (George Douglas Howard) *The world of labour: a discussion of the present and future of trade unionism.* . . . With a frontispiece by Will Dyson. *London*, 1913. 8vo, pp. vii, 443. R 39155
- HOBSON (John Atkinson) *The evolution of modern capitalism. A study of machine production.* . . . New and revised edition. [With illustrations.] [The Contemporary Science Series.] *London and Felling-on-Tyne*, 1906. 8vo, pp. xv, 450. R 36973
- MALLOCK (William Hurrell) *Labour and the popular welfare.* . . . New edition, with appendix. *London*, 1894. 8vo, pp. xxviii, 357. R 30316
- MARX (Carl) *Capital: a critical analysis of capitalist production.* . . . Translated from the third German edition, by Samuel Moore and Edward Aveling, and edited by Frederick Engels. [Fifth edition.] [Half-guinea International Library.] *London*, 1896. 8vo, pp. xxxi, 816. R 37550
- NATIONAL GUILDS. *National guilds: an inquiry into the wage system and the way out.* Edited by A. R. Orage. *London*, 1914. 8vo, pp. viii, 370. R 39152
- SUISSE (Jules François Simon) *afterwards* SIMON (Jules François) *L'ouvrière.* . . . Troisième édition. *Paris*, 1861. 8vo, pp. xi, 414. R 29944
- *Le travail.* *Paris*, 1866. 8vo, pp. iii, 420. R 30162
- TAYLOR (Frederick Winslow) *The principles of scientific management.* *New York and London*, 1914. 8vo, pp. 144. R 36974
- MONEY.—JUGLAR (Clément) *Du change et de la liberté d'émission.* [With folding tables.] *Paris*, 1868. 8vo, pp. xii, 496. R 30165
- SOCIALISM.—GUYOT (Yves) *La tyrannie socialiste.* . . . *Paris*, 1893. 8vo, pp. xv, 272. R 29977
- LEROY-BEAULIEU (Pierre Paul) *Le collectivisme: examen critique du nouveau socialisme. L'évolution du socialisme depuis 1895: le syndicalisme.* . . . Cinquième édition revue et . . . augmentée. [Économistes et Publicistes Contemporains.] *Paris*, 1909. 8vo, pp. xxii, 709. R 32336
- TREITSCHKE (Heinrich von) *Der Socialismus und seine Gönner. Nebst einem Sendschreiben an Gustav Schmoller.* *Berlin*, 1875. 8vo, pp. 142. R 39071
- WOOLSEY (Theodore Dwight) *Communism and socialism in their history and theory: a sketch.* *London*, [1880]. 8vo, pp. vii, 309. R 29449
- FINANCE.—ADAMS (Henry Carter) *Public debts; an essay in the science of finance.* *London*, 1888. 8vo, pp. xi, 407. R 29624
- AUDIFFRET (Charles Louis Gaston d') *Marquis. Système financier de la France.* [With folding tables.] *Paris*, 1840. 2 vols. 8vo. R 30131

330 SOCIOLOGY: POLITICAL ECONOMY.

- BONHAM (John M.) *Industrial liberty. New York and London, 1888.* 8vo, pp. ix, 414. R 29292
- PATTERSON (Robert Hogarth) *The science of finance: a practical treatise. . . . London, 1868.* 8vo, pp. xxii, 710. R 29316
- FREE TRADE.—BOVET-BOLENS (Henri) *La fin de la crise. Paris, Lausanne, 1888.* 8vo, pp. 293. R 30163
- PAUPERISM.—FAWCETT (*Right Hon.* Henry) *Pauperism: its causes and remedies. London and New York, 1871.* 8vo, pp. viii, 270. R 29297
- HOBSON (John Atkinson) *Problems of poverty: an inquiry into the industrial condition of the poor. [University Extension Series.] London, 1891.* 8vo, pp. vi, 232. R 29304
- RIIS (Jacob August) *The children of the poor. . . . Illustrated. London, 1892.* 8vo, pp. xi, 300. R 29637

340 SOCIOLOGY: LAW.

- BIZZELL (William Bennett) *Judicial interpretation of political theory: a study in the relation of the courts to the American party system. . . . New York and London, 1914.* 8vo, pp. v, 273. R 38689
- COELHO (Trindade) *Manual politico do cidadão portuguez. 2ª edição actualisada e muito augmentada. Prefacio de Alberto d'Oliveira. . . . Porto, 1908.* 8vo, pp. xvi, 720. R 37139
- DICEY (Albert Venn) *Introduction to the study of the law of the constitution. . . . Eighth edition. London, 1915.* 8vo, pp. cv, 577. R 38518
- DUPUIS (Charles) *Le droit de la guerre maritime d'après les conférences de la Haye et de Londres. Paris, 1911.* 8vo, pp. xxi, 621. R 38492
- *Le droit de la guerre maritime d'après les doctrines anglaises contemporaines. [Bibliothèque Internationale et Diplomatique, 37.] Paris, 1899.* 8vo, pp. xx, 476. R 38491
- ENGLAND. *A collection of acts and ordinances of general use, made in the Parliament begun and held at Westminster the third day of November, anno 1640 and since, unto the adjournment of the Parliament begun . . . the 17th of September, anno 1656, and formerly published in print, which are here printed at large with marginal notes, or abbreviated: being a continuation of that work from the end of . . . Pulton's collection. . . . By Henry Scobell. . . . Examined by the original records; and now printed by special order of Parliament. London, 1658.* 2 pts. in 1 vol. Fol. R 35764
- *The land: the report of the Land Enquiry Committee. . . . [With maps.] London, 1913-14.* 2 vols. 8vo. R 35026
1. Rural. Third edition.—1913.
 2. Urban.—1914.

340 SOCIOLOGY: LAW.

- GREENIDGE** (Abel Hendy Jones) The legal procedure of Cicero's time. *Oxford*, 1901. 8vo, pp. xiii, 599. R 38372
- HOBSON** (John Atkinson) Towards international government. *London*, [1915]. 8vo, pp. 216. R 39126
- IRELAND.** The statutes at large, passed in the Parliaments held in Ireland; from the third year of Edward the Second, A.D. 1310, to the first year of George the Third, A.D. 1761 inclusive (to the fortieth year of George the Third, A.D. 1800, inclusive). . . . Published by authority. *Dublin*, 1765-1801. 20 vols. Fol. R 37557
- * * Binding of each volume stamped with royal arms, except vols. 5, 8, 9, 13, 15, 17.
- An index to the acts passed in Ireland in the thirty-ninth and fortieth years of the reign of . . . King George the Third; together with an appendix, containing a short index to such acts of the Parliament of the United Kingdom, passed in the 41st, 42nd, and 43rd years of the same reign, as appear to bind Ireland. By William Ball. . . . *Dublin*, 1804. Fol. R 37557
- * * Binding stamped with royal arms.
- LOISELEUR** (Jean Auguste Jules) Les crimes et les peines dans l'antiquité et dans les temps modernes : étude historique. *Paris*, 1863. 8vo, pp. xii, 392. R 28928
- LONDON: MIDDLE TEMPLE.** (Middle Temple records. Edited by Charles Henry Hopwood. . . .) *London*, 1903-05. 5 vols. 8vo.
- A calendar of the Middle Temple records. Edited by C. H. Hopwood. . . .—1903. R 38061
- Minutes of Parliament of the Middle Temple. Translated and edited by C. T. Martin. . . . With an inquiry into the origin and early history of the inn by J. Hutchinson . . . 1501-1603 (-1703).—1904-05. R 38062
- **HUTCHINSON** (John) A catalogue of notable Middle Templars with brief biographical notices. [Middle Temple.] [*London*], 1902. 8vo, pp. xiv, 284. R 38063
- MAC ILWAIN** (Charles Howard) The High Court of Parliament and its supremacy : an historical essay on the boundaries between legislation and adjudication in England. *New Haven*, 1910. 8vo, pp. xxi, 408. R 38725
- MANDEVILLE** (Bernard de) An enquiry into the causes of the frequent executions at Tyburn : and a proposal for some regulations concerning felons in prison, and the good effects to be expected from them. To which is added, a discourse on transportation, and a method to render that punishment more effectual. . . . *London*, 1725. 8vo, pp. 55. R 38266
- TREATIES.** Conventions and declarations between the powers concerning war, arbitration and neutrality. Declaration of Paris, 1856—of St. Petersburg, 1868—of the Hague, 1899—Convention of Geneva, 1906—2nd Peace Conference, the Hague, 1907—Declaration of London, 1909. English—French—German. *The Hague*, 1915. 8vo. R 38329

340 SOCIOLOGY: LAW.

- BATY (Thomas) and MORGAN (John Hartman) War: its conduct and legal results. . . . *London*, 1915. 8vo, pp. xxviii, 578. R 38368

352 SOCIOLOGY: LOCAL GOVERNMENT.

- GUYOT (Yves) Études de physiologie sociale. . . . La police. *Paris*, 1884. 1 vol. 8vo. R 28940
- HUNT (Gaillard) The Department of State of the United States: its history and functions. *New Haven*, 1914. 8vo, pp. viii, 459. R 37688

355 SOCIOLOGY: MILITARY SCIENCE.

- CARRION-NISAS (Marie Henri François Elisabeth de) *Marquis*. Essai sur l'histoire générale de l'art militaire, de son origine, de ses progrès et de ses révolutions depuis la première formation des sociétés européennes jusqu'à nos jours, orné de . . . planches. . . . *Paris*, 1824. 2 vols. 8vo. R 29997
- CLAUSEWITZ (Carl von) On war. . . . Translated by J. J. Graham. New and revised edition. With introduction and notes by . . . F. N. Maude. . . . Second impression. . . . [With portrait.] *London*, 1911. 3 vols. 8vo. R 38222
- HENNEBERT (Eugène) L'Europe sous les armes. . . . Ouvrage accompagné de . . . cartes et plans. . . . *Paris*, 1884. 8vo, pp. viii, 216. R 29975
- FURSE (George Armand) The organization and administration of the lines of communication in war. . . . [With illustrations.] *London*, 1894. 8vo, pp. viii, 517. R 29355
- GERMANY. The German war book; being "The usages of war on land" issued by the Great General Staff of the German Army. Translated with a critical introduction by J. H. Morgan. . . . [Third impression.] *London*, 1915. 8vo, pp. xv, 152. R 38186
- GOLTZ (Colmar von der) *Freiherr*. The nation in arms. A treatise on modern military systems and the conduct of war. . . . Translated by Philip A. Ashworth. Popular edition. Edited by A. Hilliard Atteridge. *London*, 1914. 8vo, pp. viii, 288. R 38220
- JACKSON (Robert) A view of the formation, discipline and economy of armies. . . . The third edition, revised, with a memoir of his life and services, drawn up from his own papers, and the communications of his survivors. [With portrait.] *London*, 1845. 8vo, pp. cxxxv, 425. R 29641
- MACDOUGALL (Sir Patrick Leonard) The theory of war: illustrated by . . . examples from military history. [With maps.] *London*, 1856. 8vo, pp. xi, 353. R 29210

355 SOCIOLOGY: MILITARY SCIENCE.

MIDDLETON (O. R.) Outlines of military history ; or, a concise account of the principal campaigns in Europe between the years 1740 and 1870. . . . [With maps.] *London*, [1886]. 8vo, pp. xv, 323. R 30282

PRÉVAL (Claude Antoine Hippolyte de) *Vicomte*. Du service des armées en campagne. *Blois*, 1827. 2 pts. in 1 vol. 8vo. R 31464

370 SOCIOLOGY: EDUCATION.

GENERAL.—BINET (Alfred) and SIMON (Th.) A method of measuring the development of the intelligence of young children. . . . Authorized translation with preface and an appendix . . . by Clara Harrison Town. . . . Second edition. . . . [With illustrations.] *Chicago*, [1913]. 8vo, pp. 82. R 38508

CAMPAGNAC (Ernest Trafford) Studies introductory to a theory of education. *Cambridge*, 1915. 8vo, pp. ix, 133. R 39088

CLAPARÈDE (Édouard) Experimental pedagogy and the psychology of the child. . . . Translated from the fourth edition of "Psychologie de l'enfant et pédagogie expérimentale" by Mary Louch and Henry Holman. Second impression. [With illustrations.] *London*, 1913. 8vo, pp. viii, 332. R 38506

HALL (Granville Stanley) Educational problems. *New York and London*, 1911. 2 vols. 8vo. R 38476

HENDERSON (John C.) Thomas Jefferson's views on public education. [With portrait.] *New York and London*, 1890. 8vo, pp. viii, 387. R 29211

HOLLAND (Robert Wolstenholme) The law relating to the child ; its protection, education, and employment. With introduction on the laws of Spain, Germany, France and Italy, and bibliography. *London*, [1914]. 8vo, pp. xxiv, 142. R 38104

LATHAM (Henry) On the action of examinations considered as a means of selection. *Cambridge*, 1877. 8vo, pp. xx, 544. R 29475

COLLEGES AND UNIVERSITIES.—BARKER (John Marshall) Colleges in America. . . . With an introduction by . . . Sylvester F. Scovel. . . . *Cleveland, Ohio*, 1894. 8vo, pp. 265. R36987

BROWN UNIVERSITY. Historical catalogue of Brown University, 1764-1914. *Providence, Rhode Island*, 1914. 8vo, pp. 789. R 38692

CLARK UNIVERSITY. List of degrees granted at Clark University and Clark College, 1889-1914. Compiled by Louis N. Wilson. [Publications of the Clark University Library, 4, i.] *Worcester, Mass.*, [1914]. 8vo, pp. 52. R 37517

370 SOCIOLOGY: EDUCATION.

COLUMBIA UNIVERSITY. Studies in history, economics and public law. Edited by the Faculty of Political Science of Columbia University. [With map.] *New York*, 1914. 8vo. *In progress*. R 38888

58, 141. Hamilton (J. G. de R.) Reconstruction in North Carolina.

60, i. Coleman (C. B.) Constantine the Great and Christianity: three phases: the historical, the legendary, and the spurious.

COPENHAGEN UNIVERSITET. Forelæsninger og øvelser ved Københavns Universitet og den polytekniske Læreanstalt . . . 1914. . . . *København*, 1914, etc. 8vo. R 38536

LA FUENTE (Vicente de) Historia de las universidades, colegios y demas establecimientos de enseñanza en España. *Madrid*, 1884-85. 2 vols. 8vo. R 27545

PARKER (Irene) Dissenting academies in England; their rise and progress and their place among the educational systems of the country. *Cambridge*, 1914. 8vo, pp. xii, 168. R 38102

VICTORIA UNIVERSITY OF MANCHESTER. Manchester University lectures. *Manchester*, 1914-15. 8vo. *In progress*.

18. Rowntree (B. S.) Lectures on housing. The Warburton Lectures for 1914. By B. S. Rowntree and A. C. Pigou.—1914. R 37644

Historical Series.

20. Joannes, *de Reading*. Chronica Johannis de Reading et anonymi Cantuariensis, 1346-1367. Edited with introduction and notes by J. Tait. . . .—1914. R 37645

21. Tout (T. F.) The place of the reign of Edward II in English history. Based upon the Ford lectures delivered in the University of Oxford in 1913. . . .—1914. R 37646

24. Germany in the nineteenth century. Second series. By A. S. Peake, B. Bosanquet, and F. Bonavia.—1915. R 30624

26. Rolle (R.) of *Hampole*. The Incendium amoris of R. Rolle of Hampole. Edited by M. Deanesly. . . .—1915 R 38840

380 SOCIOLOGY: COMMERCE, COMMUNICATION.

ACWORTH (William Mitchell) The railways and the traders: a sketch of the railway rates question in theory and practice. *London*, 1891. 8vo, pp. 14, 378. R 29633

CHISHOLM (George Goudie) Handbook of commercial geography. [With maps.] *London*, 1889. 8vo, pp. x, 515. R 29625

SCHERZER (Carl von) Das wirthschaftliche Leben der Völker. Ein Handbuch über Production und Consum. *Leipzig*, 1885. 8vo, pp. xi, 756. R 30197

390 SOCIOLOGY: CUSTOMS, ETC.

MAC LENNAN (John Ferguson) Primitive marriage: an inquiry into the form of capture in marriage ceremonies. *Edinburgh*, 1865. 8vo, pp. xii, 326. R 29748

390 SOCIOLOGY: CUSTOMS, ETC.

- MARIAGE. Le mariage au point de vue chrétien. Ouvrage spécialement adressé aux jeunes femmes du monde. . . . [By Valérie, comtesse de Gasparin.] *Paris*, 1843. 3 vols. 8vo. R 37562
- PUNJAB. Romantic tales from the Punjâb, with illustrations by native hands. Collected and edited from original sources by . . . Charles Swynnerton. . . . *Westminster*, 1903. 8vo, pp. xlvi, 483. R 39208
- SCOTLAND. Ancient legends of the Scottish Gael. Gille A'Bhuidseir, The wizard's gillie, and other tales. Edited and translated by J. G. McKay. From the magnificent manuscript collections of . . . J. F. Campbell. . . . [With plates.] *London*, [1914]. 8vo, pp. 141. R 36221
- SOMMER (Heinrich Oskar) The structure of Le livre d'Artus and its function in the evolution of the Arthurian prose-romances. A critical study in mediaeval literature. *London*, 1914. 8vo, pp. 47. R 38847
- TRUMBULL (Henry Clay) The blood covenant: a primitive rite and its bearings on scripture. *London*, 1887. 8vo, pp. viii, 350. R 29953

420 PHILOLOGY: ENGLISH.

- KINGTON (Thomas Lawrence) *afterwards* OLIPHANT (Thomas Lawrence Kington) The sources of standard English. *London*, 1873. 8vo, pp. xxiii, 408. R 30324
- SIMPLIFIED SPELING SOSIETI. The pioneer ov simplified speling. Vol. 1 (3). *London*, 1912-14. 2 vols. 8vo. R 26612
- WYLD (Henry Cecil) The historical study of the mother tongue: an introduction to philological method. . . . [Second impression.] *London*, 1907. 8vo, pp. xi, 412. R 38084

439 PHILOLOGY: FLEMISH.

- LEBROCQUY (Pierre) Analogies linguistiques. Du flamand dans ses rapports avec les autres idiomes d'origine teutonique. . . . *Bruxelles*, 1845. 8vo, pp. vii, 479. R 30305

440-450 PHILOLOGY: FRENCH, ITALIAN, SPANISH.

- CAILLOT (Antoine) Nouveau dictionnaire proverbial, satirique et burlesque. . . . *Paris*, 1826. 8vo, pp. x, 538. R 30290
- DELVAU (Alfred) Dictionnaire de la langue verte. Nouvelle édition . . . augmentée d'un supplément par Gustave Fustier. *Paris*, [1889]. 8vo, pp. xxii, 592. R 37909
- HOARE (Alfred) An Italian dictionary. (Italian-English dictionary.—A concise English-Italian vocabulary.) *Cambridge*, 1915. 4to, pp. xvi, 663, cxxxv. R 38380

440-450 PHILOLOGY: FRENCH, ITALIAN, SPANISH.

LAUGIERI (Edoardo) Dizionario di marina e di commercio marittimo: italiano-inglese e inglese-italiano. ([Pt. 2:] A nautical, technical and commercial dictionary of the English and Italian languages.) *Genova*, 1880. 2 pts. in 1 vol. 8vo. R 29973

PERINI (Napoleone) An Italian conversation grammar . . . followed by a short guide to Italian composition. Also an English-Italian and Italian-English vocabulary. . . . Sixth edition. . . . *London*, 1913. 8vo, pp. viii, 264. R 37465-1

— Key to the . . . exercises contained in the Italian conversation grammar. . . . *London*, [1913]. 8vo, pp. 51. R 37465-2

TRABALZA (Ciro) Storia della grammatica italiana. [With facsimiles.] *Milano*, 1908. 8vo, pp. xvi, 561. R 38386

FIGUEIREDO (Candido de) Novo dicionário da lingua portuguesa . . . Nova edição . . . refundida, corrigida e . . . ampliada. *Lisboa*, 1913. 2 vols. 8vo. R 37823

480 PHILOLOGY: GREEK AND LATIN.

EICHTHAL (Gustave d') La langue grecque. Mémoires & notices, 1864-1884. Précédé d'une notice sur les services rendus, par . . . G. d'Eichthal, à la grèce et aux études grecques, par le mis de Queux de Saint-Hilaire. [Edited by E. d'Eichthal.] *Paris*, 1887. 8vo, pp. iii, 426. R 30287

PEILE (John) An introduction to Greek and Latin etymology. *London*, 1869. 8vo, pp. xxiii, 324. R 30325

WYNDHAM (Francis Merrick) Latin and Greek as in Rome and Athens, or, classical languages and modern tongues. *London*, 1880. 8vo, pp. 87. R 30298

STICKEL (Johann Gustav) Das Etruskische durch Erklärung von Inschriften und Namen als semitische Sprache erwiesen. . . . Mit Holzschnitten und . . . Bild- und Schrifttafeln. *Leipzig*, 1858. 8vo, pp. xvi, 296. R 37418

THUMB (Albert) Handbuch der neugriechischen Volkssprache. Grammatik. Texte. Glossar. . . . Zweite, verbesserte und erweiterte Auflage. *Strassburg*, 1910. 8vo, pp. xxxi, 359. R 38089

490 PHILOLOGY: MINOR LANGUAGES.

BIBLIOTHEK INDOGERMANISCHER GRAMMATIKEN. *Leipzig*, 1884. 8vo. *In progress*. R 7824

Bd 2. Anhang 1. Whitney (W. D.). Grammatisches aus dem Mahabharata. Ein Anhang zu W. D. Whitney's indischer Grammatik. Von A. Holtzman.

490 PHILOLOGY: MINOR LANGUAGES.

COLUMBIA UNIVERSITY. Indo-Iranian series. Edited by A. V. W. Jackson. . . . *New York*, 1902. 8vo. *In progress*.

2. Gray (L. H.) Indo-Iranian phonology, with special reference to the Middle and New Indo-Iranian languages.—1902. R 36056

3. Schuyler (M.) *the Younger*. A bibliography of the Sanskrit drama, with an introductory sketch of the dramatic literature of India.—1906. R 36058

4. Schuyler (M.) *the Younger*. Index verborum of the fragments of the Avesta.—1901. R 36057

5. Khuddha-Nikāya.—Itivuttaka. Sayings of Buddha: the Iti-vuttaka. A Pali work of the Buddhist canon, for the first time translated, with an introduction and notes, by J. H. Moore. . . . 1908. R 36059

6. Avesta. The Nyaishes: or Zoroastrian litanies. Avestan text, with the Pahlavi, Sanskrit, Persian and Gujarati versions. Edited together, and translated with notes, by M. N. Dhalla. . . .—1908. R 36060

7. Dhananjaya, *Son of Vishnu*. The Daśarūpa: a treatise on Hindu dramaturgy. . . . Now first translated from the Sanskrit, with the text and an introduction and notes, by G. C. O. Haas. . . .—1912. R 36126

8. Subandhu. Vāsavadattā: a Sanskrit romance. . . . Translated, with an introduction and notes, by L. H. Gray. . . .—1913. R 36184

CARNEGIE (Patrick) Kachahri technicalities, or, a glossary of terms, rural, official and general, in daily use in the courts of law and in illustration of the tenures, customs, arts and manufactures of Hindustān. (Second édition.) *Allahabad*, 1877. 8vo, pp. 361. R 38436

MUHAMMAD IBRĀHĪM, *Mirza*, Grammatik der lebenden persischen Sprache. Nach Mirza Mohammed Ibrahim's Grammar of the Persian language neu bearbeitet von Heinrich Leberecht Fleischer. Zweite Auflage. *Leipzig*, 1875. 8vo, pp. xx, 262. R 37864

GADELICA. Gadelica: a journal of modern-Irish studies. . . . *Dublin*, 1912-13. 1 vol. 8vo. *In progress*. R 32145

Vol. I. etc. Edited by T. F. O'Rahilly.

O'CONNELL (Frederick William) A grammar of old Irish. *Belfast*, 1912. 8vo, pp. xii, 191. R 38321

EYS (W. J. van) Dictionnaire basque-français. *Paris, Londres*, 1873. 8vo, pp. xlviii, 415. R 28983

FORBES (Neville) Russian grammar. . . . *Oxford*, 1914. 8vo, pp. 244. R 38471

DAVIDSON (Andrew Bruce) An introductory Hebrew grammar with progressive exercises in reading, writing, and pointing. . . . Nineteenth edition. Revised . . . by John Edgar Macfadyen. . . . *Edinburgh*, 1914. 8vo, pp. xiv, 236. R 38190

LAMBERT (Mayer) De l'accent en arabe. [Extract from the Journal Asiatique.] [*Paris*, 1897.] 8vo, pp. 402-413. R 38155

* * The title is taken from the caption.

490 PHILOLOGY: MINOR LANGUAGES.

ABEL (Hans) Zur Tonverschmelzung im Altaegyptischen. *Leipzig*, 1910. 4to. pp. iv, 94. R 37691

* * The text is lithographed.

STERN (Ludwig) Koptische Grammatik. . . . Mit einer. . . . Tafel. *Leipzig*, 1880. 8vo, pp. xviii, 470. R 37417

JUDSON (Adoniram) Judson's Burmese-English dictionary. Revised and enlarged by Robert C. Stevenson. . . . *Rangoon*, 1893. 8vo, pp. vii, 1188, 6. R 39195

REEVE (William) A dictionary, Canarese and English. . . . Revised, corrected and enlarged by Daniel Sanderson. . . . *Bangalore*, 1858. 8vo, pp. 1040. R 39031

JAPAN. THESAURUS JAPONICUS. Japanisch-deutsches Wörterbuch. Herausgegeben von dem Direktor [C. E. Sachau] des Seminars für orientalische Sprachen an der Königlichen Friedrich-Wilhelms-Universität zu Berlin. *Berlin*, 1913. 4to. *In progress*. R 35220

Lange (R. C. O.) Lexikon der in der japanischen Sprache üblichen chinesischen Zeichen und ihrer Zusammensetzungen samt den verschiedenen Arten der Aussprache und den Bedeutungen. . . . 1. Band.—1913.

510 NATURAL SCIENCE: MATHEMATICS.

EUCLID. Evclidis elementorum libri Qvindecim. [Printer's device beneath title.] *Parisiis, Ex Typographia Thomæ Richardi, sub Bibliis aureis, è regione collegij Remensis*, 1558. 4to, ff. 44. R 39108

MORSIANUS (Christianus Torchillus) Arithmetica brevis ac dilucida C. T. Morsiani in quinq̄ partes digesta. *Coloniæ*, M.D.XXVIII. 8vo, ff. [32]. R 37535

RINGELBERGIUS (Joachimus Fortius) Ioachimi Fortij Ringelbergij Andouerpiani Arithmetica. [Printer's device beneath title.] *Parisiis, Ex officina Gabriëlis Buon, in clauso Brunello, ad D. Claudij insigne*, 1562. 4to. ff. 8. R 39107

570 NATURAL SCIENCE: ARCHÆOLOGY, ANTHROPOLOGY AND EVOLUTION.

BACOT (Jacques) Les Mo-so. Ethnographie des Mo-so, leurs religions, leur langue et leur écriture. . . . Avec les documents historiques et géographiques relatifs à Likiang par Ed. Chavannes. . . . Ouvrage contenant . . . planches . . . et une carte. . . . [Collection de l'Institut Ethnographique International de Paris.] *Leide*, 1913. 8vo, pp. vi, 218. R 35278

CONKLIN (Edwin Grant) Heredity and environment in the development of men. [With illustrations.] [Norman W. Harris Lectures for 1914 at North Western University.] *Princeton*, 1915. 8vo, pp. xiv, 533. R 38811

CLASSIFIED LIST OF RECENT ACCESSIONS 127

570 NATURAL SCIENCE: ARCHÆOLOGY, ANTHROPOLOGY AND EVOLUTION.

- HOWLEY (James P.) *The Beothucks, or Red Indians: the aboriginal inhabitants of Newfoundland.* [With plates and illustrations.] *Cambridge*, 1915. 4to, pp. xx, 348. R 39114
- INSTITUT DE PALÉONTOLOGIE HUMAINES. Institut de paléontologie humaine. Peintures et gravures murales des cavernes paléolithiques. [With plates and illustrations.] *Monaco*, 1913. 1 vol. 4to.
Breuil (H.) *La Pasiega à Puente-Viesgo, Santander, Espagne.* Par . . . H. Breuil . . .
H. Obermaier . . . et H. Alcalde del Rio. . . . R 35845
- PERCY SLADEN TRUST EXPEDITION to Melanesia. [With maps and plates.] *Cambridge*, 1914. 8vo. *In progress.* R 38076
Rivers (W. H. R.) *The history of Melanesian Society.* 2 vols.—1914.
- SMITH (William Ramsay) *Australian conditions and problems from the standpoint of present anthropological knowledge.* . . . Presidential address to the Section of Anthropology of the Australasian Association for the Advancement of Science, Melbourne, 1913. (Reprinted from Report of the Australasian Association for the Advancement of Science, Melbourne Meeting, 1913. Vol. xiv.) *Melbourne*, 1913. 8vo, pp. 24. R 38686
- SOLLAS (William Johnson) *Ancient hunters and their modern representatives.* [Second edition.] [With plates and illustrations.] *London*, 1915. 8vo, pp. xxiii, 591. R 38520
- TALBOT (D. Amaury) *Woman's mysteries of a primitive people: the Ibibios of Southern Nigeria.* . . . With . . . illustrations. . . . *London*, 1915. 8vo, pp. viii, 251. R 39017

590 NATURAL SCIENCE: ZOOLOGY.

- BUECHNER (Friedrich Carl Christian Ludwig) *La vida psíquica de los animales.* . . . Obra traducida del alemán por A. Ocina y Aparicio. *Madrid*, 1881. 8vo, pp. 456. R 30583
- FOWLER (William Warde) *A year with the birds.* . . . With illustrations by Bryan Hook. [Third edition. New impression.] *London*, 1914. 8vo, pp. xv, 265. R 39094
- THORBURN (Archibald) *British birds.* Written and illustrated by A. Thorburn. . . . *London*, 1915. 4to. *In progress.* R 38482

610 USEFUL ARTS: ANATOMY.

- VESALIUS (Andreas) *Andreae Vesalii Bruxellensis, Invictissimi Caroli V. Imperatoris medici, de Humani corporis fabrica. Libri septem.* [With woodcuts.] *Basileae, Per Ioannem Oporinum.* ([Colophon:] . . . Anno Salutis per Christvm partæ MDLV. Mense Augusto.) Fol. pp. [12], 824, [46]. R 37544

640 USEFUL ARTS: FURNITURE.

- LENYGON (Francis) Furniture in England from 1660 to 1760. [With illustrations.] *London*, [1914]. 4to, pp. x, 300. R 37684

650 USEFUL ARTS: PRINTING AND PUBLISHING.

- ALDIS (Harry Gidney) Book production and distribution, 1625-1800. (Reprinted from *The Cambridge history of English literature. Volume XI*, 1914.) [*Cambridge*, 1914.] 8vo, pp. 32. R 37459

* * The title is taken from the wrapper.

- LACOMBE (Paul) Histoire de l'imprimerie en France au xve et au xvie siècle. [Extrait du Bulletin du Bibliophile.] *Paris*, 1914. 8vo, pp. 15. R 39023

* * 50 copies printed.

- SERRANO Y SANZ (Manuel) La imprenta de Zaragoza es la mas antigua de España; prueba documental. . . . Publicada en el "Arte Aragonés". [With facsimiles.] *Zaragoza*, 1915. 4to, pp. 22. R 38587

- VERMIGLIOLI (Giovanni Battista) Principj della stampa in Perugia e suoi progressi per tutto il secolo XV. Nuovamente illustrati accresciuti e corretti in questa seconda edizione. . . . *Perugia*, 1820. 8vo, pp. viii, 209. R 35641

700 FINE ARTS: GENERAL.

- PARIS: Académie des Inscriptions et Belles-Lettres. Fondation Eugene Piot. Monuments et mémoires publiés par l'Académie des Inscriptions et Belles-Lettres sous la direction de Georges Perrot et Robert de Lasteyrie . . . avec le concours de Paul Jamot . . . Tome vingtième. [With plates and illustrations.] *Paris*, 1913. 4to. *In progress*. R 21797

- BOSANQUET (Bernard) Three lectures on æsthetic. *London*, 1915. 8vo, pp. ix, 118. R 38521

- COOMARASWAMY (Ananda K.) Viśvakarmā: examples of Indian architecture, sculpture, painting, handicraft, chosen by A. K. Coomaraswamy. . . . *London*, 1914. 4to. *In progress*. R 33828

1. One hundred examples of Indian sculpture: with an introduction by E. Gill.

- PARIS: Exposition Rétrospective de l'Art Décoratif Français, 1900. L'exposition rétrospective de l'art décoratif français. Description par G. Migeon. . . . Avec une introduction par . . . E. Molinier. . . . *Paris*, [1901]. 1 vol. in 2. Fol. R 17487

* * 200 copies printed. This copy is No. 70.

- PRINCETON UNIVERSITY. Princeton monographs in art and archæology. [With illustrations.] *Princeton*, 1914. 4to. *In progress*. R 38197

3. Marquand (A.) L. della Robbia.—1914.

700 FINE ARTS: GENERAL.

- REY (Barthélemy) *Catalogue de la collection B. Rey.* Par Seymour de Ricci. . . . *Paris*, [1914]. 4to. *In progress.* R 37835
Objets d'art du moyen âge et de la renaissance.

- SETA (Alessandro della) *Religion & art: a study in the evolution of sculpture, painting and architecture.* . . . Translated by Marion C. Harrison. With a preface by Mrs. Arthur Strong . . . and . . . illustrations. *London*, [1914]. 8vo, pp. 415. R 37667

720 FINE ARTS: ARCHITECTURE.

- BLOMFIELD (Reginald) *Architectural drawing, and draughtsmen.* . . . With . . . illustrations. *London*, 1912. 4to, pp. xii, 96. R 39120

- BOERSCHMANN (Ernst) *Die Baukunst und religiöse Kultur der Chinesen: Einzeldarstellungen auf Grund eigener Aufnahmen während dreijähriger Reisen in China.* . . . (Mit . . . Bildern und . . . Tafeln). *Berlin*, 1911-14. 2 vols. 4to. R 36263

- CLARK (George Thomas) *Mediæval military architecture in England.* . . . With illustrations. . . . *London*, 1884. 2 vols. 8vo. R 38532

- COX (John Charles) *The English parish church: an account of the chief building types & of their materials during nine centuries.* [With illustrations.] *London*, [1914]. 8vo, pp. xix, 338. R 37502

- HAVELL (Ernest Binfield) *The ancient and mediæval architecture of India: a study of Indo-Aryan civilisation.* . . . With . . . illustrations and map. *London*, 1915. 4to, pp. xxxv, 230. R 38247

- PARKER (John Henry) *The architectural antiquities of the city of Wells.* . . . Illustrated. . . . *Oxford and London*, 1866. 8vo, pp. viii, 91. R 29838

- SADLEIR (Thomas Ulick) and DICKINSON (Page L.) *Georgian mansions in Ireland; with some account of the evolution of Georgian architecture and decoration.* [With plates and illustrations.] *Dublin*, 1915. 4to, pp. xx, 103. R 38590

- SCOTT (Sir George Gilbert) *Remarks on secular & domestic architecture, present & future.* . . . *London*, 1857. 8vo, pp. xii, 285. R 32351

- SLUYTERMAN (T. K. L.) *Intérieurs anciens en Belgique.* Par K. Sluyterman . . . avec la collaboration de . . . A. H. Cornette. . . . Avec planches . . . d'après les photographies de G. Sigling. *La Haye*, 1913. Fol. ff. 30. R 38184

- STEWART (David James) *On the architectural history of Ely cathedral.* [With plates.] *London*, 1868. 8vo, pp. viii, 296. R 29807

- COX (John Charles) *Pulpits, lecterns & organs in English churches.* . . . With . . . illustrations. *Oxford*, 1915. 8vo, pp. xi, 228. R 38879

720 FINE ARTS: ARCHITECTURE.

DUVEEN (Edward J.) Colour in the home ; with notes on architecture, sculpture, painting, and upon decoration and good taste. . . . With . . . illustrations. . . . *London*, [1912]. 4to, pp. ix, 167. R 38545

LENYON (Francis) Decoration in England from 1660 to 1770. [With illustrations.] *London*, [1914]. 4to, pp. x, 296. R 37685

730 FINE ARTS: NUMISMATICS, PORCELAIN, BRONZES, ETC.

DOTTI (E.) Tariffa di monete medioevali e moderne italiane secondo l'ordine seguito dal "Corpus nummorum Italicorum". . . . *Milano*, 1915. 4to. *In progress*. R 32480

4. Lombardia, zecche minori.

AMSTERDAM: Koninklijke Academie van Wetenschappen. Beschreibung der griechischen autonomen Münzen im Besitze der Kön. Akademie der Wissenschaften zu Amsterdam. [By U. P. Boissevain.] [With plates.] *Amsterdam*, 1912. 4to, pp. 260. R 36988

AUSCHER (Ernest Simon) A history and description of French porcelain. Translated and edited by William Burton. . . . Containing . . . plates . . . together with reproductions of marks. . . . *London*, 1905. 8vo. pp. xiv, 200. R 39096

BURTON (William) Porcelain ; a sketch of its nature, art and manufacture. With . . . plates. *London*, 1906. 8vo, pp. viii, 264. R 39098

CHAFFERS (William) The new collector's hand-book of marks and monograms on pottery & porcelain of the renaissance and modern periods. . . . Chiefly selected from his larger work entitled "Marks and monograms on pottery and porcelain". A new edition, 1914, revised and considerably augmented by Frederick Litchfield. . . . *London*, 1914. 8vo, pp. x, 363. R 37356

EARLE (Cyril) The Earle collection of early Staffordshire pottery, illustrating over seven hundred . . . pieces. (Deposited in the Hull City Museum.) By . . . C. Earle. . . . With an introduction by Frank Falkner, and a supplementary chapter by T. Sheppard. . . . Containing . . . reproductions. . . . *London*, [1915]. 4to, pp. xlvii, 240. R 39127

GROLLIER (Charles Eugène de) *Marquis*. Manuel de l'amateur de porcelaines, manufactures européennes, France exceptée, suivi du répertoire alphabétique et systématique de toutes les marques connues. Rédigé d'après les notes du marquis de Grollier et du comte de Chavagnac par C. de Grollier. *Paris*, 1914. 2 vols. 8vo. R 37468

HOBSON (Robert L.) Chinese pottery and porcelain : an account of the potter's art in China from primitive times to the present day. . . . Plates. . . . *London*, 1915. 2 vols. 8vo. R 38527

CLASSIFIED LIST OF RECENT ACCESSIONS 131

730 FINE ARTS: NUMISMATICS, PORCELAIN, BRONZES, ETC.

KAYE (Walter Jenkinson) *the Younger*. Roman and other triple vases. . . . With a preface by . . . J. T. Fowler. [Reprinted from the *Antiquary*.] [With plates and illustrations.] *London*, 1914. 8vo, pp. 40. R 38846

SOLON (M. Louis) A history and description of the old French faïence, with an account of the revival of faïence painting in France. . . . With a preface by William Burton. . . . Containing . . . plates . . . together with reproductions of marks. . . . *London*, 1903. 8vo, pp. xvi, 192. R 39097

PERRY (John Tavenor-) *Dinanderie*: a history and description of mediæval art work in copper, brass and bronze. . . . With . . . illustrations. *London*, 1910. 4to, pp. xii, 238. R 39122

740 FINE ARTS: CARICATURE.

DYSON (William Henry) Kultur cartoons. . . . Foreword by H. G. Wells. *London*, [1915]. Fol. R 38697

*. * 500 copies printed. This copy is No. 17.

740 FINE ARTS: TAPESTRY.

THOMSON (W. G.) Tapestry weaving in England from the earliest times to the end of the XVIIIth century. [With illustrations.] *London*, [1914]. 4to, pp. x, 172. R 37686

750 FINE ARTS: PAINTING.

BLAKE (William) Life of William Blake, "pictor ignotus". With selections from his poems and other writings. By . . . Alexander Gilchrist. . . . Illustrated from Blake's own works in facsimilé by W. J. Linton, and in photolithography; with a few of Blake's original plates. [Edited by Anne Gilchrist with the assistance of D. G. Rossetti.] *London and Cambridge*, 1863. 2 vols. 8vo. R 38245

MICHIELS (Joseph Alfred Xavier) Rubens et l'école d'Anvers. . . . Quatrième édition revue et augmentée. *Paris*, 1877. 8vo, pp. vii, 378. R 38576

OSMASTON (Francis Plumtre Beresford) The art and genius of Tintoret. [With plates.] *London*, 1915. 2 vols. 4to. R 38887

PROUT (Samuel) Sketches by S. Prout in France, Belgium, Germany, Italy and Switzerland. Edited by Charles Holme. Text by Ernest G. Halton. *London*, 1915. 4to, pp. 26. R 38256

BENSON, *Family of*. Catalogue of Italian pictures at 16 South Street, Park Lane, London and Buckhurst in Sussex. Collected by Robert and Evelyn Benson. . . . *London, privately printed*, 1914. 4to, pp. xxvi, 229. R 37558

760 FINE ARTS: ENGRAVING.

AMES (Joseph) A catalogue of English heads : or, an account of about two thousand prints, describing what is peculiar on each. . . . [Being an index to the collection of prints in the possession of J. Nickolls.] *London*, 1748. 8vo, pp. 182. R 33278

BEAUCHAMP (Richard) *13th Earl of Warwick*. Pageant of the birth, life, and death of R. Beauchamp, Earl of Warwick, K.G., 1389-1439. Edited by Viscount Dillon . . . and W. H. St. John Hope. . . . Photo-engraved from the original manuscript in the British Museum by Emery Walker. . . . *London*, 1914. 4to, pp. x, 109. R 36198

BURCH (R. M.) Colour printing and colour printers. . . . With a chapter on modern processes by W. Gamble. Second edition. [With plates.] *London*, 1910. 8vo, pp. xviii, 280. R 39099

GRAPHIC ARTS SERIES. The graphic arts series. . . . Edited by Joseph Pennell. [With plates.] *London*, 1915. 4to. *In progress*. R 39101

1. Pennell (E. R.) Lithography and lithographers : some chapters in the history of the art. . . . Together with descriptions and technical explanations of modern artistic methods by J. Pennell.

LEISCHING (Julius) Schabkunst : ihre Technik und Geschichte in ihren Hauptwerken vom xvii. bis zum xx. Jahrhundert. [With plates.] *Wien*, 1913. 4to, pp. vi, 98. R 36756

LONDON : Victoria and Albert Museum. Department of engraving, illustration and design. Japanese colour prints. By Edward F. Strange. Illustrated. [Fourth edition.] *London*, 1913. 8vo, pp. x, 169. R 35434

PERROUT (René) Les images d'Épinal. Nouvelle édition. Préface par Maurice Barrès. . . . [With illustrations.] *Paris*, [191-]. 4to, pp. x, 160. R 36204

STRANG (William) William Strang : catalogue of his etched work. Illustrated with . . . reproductions. With an introductory essay by Laurence Binyon. *Glasgow*, 1906. 8vo, pp. xvi, 210. R 38096

— [A series of etchings by W. Strang illustrating some of R. Kipling's stories.] [1900.] 4to. R 25674

780 FINE ARTS: MUSIC.

STRANGWAYS (Arthur Henry Fox) The music of Hindostan. *Oxford*, 1914. 8vo, pp. x, 364. R 39198

WALLASCHEK (Richard) Primitive music : an inquiry into the origin and development of music, songs, instruments, dances, and pantomimes of savage races. With musical examples. *London*, 1893. 8vo, pp. xi, 326. R 39203

780 FINE ARTS: MUSIC.

WASHINGTON: Library of Congress.—Division of Music. "The star spangled banner." Revised and enlarged from the "Report" on the above and other airs, issued in 1909. By Oscar George Theodore Sonneck. . . . [With plates.] *Washington*, 1914. 8vo, pp. 115.
R 37675

WALTERS (Henry Beauchamp) The church bells of Shropshire: their founders, inscriptions, traditions and uses. . . . With . . . plates and . . . illustrations. . . . *Oswestry*, 1915. 4to, pp. v, 485. R 38591

790 FINE ARTS: AMUSEMENTS.

BERNES (Juliana) *Dame*. The boke of Saint Albans . . . containing treatises on hawking, hunting, and cote armour: printed at Saint Albans by the schoolmaster-printer in 1486, reproduced in facsimile. With an introduction by William Blades. . . . *London*, [1900]. 4to, pp. 32.
R 38375

— A treatyse of fysshynge wyth an angle. . . . Being a facsimile reproduction of the first book on the subject of fishing printed in England by Wynkyn de Worde at Westminster in 1496. With an introduction by . . . M. G. Watkins. . . . *London*, [188-]. 4to. R 38396

FITZGERALD (Percy Hetherington) The Garrick Club. [With portraits.] *London*, 1904. 4to, pp. xviii, 252. R 38377

INCHBALD (Elizabeth) Memoirs of Mrs. Inchbald: including her familiar correspondence with the most distinguished persons of her time. To which are added The massacre, and A case of conscience . . . published from her autograph copies. Edited by James Boaden. . . . [With portrait.] *London*, 1833. 2 vols. 8vo. R 19005

MERCURIALIS (Hieronymus) Hieronymi Mercvrialis, De Arte Gymnastica, Libri Sex: In quibus exercitationum omnium vetustarum genera, loca, modi, facultates, & quidquid denique ad corporis humani exercitationes pertinet, diligenter explicatur. Secunda editione aucti, & multis figuris ornati. Opus non modo medicis, verumetiam omnibus antiquarum rerum cognoscendarum, & valetudinis conseruandæ studiosis admodum vtile. . . . *Parisiis, Apud Iacobum du Puys, via D. Ioannis Lateranensis, sub signo Samaritanæ*, 1577. 4to, ff. [4], 201 [error for 200], [13].
R 37530

WALLACK (John Johnstone) Memories of fifty years. . . . With an introduction by Laurence Hutton. With portraits and facsimiles. *New York*, 1889. 8vo, pp. xiv, 190. R 19050

*. * 500 copies printed. This copy is No. 392.

(To be continued.)

ABERDEEN: THE UNIVERSITY PRESS

(1122)

154

BULLETIN OF THE JOHN RYLANDS LIBRARY MANCHESTER

VOL. 3

APRIL-DECEMBER, 1916

NOS. 2 and 3

LIBRARY NOTES AND NEWS.

AN exhibition to commemorate the Three-hundredth Anniversary of the Death of Shakespeare was arranged in the main library, and opened on the Wednesday preceding the actual date of the anniversary (the 23rd of April), which fell on Easter Sunday.

THE
SHAKE-
SPEARE
COMMEMO-
RATION.

The object which was kept in view in the selection and arrangement of the exhibits, was to show the unfolding of Shakespeare's mind as it is reflected in his works. This we sought to accomplish by exhibiting, not only such of the original and early editions of the poet's writings as the library possesses, but also the principal sources which he employed in their composition.

As a result we were able to bring together copies of the actual editions of the principal works to which Shakespeare had access, probably upon the shelves of his own library, since they are known to be the authorities whence he drew the foundation plots, stories, and other illustrative matter, which, after passing through the crucible of his mind, were transformed into the living and lasting reality which we find enshrined in his immortal works.

Of Shakespeare's own works we have been able to exhibit two sets of the four folios, and an interesting copy of the surreptitiously printed "Sonnets" of 1609, which made its first appearance in June, the identical month in which Edward Alleyn, the contemporary actor, and founder of Dulwich College, purchased a copy for 5d., the same figure as that which appears in manuscript on the title-page of the one exhibited. Of the original quartos of the plays, the library does not possess a single example; therefore, for the purpose of illustrating the order of publication of the plays and poems, which were printed either with or without authority during the author's lifetime, we have had recourse to the excellent facsimiles which have appeared from time to time.

In addition to what may be described as the direct sources, we have included an interesting selection of contemporary works of a more general character, with which Shakespeare was certainly familiar, and which may be described as his general reference books. As an indication of the character of these works, mention may be made of the following : William Camden's "Britannia" ; John Florio's "World of Words" and "Second Fruits" ; Leonard Digges' "Pantometria," in which there is a description of the invention of the "camera obscura," which in its modern form is known as the "periscope," which is attributed to Digges ; Randle Cotgrave's "French Dictionary" ; "Dives Pragmaticus" ; Richard Hakluyt's "Principal Navigations" ; and Saxton's "Atlas".

Another of the exhibition cases has been devoted to contemporary writings, which are of topographical or historical interest as bearing directly upon Shakespeare and his times, or which contain allusions to the poet, such as "England's Parnassus" ; Heywood's "Apology for Actors" ; the unique copy of "Ratsei's Ghost" in which the author seems to make a sarcastic reflection on Shakespeare, who, a few years earlier, had purchased New Place, Stratford, out of his professional earnings.

Finally, we have assembled a collection of school-books, many of which were current in Shakespeare's day. These serve to convey some idea of the character and standard of the education which obtained in England, not only at the time of our poet, but also in the earlier part of the sixteenth century. Amongst the works exhibited are : the little grammar "Rudimenta Grammatices" prepared by Cardinal Wolsey for the use of the college at Ipswich, which he had established in succession to the old grammar school ; the first book wholly on arithmetic to be printed in England, the author of which was Cuthbert Tunstall, successively Bishop of London and Durham ; and the treatise on education entitled "The Schoolmaster," by Roger Ascham, the tutor of Queen Elizabeth, in which he testifies warmly to Her Majesty's learning.

The purpose which this and similar exhibitions are intended to serve, is to reveal to the public, and especially to students, the wealth of material available to them, in the library, for the study of the subjects dealt with. If we may judge from the large number of people, including numerous groups of students from the schools and colleges in

and around Manchester, who, with evident enjoyment, and avowed benefit, have visited the present exhibition, as well as from the appreciative notices which have appeared in the press, we venture to believe that the purpose has been fully achieved.

It may interest our readers to know that the exhibition will remain on view until the early months of the new year.

With a view to increase the educational value of the exhibition, and also to mark the occasion, a descriptive catalogue or hand-book has been issued, in which, by means of annotations to the various entries, full and accurate information is given as to the bibliographical peculiarities, and other features of interest possessed by the respective exhibits. In the case of Shakespeare's own works, brief notes as to the sources have been appended to each of the plays, with an indication of the precise location in the exhibition and the catalogue of the works to which reference is made.

SHAKE-
SPEARE EX-
HIBITION
CATA-
LOGUE.

A brief sketch of Shakespeare's life and times, followed by a chronological table of the principal events connected with and surrounding the poet and his writings, has been prefixed to the catalogue, which concludes with a sixteen-page selected list of works for the study of Shakespeare, which may be consulted in the library.

The volume, which extends to 180 pages, and is illustrated with sixteen facsimiles of the title-pages of some of the rarer and most interesting of the works exhibited, may be obtained from the usual agents at the price of one shilling (postage 4d.).

The commemoration was further marked by the delivery of two lectures by Professor Richard G. Moulton, of Chicago University, on "Shakespeare as a Dramatic Artist," and "Shakespeare as a Dramatic Thinker". On each occasion the hall was filled to overflowing, long before the advertised hour of the lecture, whilst hundreds of people were unable to gain admission. The lectures were full of inspiration and suggestion. The lecturer with his accustomed power seemed to cast a spell over his audience, as he revealed to them new beauties in the works of the dramatist, and opened out new avenues of study.

SHAKE-
SPEARE
COMMEM-
ORATION
LECTURES.

Arrangements were also made with Mr. William Poel, the Founder and Director of the Elizabethan Stage Society, to deliver a lecture upon "Shakespeare's Stage and Plays". Unfortunately, a

sudden attack of influenza prevented Mr. Poel from fulfilling his engagement, and in his unavoidable absence the Librarian lectured on "Why we honour Shakespeare".

WILLIAM
POEL ON
SHAKE-
SPEARE'S
STAGE AND
PLAYS.

We are glad, however, to be able to present our readers, in the present issue, with the substance of Mr. Poel's lecture. Unfortunately it is in cold print, and lacks the vitalizing personality of the lecturer, but in it some new and interesting theories are advanced which will be read with considerable interest, although they are not likely to pass unchallenged.

The article has been issued also in a separate form, at the price of one shilling, and may be obtained from the usual agents.

Our own exhibition has been admirably supplemented in Manchester, at the Whitworth Art Gallery, by an interesting and instructive exhibition of pictorial Shakespeareana, which was designed to illustrate, principally by means of pictures, the history of our national poet and the representation of his works. It includes portraits of Shakespeare, his patrons, his critics, his commentators, as well as of actors; with topographical illustrations including the play-houses, a long series of play-bills, medals, tokens, busts, etc. The arrangement of the material is excellent, and we offer our congratulations to the Governors of the Whitworth Institute and to the Curator, upon the success which has attended their enterprise in organizing an exhibition, which as a pendant to the John Rylands collection has done much to increase the educational value of Manchester's Tercentenary Commemoration.

WHIT-
WORTH
PICTORIAL
SHAKE-
SPEARE
EXHIBI-
TION.

Elsewhere in the present issue we print the fourth list of contributions to the new library for the University of Louvain, furnishing fresh evidence of the generous and widespread interest which our appeal on behalf of the crippled University has called forth.

LOUVAIN
LIBRARY
RECON-
STRUCTION.

Already upwards of 8000 volumes have been actually received, and in themselves form an excellent beginning of the new library. Yet, when it is realized that the collection of books, so ruthlessly and senselessly destroyed at Louvain, numbered nearly a quarter of a million of volumes, it will be evident that if the work of replacement, which we have inaugurated, is to be accomplished, very much more remains to be done.

It is with confidence that we renew our appeal for prompt offers of suitable books, or monetary contributions, to help us in this endeavour to restore, at least in some measure, the resources of the crippled and exiled University, by the provision of a library adequate in every respect to meet the requirements of the case, so as to be in readiness for the time of her restoration.

Arrangements have been made for the delivery of the following lectures during the ensuing session.

FORTH-
COMING
LIBRARY
LECTURES.

EVENING LECTURES (7.30 p.m.).

Wednesday, 11th October, 1916. "The Quintessence of Paulinism." By Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the Victoria University of Manchester.

Wednesday, 8th November, 1916. "Dragons and Rain Gods." (Illustrated with Lantern Pictures.) By G. Elliot Smith, M.A., M.D., F.R.S., Professor of Anatomy in the Victoria University of Manchester.

Wednesday, 13th December, 1916. "Mediaeval Town Planning." By T. F. Tout, M.A., F.B.A., Bishop Fraser Professor of Mediaeval and Ecclesiastical History in the Victoria University of Manchester.

Wednesday, 10th January, 1917. "The Problem of Indian Land Revenue in the Eighteenth Century." By J. Ramsay B. Muir, M.A., Professor of Modern History in the Victoria University of Manchester.

Wednesday, 14th February, 1917. "The Poetry of Lucretius." By C. H. Herford, M.A., Litt.D., Professor of English Literature in the Victoria University of Manchester.

Wednesday, 14th March, 1917. "A Puritan Idyll: Richard Baxter (1615-1691) and his Love Story." By Frederick J. Powicke, M.A., Ph.D.

Wednesday, 18th April, 1917. "Shakespeare's 'Lear': A Moral Problem Dramatized." By Richard G. Moulton, M.A., Ph.D., Professor of Literary Theory and Interpretation in the University of Chicago.

Friday, 20th April, 1917. "Fiction as the Experimental Side of Human Philosophy." By Richard G. Moulton, M.A., Ph.D.

AFTERNOON LECTURES (3 p.m.).

Tuesday, 17th October, 1916. "The Origin of the Cult of Aphrodite." (Illustrated with Lantern Pictures.) By J. Rendel Harris, M.A., Litt.D., D.Theol., etc., Hon. Fellow of Clare College, Cambridge.

Tuesday, 2nd January, 1917. "Sir Thomas More and his 'Utopia.'"¹ By Foster Watson, M.A., D.Lit., Emeritus Professor in the University College of Wales, Aberystwyth, and Lecturer in Rhetoric in Gresham College, London.

Tuesday, 6th March, 1917. "Shakespeare's Theatre." (Illustrated by One Hundred Lantern Pictures.) By William Poel, Founder and Director of the Elizabethan Stage Society.

Mrs. Emmott, of Birkenhead, has generously presented to the library, in memory of her husband, the late Professor Emmott, of Liverpool University, a collection of books, IMPOR-
TANT GIFT
OF LAW
BOOKS.
numbering nearly 300 volumes, dealing with Roman Law and Comparative Law and Jurisprudence, in the hope that it may stimulate others to take an interest in a study in which the late Professor was himself so deeply interested.

This collection forms a most welcome addition to our shelves, since it enables us to strengthen an important section of the library, which, hitherto, has been only very inadequately developed.

During the process of registering and cataloguing the gift, it was found that a certain number of the works were already in the library. These volumes, with the kind consent of Mrs. Emmott, have been added to the Louvain collection.

Professor George Henry Emmott, whose memory, henceforth, will be perpetuated in the annals of this library, was the eldest of five sons of the late Thomas Emmott, of Brookfield, Oldham. He was born in 1855, and was educated, first at the Friends' School, Stramongate, Kendal, and afterwards at Owens College, Manchester, and Trinity College, Cambridge, where he took a First Class in the Law Tripos, in 1878. On leaving the University he read law in the chambers of Mr. Joseph Bevan Braithwaite, and was called to the Bar in 1879. Shortly afterwards

THE LATE
PROFESSOR
EMMOTT.

¹In commemoration of the first publication of "Utopia" at Louvain in February, 151 $\frac{6}{7}$.

he took chambers in Manchester, and was appointed Lecturer on English Law in Owens College. In 1881 he married Elizabeth, the daughter of Mr. Joseph Bevan Braithwaite, and for the next five years made his home at Wilmslow.

Then came a call to a professorship in the Johns Hopkins University, Baltimore, where for ten years he entered with zest into all the activities of the University life, his work being principally with post-graduate students in Roman Law and Comparative Jurisprudence. For five years he was also Lecturer on Civil Law in Columbia University, Washington.

During the whole of his residence in America Professor Emmott made an annual visit to England to see his parents, and in 1896, on being offered the Queen Victoria Chair of Law in University College, now the University of Liverpool, he decided to return permanently. For twenty years he held this Chair, being Dean of his Faculty for nearly thirteen years, and continued his work up to the very end, delivering his last lecture on the day before his lamented death, which took place on the 8th of March, 1916.

Speaking at the University Senate, the Vice-Chancellor, Sir Alfred Dale, paid a graceful tribute to the memory of his late colleague. "How Emmott served us here we all know ; the endless pains he took over his work ; the quiet ardour with which he spent himself in helping others ; how much more ready as a teacher he was to give than most pupils are ready to receive. Except on formal business he seldom spoke in this room, but we valued his opinions, trusted his judgment, and when he spoke, could always be sure of this, that the last thing he thought of was his own interest and himself. Vanity, display, and self-seeking, he not only avoided, but abhorred. He was a man that even in these distracted days we shall not soon forget, and we shall always remember him as one who obeyed an inner law, and followed an inner light. . . ."

Of the strength and soundness of his work Professor Maitland held a very high opinion, which was in itself a fine and rare distinction.

Of Quaker parentage Professor Emmott was throughout his life intimately associated with the Society of Friends. He was a great book-lover, and had a large and well-chosen library, in which he delighted to spend his leisure hours among never-failing friends.

Among the recent acquisitions of the library is a collection of manuscripts, numbering forty pieces, of undetermined antiquity, in the language of the Mo-so people. These manuscripts are of considerable importance, since they represent the largest group in this particular script to be brought into Europe. They were acquired through the instrumentality of Mr. George Forrest, who obtained them in the remote and little-known country of their origin, whence he returned only a few months since.

MANU-
SCRIPTS IN
THE MO-SO
LANGUAGE.

The manuscripts are mostly oblong in shape, measuring about three inches in height by ten inches in width, and are written in picture characters, on a thick Oriental paper of uneven texture, apparently brown with age.

The Mo-so are a non-Chinese race scattered throughout Southern China, but their stronghold, and the seat of their traditions, is the prefecture of Li-Kiang-fou, called in Tibetan "Sa-dam," and in Mo-so "Ye-gu," which is in the north-west of Yun-nan.

The present prefect traces his descent to a line of kings that go back as far as the year 618.

Travellers from the days of Marco Polo have made reference to this people, but until quite recent years no attempt has been made to deal with their history and language, probably because few scholars had penetrated to the remote region of their habitat. The first scientific monograph upon the subject was read before the Académie des Inscriptions et Belles-Lettres, in 1908, by M. Cordier. In 1913, another scholar, M. J. Bacot, after a residence of several months in the Mo-so country, published, under the auspices of the Institut ethnographique international de Paris, an interesting study of the ethnography, religion, language, and writing of the people, in which he was assisted by M. E. Chavannes, who was responsible for a translation and study of the texts, dealing with the genealogy of the kings of Mo-so, which M. Bacot obtained from their direct descendant.

The Mo-so spoken language differs from the written language. The latter consists of pictographic, ideographic, and syllabic characters.

Many of the ideographic characters, M. Bacot tells us, are very obscure. It is for that reason we attach considerable importance to an excellent key to one of the manuscripts, which Mr. Forrest was fortunately able to obtain, through the services of a Chinese scholar, who was familiar with the people and their language.

The manuscript referred to was first transcribed and then furnished with an interlinear translation in Chinese characters. A further transcript of both the Mo-so and the Chinese was afterwards made, to which was added an English translation of the Chinese version, thus providing us with a key which may prove to be of great service when the other manuscripts in the collection come to be dealt with.

The text of the translated manuscript is of a religious character, opening with a version of the creation story, and as far as we are able at present to judge, most of the others are of a similar type.

The religious practices of this people seem to follow the cults of the particular regions where they are settled, and include natural religion, lamaism, magic, and ancestral worship. The practice of so many cults, differing so greatly in character, seems to indicate a certain indifference to religion, which may account for the failure of the Christian missionaries, who, for sixty years or more, apparently have been active among this people, but hitherto without making a single convert.

The religion proper of the Mo-so, however, is the Cult of Heaven, which embraces a Supreme Being endowed with infinite attributes, providence, and justice. They have their holy city at Bedjri, a shrine to which every priest or sorcerer is expected to make at least one pilgrimage during his lifetime. Their temples, if they may be so described, are enclosed spaces, or clearings in the forest, of which the only roof is the canopy of heaven. These enclosures are entered once a year, when sacrifices are offered upon the stone altar which is erected in the centre.

In due course we hope to arrange for the publication of the texts contained in these manuscripts, and it is not unlikely that they will furnish new evidence as to the religious rites and ceremonies to which we have incidentally referred.

In the meantime Mr. Forrest has kindly undertaken to prepare an illustrated article for an early issue of the BULLETIN, in which he will give some account of the Mo-so people, from his personal and, therefore, first-hand knowledge.

The first volume of the new and standard edition of "The Odes and Psalms of Solomon," published by the Manchester University Press, for the Governors of the Library, has just made its appearance. It furnishes for the first time a facsimile in collotype, of the exact dimensions of the original Syriac

FACSIMILE
OF "THE
ODES OF
SOLOMON".

manuscript now in the possession of the library ; which is accompanied by a retranscribed text, with an attached critical apparatus.

In working through the text of the "Odes," the editors, Dr. Rendel Harris and Dr. A. Mingana, became convinced that they were dealing with matter that was either purely Oriental in origin, or so coloured by Oriental modes of thought and expression as to be substantially Oriental, and they decided that it was necessary to reconstruct, as far as possible, the rhythms which underlay the recovered Syriac text, and which showed remarkable parallelism with early Syriac poetry. The text has accordingly been broken up ; and this made it necessary to re-distribute and renumber the verses as they were given in Dr. Harris's "editio princeps".

In their preface, the editors point out that this text will enable students to acquire first-hand knowledge of the forms in which the "Odes" have come down to us, as well as occasionally to register a possible or probable emendation.

In the second volume, which we hope to publish in the early part of the new year, it is proposed to re-translate the "Odes" into English versicles, with brief comments by way of elucidation. The translation will be accompanied by an exhaustive introduction, dealing with the variations of the fragment in the British Museum, with the original language, the probable epoch of their composition, their unity, the stylistic method of their first writer, the accessory patristic testimonies, a summary of the most important criticisms that have appeared since its first publication in 1909, a complete bibliography of the subject, and a glossary to the text.

Those readers who may be unfamiliar with the character and importance of the document, which is now being made accessible to students, are referred to Dr. Rendel Harris's brief statement of its value, which appeared in the October, 1914, issue of this BULLETIN.

The price at which each of the volumes will be issued is half a guinea net. The first volume is on sale, and may be procured from the usual publishers or their agents.

We welcome the appearance of the first annual issue of the "Athenæum Subject Index to Periodicals," covering the year 1915 ; and we offer our heartiest congratulations to all who have been concerned in its production.

THE NEW
SUBJECT
INDEX TO
PERIODI-
CALS.

The publication of this valuable aid to scholarship has been made

possible through the co-operation of the proprietors of "The Athenæum" with the Library Association and a number of voluntary workers. In justice, however, to the editors, Mr. E. Wyndham Hulme, Librarian of the Patent Office Library, and his colleague, Mr. Hopwood, it should also be pointed out that it is due entirely to their indomitable perseverance, coupled with unwearied and self-sacrificing labour in the face of serious discouragements, that the work has been carried to so successful an issue.

The volume consists of a consolidation, in one alphabet, of the series of monthly class lists, published as supplements to "The Athenæum," with the addition of upwards of 2000 entries. The result may be stated as follows: 420 periodicals have been indexed, yielding 13,374 articles classified under 7054 headings and accompanied by 7280 author references.

This is not the first attempt which has been made in this country to recover and make accessible to students some of the thousands of important contributions to literature which in the past have been buried and neglected for want of proper cataloguing or indexing, simply because, by an accident of birth, they appear in the heart of a volume of the transactions of some learned society, or other periodical publication.

In 1890 Mr. Stead, in connection with his "Review of Reviews," published an "Annual Index to Important Periodicals of the English Speaking World," which was continued for thirteen years (until 1902), after which it ceased to appear, killed by apathy and lack of support on the part of those in whose interest it had been undertaken.

For the honour of the country and its librarianship, it is to be hoped that a better fate is in store for the new index than that which befell, not only the one published by Mr. Stead, but the American "Poole's Index to Periodical Literature," which after a useful career, extending from 1848 to 1907, also ceased to appear in the latter year.

In order to appreciate the value and importance of this literary tool it needs only to be recognized that every item recovered by this means from the buried material, to which we have already referred, adds to the available resources of the library, and often is of greater value than the purchase of many new volumes. We go so far as to say that the smaller the library the greater the need to have its resources expanded in this way. Even when the library possesses few or none of the

periodicals dealt with in the Index, it surely is worth while to be able to refer a reader to an article likely to furnish information upon the subject of his quest, which may be consulted in some neighbouring library, or which may be borrowed from the "Loan Library," which has been established in connection with the Index.

We learn that the number of periodicals dealt with in the present issue is to be augmented in succeeding issues, provided that adequate support is forthcoming.

It is to be hoped, therefore, that every library and every learned society throughout the country will feel it to be, not only to their advantage to subscribe for the Index, but also a duty to assist those who have undertaken the responsibility of this work purely in the interest of scholarship, and by so doing, relieve them from any financial anxiety.

The present issue of the Bulletin, which is a double number, will be found to contain a classified list of the most important of the recent accessions to the library, in the departments of Literature and History. A combined author index to the lists appearing in the current volume will be published in the following issue.

LIST OF
RECENT AC-
CESSIONS.

The next issue may be looked for early in the new year and will include an article by Professor C. H. Herford, entitled "National and International Ideals in the English Poets," being the substance of a lecture delivered in the library, in January last ; and the fourth of Dr. Rendel Harris's articles on Greek Mythology, dealing with "The Cult of Aphrodite," in addition to the usual list of accessions, and other regular features.

OUR NEXT
ISSUE.



Artemisia arborescens

From Sibthorp's "Flora Graeca".

- a. INVOLUCRUM. B. UNUM E FOLIOLIS INVOLUCRI, MAGNITUDE AUCTUM.
 C. FLOSCULUS, VALDÈ AUCTUS. b. UNUM E FOLIOLIS INVOLUCRI.
 c. FLOSCULUS.

THE ORIGIN OF THE CULT OF ARTEMIS.¹

BY J. RENDEL HARRIS, M.A., LITT.D., LL.D., D.THEOL., ETC.,
HON. FELLOW OF CLARE COLLEGE, CAMBRIDGE.

THE attempt which we have made to disentangle the strands which make up the complexity of the Cult of Apollo, and to determine the starting-point for the evolution of that cult, leads on naturally and necessarily to the inquiry as to the meaning of the cult of the twin-sister of Apollo, the Maiden-Huntress of Greek woods and mountains. It might have been imagined that the resolution of one cult into its elements would lead quite inevitably to the interpretation of the companion cult, but this is far from being the case. The twins in question are quite unlike the Dioscuri, Castor and Polydeuces, whose likeness is so pronounced and whose actions are generally so similar that Lucian in his "Dialogues of the Gods" sets Apollo inquiring of Hermes which of the two is Castor and which is Polydeuces, "for," says he, "I never can make out." And Hermes has to explain that it was Castor yesterday and Polydeuces to-day, and that one ought to recognise Polydeuces by the marks of his fight with the king of the Bebryces.

Artemis, on the other hand, rarely behaves in a twin-like manner to Apollo: he does not go hunting with her, and she does not, apparently, practise divination with him; indeed, as we begin to make inquiry as to Apollo and Artemis in the Pre-Homeric days, we find that allusions to the twin-birth disappear, and a suspicion arises that the twin relation is a mythological afterthought, rendered necessary by the fact that the brother and sister had succeeded, for some reason or other, to a joint inheritance of a sanctuary belonging to some other pair of twin-heroes, heroines, or demi-deities; and if this should turn out to be the case, we must not take the twin-relationship and parentage from Zeus and Leto as the starting-point in the inquiry: it may be that other circumstances have produced the supposed family relation, and that Leto, who is in philological

¹ A lecture delivered in the John Rylands Library, 14 March, 1916.

value only a duplicate of Leda, may turn out to be a very palpable fiction. In that case we shall have to explore the underlying parallelism in the cults of the two deities, outside of the twin relation and anterior to it. The relation of the cults to one another must be sought in another direction. Now let us refresh our memory as to the method which we pursued, and the results which we obtained in the case of the Cults of Dionysos and Apollo. It will be remembered that we started from the sanctity of the oak as the animistic repository of the thunder, and in that sense the dwelling-place of Zeus ; it was assumed that the oak was taboo and all that belonged to it ; that the woodpecker who nested in it or hammered at its bark was none other than Zeus himself, and it may turn out that Athena, who sprang from the head of the thunder-oak, was the owl that lived in one of its hollows : even the bees who lived underneath its bark were almost divine animals, and had duties to perform to Zeus himself. The question having been raised as to the sanctity of the creepers upon the oak, it was easy to show that the ivy (with the smilax and the vine) was a sacred plant, and that it was the original cult-symbol of Dionysos, who thus appeared as a lesser Zeus projected from the ivy, just as Zeus himself, in one point of view, was a projection from the oak. Dionysos, whose thunder-birth could be established by the well-known Greek tradition concerning Semele and Zeus, was the ivy on the oak, and after that became an ivy fire-stick in the ritual for the making of fire. From Dionysos to Apollo was the next step : it was suggested, in the first instance, by the remarkable confraternity of the two gods in question. They were shown to exchange titles, to share sanctuaries, and to have remarkable cult-parallelisms, such as the chewing of the sacred laurel by the Pythian priestess, and the chewing of the sacred ivy by the Mænads : and since it was discovered that the Delphic laurel was a surrogate for a previously existing oak, it was natural to inquire whether in any way Apollo, as well as Dionysos, was linked to the life of Zeus through the life of the oak. The inquiry was very fruitful in results : the undoubted solar elements in the Apolline cult were shown to be capable of explanation by an identification of Apollo with the mistletoe, and it was found that Apollo was actually worshipped at one centre in Rhodes as the Mistletoe Apollo, just as Dionysos was worshipped as the Ivy Dionysos at Acharnai. Further

inquiry led to the conclusion that the sanctity of the oak had been transferred by the mistletoe from the oak to the apple-tree, and that the cult betrayed a close connection between the god and the apple-tree, as, for instance, in the bestowal of sacred apples from the god's own garden upon the winners at the Pythian games. In this way it came to be seen that Apollo was really the mistletoe upon the apple-tree, for the greater part of the development of the cult, just as Dionysos was the Ivy, not detached as some had imagined, but actually upon the oak-tree. It was next discovered that the garden at Delphi was a reproduction of another Apolline garden in the far North, among the Hyperboreans, the garden to which Boreas had carried off Orithyia, and to which (or to another adjacent garden) at a later date the sons of Asklepios were transferred for the purpose of medical training. Some said it was a garden at the back of the North Wind, and some said it was in the far-away Islands of the Blessed; it was, however, clear that the garden in question was not an orchard, but that it had plants as well as trees, and that the plants were medicinal, and so the garden had no relation to the flower gardens of later times. If a flower grew there, say the peony, it grew there as a part of the primitive herbal. Apollo came from the North as a medicine man, a herbalist, and brought his simples with him. His character of a god of healing was due in the first instance to the fact that the mistletoe, which he represented, was the All-heal¹ of antiquity, as it was to the Druids whom Pliny describes, and as it is among the Ainu of Japan at the present day. His apothecary's shop contained mistletoe, peony, laurel, and perhaps a few more universal or almost universal remedies, and upon these he made his reputation. He must have been a Panakes in his first period of medical practice, but the title passed over to a young lady in the family, who was known as Panakeia, who has furnished the dictionary with the medical word Panacea. Apollo continued to be known as the Paian or Pæonian; and connection was made in Homer's day with the Pæonians on the Danube, in the Serbian

¹ The belief in All-healing medicines appears to be innate and persistent in human nature. John Bunyan represents Mr. Skill in the "Pilgrim's Progress" as operating with "an universal Pill, good against all the Diseases that Pilgrims are incident to".

area, who appear to have been the progressive herbalists of the day, and to have kept the first medical school to which the Greeks resorted. Moreover, since primitive medicine was magic, as well as medicine, the garden of Apollo contained ἀλεξιφάρμακα, or herbs which protected from witchcraft and evil spirits, of which the mistletoe appears to have been the chief. An attempt was then made to show that the very name of Apollo was, in its early form, Apellon, a loan-word from the North, disguising in the thinnest way his connection with the apple-tree. The apple had come into Greece from the North, perhaps from Teutonic peoples, just as it appears to have come into Western Italy from either Teutons or Celts, giving its name in the one case to the great god of healing, and in the other to the city of Abella, in Campania, through the Celtic word *Aball*.

The importance of the foregoing investigations will be evident : and they furnish for us the starting-point of our investigations of Artemis. We cannot get further back in the Cult of Apollo than the medical garden, behind which lies the apple-tree, the mistletoe, the oak-tree, and the sky-god. It seems probable that it is on the medical side that we shall find the reason for the brotherly-sisterly relation of Apollo and Artemis, for, as we shall show, she has a medical training and a garden of her own, which analogy suggests to have been a medical garden.

Before proceeding to the inquiry as to the character of the relationship between Apollo and Artemis, and the consequent interpretation of the latter in terms borrowed from the former, we will indulge in some further speculation on the Apollo and the apple that came into Greece from the back of the North Wind.

We have already expressed the belief that the apple reached the West of Italy from a Celtic or Teutonic source, and that the ancient city of Abella was an apple-town, named after the fruit, and not the converse. There is nothing out of the way in naming a town or a settlement from the apple-tree. There are a number of apple-towns, for instance, in England, such as Appleby, Appledore, Appledram, Appledurcombe : and although in some cases there has been a linguistic perversion from some earlier name, in which case the apple disappears from the etymology, there are enough cases left by which to establish our statement : the name Appledore, for example, can only mean apple-tree. Look at the following place-names from

Middendorff's "Alt-Englisches Flurnamenbuch" and see how places are identified by sweet apple-trees and sour apple-trees :—

apuldre, *apelder*, etc., sw. f. Apfelbaum; of dâ sûran apael-dran 158; on sûran apuldran 610; swête apuldre 1030; wôhgar apeldran 356; hâran apeldran 356; mâer apelder 356; pytt apulder 610; apeltrêo 219; appeldore 279A; *apeldorestoc* 458; appeltorn 922 (daselbst als lignum pomiferum bezeichnet) O.N. (i.e. place-name). Appeldram, Sussex, gleich appuldre ham; Appuldur Combe auf Wight.

The foregoing references to the Anglo-Saxon Cartulary will show how impossible it is to rule the apple and the apple-tree out of the national landmarks: the form, for instance, which we have underlined, is conclusive for the "stump of an apple-tree" as a place-mark, and for *appeldore* as being really an apple-tree, and the equivalent of a number of related forms: when, moreover, we look into the Middle High Dutch, we find to our surprise that, instead of a form related to the German *Apfelbaum*, there occur the following terms, *apfalter*, *affalter*, *affolter*, which show the tree-ending nearly in the Anglo-Saxon and Scandinavian form.

The first result of these observations is the confirmation of the use of the apple-tree as a place-mark; and what is proved for England is possible for Italy. There is really nothing to prevent the derivation of Abella from *Abâl*, and it is quite unnecessary to derive "apple" from Abella and so leave Abella itself unexplained. That is to say, the apple is a northern fruit and has come from the North to the Mediterranean on two routes: we may call them for convenience the *b* route and the *p* route, according as the import comes from the Celtic or Teutonic side: more correctly the import is due to tribes in two different states of the sound-shifting which goes on in the northern languages.

The fact is, that as soon as we have recognised in our own country the existence of towns and villages named after the apple and the apple-tree, we are bound to examine for similar phenomena elsewhere. We cannot, for instance, ignore the meaning of Avallon in the Department of the Yonne, when we have found the Celtic form for apple, and interpreted the happy valley of Avilion: and if Avallon is an apple-town, it did not derive its name from Abella in Campania.

There is, moreover, another direction of observation which leads to a complete demonstration of the dependence of Abella on the apple. No one seems to have noticed that in the South-west of France, in the region that borders on the Pyrenees, there was an ancient cult of an apple-god, exactly similar, judging from the name of the deity, to the Cult of Apollo. Holder in his "*Altkeltischer Wortschatz*" describes him as a Pyrenæan local god in the upper valley of the Garonne. For instance, we have at Aulon in the *Vallée de la Noue* an inscription

DEO ABELLIONI

Here Aulon is evidently a worn-down form of Avalon, so that we actually discover the apple-god in the apple-town.¹ In the same way we register the inscriptions

<i>Aulon</i>	.	.	.	.	.	Abellioni deo.
<i>S. Béat. (Basses Pyrénées)</i>	.	.	.	.	.	Abelioni deo.
"	"	"	.	.	.	Abelioni deo.
<i>Vallée de Larboust</i>	.	.	.	.	.	Abelioni deo.
"	"	.	.	.	.	Abellionni.
<i>St. Bertrand de Comminges</i>	.	.	.	.	.	Abellioni deo.
"	"	"	.	.	.	Abelion(i) deo.
<i>Fabas, Haute Garonne</i> ²	.	.	.	.	.	Abellionni.

This list can be expanded and corrected from Julian Sacaze's *Inscriptions Antiques des Pyrénées*, but for the present the references given above may suffice.

Here, then, are nine cases of a god, named *abelion* and *abellion*. The parallel with the early Greek spellings of Apollo, *Apellon*, *Apeljon* is obvious, and we need have no hesitation in saying that we have found the Celtic Apollo in the Pyrenees. (The identification with Apollo, but not with the apple, had already been made by Gruter, following Scaliger, *Lectiones Ausonianæ*, lib. i. c. 9.) The curious thing is that Holder, while discussing the origin of the name Abella, and landing in a final suspense of judgment as to the question which came first, the apple or the Abella, had on the very same page registered the existence of the Western apple-god. (Holder is, no

¹ "Revue Archéologique," 16, 488.

² "Bull. Soc. Ant. Fr." 1882, 250.

doubt, descended from the blind god Holdur of the Norsemen !) There is evidently not the slightest reason for supposing that Abella can be the starting-point for all these names of towns and deities : Abella is an apple-town for certain, and a Celtic apple-town. We may evidently carry our inquiries after apple-centres a little further : if the apple came from the North into the region of the Pyrenees, and into Campania, it will be strange indeed if it does not find its way across the mountains into Spain. We shall actually find a province and a city named *Avila* (it is Teresa's birthplace) and no doubt was a centre of early apple-culture.¹

¹ In the supplement to Holder there is a good deal more about the apple and the apple-town.

Āball-ō(n) is definitely equated with apple-town.

Other towns are recognised ; L'avalois in the diocese of Autun ; Avallon in the Charente Inférieure, and again in the Dept. Isère.

Then we are told that the modern Avalleur in the Dept. of the Aube is = Avalorra, Avalurre, Avaluria of the eleventh and twelfth centuries, and goes back to a primitive Aballo-duro-s or apple-fort : and that the modern place-names Valuéjols in Cantal, Valeuil in Dordogne, and again in the Dept. of the Eure, go back to a primitive Āballōiālō-n, which Holder says means apple-garden.

Holder also traces Vaillac, in the Dept. Lot, and Vaillat in the Charente, to an original Avalli-ācus and so to Avallos ; and also the place-names Havelu (Eure-et-Loire), Haveluy (Nord) and Aveluy (Somme) to an original Avallōvicus.

Who can believe that Abella in Campania is responsible for all this wealth of nomenclature ?

It is interesting to notice that not very far from Abella there is another apple-town, this time due to a Greek Colony. It has been pointed out that the name of Beneventum is a change from the evil-omened Maleventum, and that this latter is formed from the Greek *ΜάλοFέντα*. "The Romans generally formed the name of a Greek town from the Greek accusative" (Giles, "Short Manual of Comp. Philol.," § 273, n. 2).



This leads us at once to the inquiry whether Apollo Maloeis is the local deity of Beneventum : the quickest way to decide this is to examine the coins of the city. Coins of Beneventum are rare ; a reference to the British Museum "Catalogue of Greek Coins in Italy" (p. 68, fig. ; see also Rasche, "Lex. univ. rei. numm." Suppl. i. 1355) will show us the *head of Apollo*

Another very interesting direction of inquiry is Northern Syria. The student of the New Testament knows the district of Abilene, over which Lysanias is said to have been the tetrarch. One rides through this district on the way from Baalbek to Damascus. Its capital city was Abila, over whose exact identification there is, I believe, still some dispute. There is no dispute, however, about its power of producing apples, as I know by experience: the village of Zebedany, for instance, is famed all over the Lebanon for its excellent apples, one of which was presented to my companion when we sojourned there for a night, by an old lady who took it as a token of extremest friendship, from her own bosom. The climate of the Lebanon appears to suit the apple, which was in all probability imported from the Levant. There is another Abila town on the east side of the Lake of Galilee. Whether that also is an apple-town I am not prepared to say.

Now for some remarks with regard to the first form of the word: we accentuate *apple* on the first syllable, but it is clear that the Celts accentuated it on the last (*abhál*, for instance, in Irish) and this appears from another consideration to be primitive; the double *n* at the end of the word and in the name of the god requires a forward accent. It is curious that, as with ourselves, the accent in Lithuanian has shifted back to the first syllable.

This shift of the accent is not, however, universal. When we search more closely for apple-towns on English soil, we find traces of the forward accentuation. For if we follow the analogy of places named after the oak, Oakham, Acton, and the like, we find not only such place and personal names as *Appleton* (of which there are nine or ten in "Bartholomew's Gazetteer") but also the forms both in names of persons and names of places, *Pélham*, *Pélton*, which are most naturally explained as derived from *Appélham*, *Appélton*. (Three Pelhams in Herts, a Pelton in Durham, not far from Chester-le-street.) To these we may add what appears to be an English formation from Pembrokeshire; for *Pelcomb* appears to be parallel in structure and meaning to *Appeldurcombe* in the Isle of Wight.¹

on the coins of Beneventum. It is not a little curious that we have found the Greek apple-town and the Celtic apple-town in Central Italy, within a day's march of one another!

¹ The alternative derivation will be a personal name of the type of John Peel. See Skeat, "Place-names of Hertfordshire."

The whole question of apple names needs a close and careful investigation.

There is another question connected with this one of the apple origin that needs inquiring into. Every one knows the Norse story of Balder the Beautiful, and of his death at the hand of the blind god Holdur, who, at Loki's malicious suggestion, shot him with an arrow of mistletoe. No one has been able to explain the myth of the death of Balder, but there have been various parallels drawn between the beautiful demi-god of the North and the equally beautiful Apollo among the Olympians : etymology has also been called in to explain Balder in terms of brightness and whiteness, and so to make him more or less a solar personage : but nothing very satisfactory has yet been arrived at. The Balder myth stands among the unsolved riddles of antiquity, complicated by various contradictory story-tellings, and apparently resisting a final explanation. Grimm was of the opinion that there was a Germanic Balder named Paltar, who corresponded to the Norse Balder, thus throwing the myth back into very early times indeed ; and he brought forward a number of considerations in support of his theory, of greater or less validity.

It has occurred to me that, perhaps, the Apel-dur, Apel-dre, and Appeldore, which we have been considering, may be the origin of Balder, and of the Paltar of Grimm's hypothesis, in view of the occurrence of the corresponding forms mentioned above in the Middle High Dutch. If, for instance, the original accent in *apple* (abál) is, as stated above, on the second syllable, then it would be easy for a primitive apál-dur to lose its initial vowel, and in that case we should not be very far from the form Balder, which would mean the apple-tree originally and nothing more. That the personified apple-tree should be killed by an arrow of mistletoe is quite in the manner of ancient myth-making ;¹ and the parallels which have sometimes been

¹ Or we may adopt a simpler explanation, viz. that the ancients had observed that the mistletoe does kill the tree on which it grows, a bit of popular mythology which has recrudesced in Mr. Kipling's *Pict Song* :—

Mistletoe killing an oak—

Rats gnawing cables in two—

The damage done by mistletoe to conifers in the N.W. of America is the subject of a paper by James R. Weir, Forest Pathologist to the United States.

suggested between Balder and Apollo would be not parallels but identities. Apollo would be Balder and Balder Apollo.

Leaving these speculations for the present on one side, we now come to the question of the relation between Artemis and Apollo, that which the later myth-makers expressed in the language of twin-cult. Was there any common ground of cult similar to that which we detected in the case of Dionysos and Apollo, where the coincidence in titles, in functions, in cult-usages and in sanctuaries, led us to the interpretation of the second god, like the first, in terms of a vegetable origin? It will be admitted that there is some similarity in titles, that Apollo is Phœbus and Artemis Phœbe, and that he is Hekatos, or implied as such in the titles given to him, and that Artemis is, if not exactly Hekaté, at all events very closely related to her. This does not, however, help us very much; it suggests sun and moon-cult for Artemis and Apollo, and it is admitted that the mistletoe introduced a solar element into the conception of Apollo: but the actual development of the solar and lunar elements, which made Apollo almost the counterpart of Helios, and Artemis of Selene, must be much later in date than the origins of which we are in search. We must, therefore, go in other directions if we are to find a cult-parallelism between the two deities. And the direction which promises real results is the following: it is quite clear that both Apollo and Artemis are witches, witch-doctors of the primitive type, who stand near the very starting-point of what becomes ultimately the medical profession. He is a personified *All-heal*, and to his primitive apparatus of mistletoe berries, bark and leaves, he has added a small number of simples, more or less all-heals, or patent medicines, which taken together constitute the garden of Apollo, the original apothecary's shop. It is quite possible that the very first medicine of the human race was the mistletoe, and it is surprising to note how tenaciously the human race has clung to its first all-heal. In this country, for example, we are told by Lysons that there was a great wood in the neighbourhood of Croyland (Norwood) which belonged to the archbishop, and was said to consist wholly of oak. Among the trees was one which bore mistletoe, which some persons were so hardy as to cut down, for the *gain of selling it to the Apothecaries*, in London, leaving a branch of it to sprout out; but they proved unfortunate after it, for one of

them fell lame, and others lost an eye.¹ It will be seen that the medical and magical value of mistletoe (and especially of oak-mistletoe, as the old herbals are careful to point out) has continued almost to our own time. If Apollo is a herbalist, as all the primitive leeches were, and had a medical garden, it seems quite clear that Artemis was also in the herbal profession, and that she also had a garden of her own, in which certain plants grew, whose power of healing and persistence in human use have continued down to our own times. This we must now proceed to prove, for if we establish this parallelism, we shall know why Apollo and Artemis are brother and sister, and we shall presently be able to track the latter as we did the former, to her vegetable origin.

The first thing to be done is to prove that they both belong to the medical profession : the next to examine the pharmacopœia of each one of them. In fact we have done this pretty thoroughly for Apollo : where is the proof that Artemis graduated in medicine, and what were the means of healing that she employed ?

The first direction of inquiry suggested by the Apollo Cult for the Artemis Cult is to ask whether there is any magic herb (magical being understood as a term parallel with medical, and almost coincident with it in meaning) which will rank, either for medicine or for magic, along with the well-known *All-heal* of Apollo, the mistletoe. Suppose we turn to a modern book on "Flowers and Flower-Lore"² we shall find the author discoursing of the virtues of St. John's wort as "a safeguard against witchcraft, tempest, and other demoniacal evils". In fact, the plant is an *All-heal*: in Devonshire, the wild variety of the plant is known as tutsan, or titsan, which is the French *tout-sain*. We used to gather the leaves when we were children and place them in our Bibles. Its medical value can be seen from its occurrence in old-time recipes. For instance, here is one which begins thus :—

"Take . . . french mallows, the tops of tutsans, plantin leaves, etc."³ Or look in Parkinson's "Herbal," and you will find a section devoted to *Tutsan*, and another to St. John's wort, which is

¹ Quoted in Friend, "Flowers and Flower-Lore," i. 305.

² Friend, "Flowers and Flower-Lore," i. 74, 75.

³ Lewer, "A Book of Simples," p. 186.

identified with the *Hypericon* of Dioscorides, and accredited with all kinds of virtues. So we are in the old Greek medical garden with St. John's wort.

The writer referred to above goes on to speak of the magical value of the mistletoe which "might well share with St. John's wort the name of Devilfuge". "*Another plant possessed, according to popular belief, of the power of dispelling demons is the well-known mugwort or wormwood*, which on account of its association with the ceremonials of St. John's Eve (Midsummer Eve) was also known on the Continent as St. John's Herb . . . or St. John's Girdle. Garlands were made at that season of the year composed of white lilies, birch, fennel, St. John's wort, and *Artemisia* or wormwood, different kinds of leaves, and the claws of birds. These garlands, thus comprising seven different kinds of material, were supposed to be possessed of immense power over evil spirits."

The writer, unfortunately, does not give the detailed authority for his statements; but as regards the magic powers of the mugwort or *Artemisia*, we shall be able abundantly to verify the statements. Every herbal will say something about it: and we have, therefore, reached the point of discovering that there was a plant of immense magical and medical value, named after Artemis herself, and which must, therefore, be accredited to her garden, in the same way as we credited the mistletoe and the peony to the garden of Apollo. We note in passing that the plant *Hypericon* (St. John's wort) has also to be reckoned with as a part of the ancient pharmacopœia, and that a place ought to be found for it somewhere. As to the magic garlands that are spoken of, it is quite likely that they also will turn out to be ancient; in which case observe that even when composed of flowers, they are not flower-garlands in our sense of the term, but prophylactics. The distinction may be of importance—for instance, in the *Hippolytus* of Euripides, we find the hero of the play making a garland for his goddess. Here is the language in which he dedicates it, in Mr. A. S. Way's translation:—

For thee this woven garland from a mead
 Unsullied have I twined, O Queen, and bring.
 There never shepherd dares to feed his flocks,
 Nor steel of sickle came: only the bee
 Roveth the springtide mead undesecrate:

And Reverence watereth it with river-dews.
 They which have heritage of self-control
 In all things, purity inborn, untaught,
 These there may gather flowers, but none impure.

Evidently the mead of which Hippolytus speaks was "a sealed garden" belonging to initiates : the shepherd would not dare to come in : no iron is allowed within its limits : ¹ iron and magic are enemies ; may we not assume that the garden in question is the garden of Artemis herself ? One wishes much that Euripides had told us what were the plants and flowers that went to make up the garland, and whether one of them was the Artemisia.

If we have not a detailed description in this case, we are better placed in the companion garden of Hekaté, if that be really different from the garden of Artemis, at this period of religious evolution ; for we have already pointed out the close connection of Apollo, Artemis, and Hekaté. As regards the medical garden of Hekaté, we are, as I have said, better placed for an exact determination. The Orphic "Argonautica" describe the visit of Medea to the garden in question, and tell us what sort of a place it was : here are some of the lines :—

ἐν δέ σφιν πυμάτῳ μυχῶ ἔρκεος ἄλσος ἀμείβει,
 δένδρεσιν εὐθαλέεσσι κατάσκιον, ᾧ ἐνὶ πολλάί
 δάφναι τ' ἡδὲ κρανειαὶ ἰδ' εὐμήκεις πλατάνιστοι ·
 ἐν δὲ πόαι ρίζησι κατηρεφές χθαμαλῆσιν,
 ἀσφόδελος, κλύμενός τε, καὶ εὐώδης ἀδιάντος,
 καὶ θρύον ἡδὲ κύπειρον, ἀριστερεῶν τε ἀνεμώνη,
 ὄρμινόν τε, καὶ εἰρύσιμον, κυκλαμὶς τ' ἰοειδής,
 μανδραγόρης, πόλιόν τ', ἐπὶ δὲ ψαφαρὸν δίκταμνον,
 εὐοδμός τε κρόκος, καὶ κάρδαμον · ἐν δ' ἄρα κῆμος,
 σμίλαξ, ἡδὲ χαμαίμηλον, μήκων τε μέλαινα,
 ἀλκείη, πάνακες, καὶ κάρπασον, ἡδ' ἀκόνιτον,
 ἄλλα τε δηλήεντα κατὰ χθόνα πολλὰ πεφύκει.²

Here then, the writer of the poem has pictured for us the witch's garden as it should be : there are trees, such as the laurel, the cornel, and the plane : there is asphodel, convolvulus (?), the maiden-hair, the rush, the cyperus, the vervain (?), the anemone, the horminus, the erysimon, the cyclamen, the stoechas, the peony, the polyknemos, the

¹ Cf. the practice of the Druids in cutting the mistletoe or in gathering (sine ferro) the plant *selago*, as described by Pliny, "H.N.," XXIV. 62.

² Orph., "Argonaut.," 915 ff.

mandrake, the polion, the dictamnys, the crocus, the cardamon, the kēmos, the smilax, the camomile, the black poppy, the alcaea, the mistletoe (?), the flax, the aconite, *and other baneful plants.*

No doubt this as a Greek medical garden of a late period, but it shows what a garden of Hekaté was imagined to be by the author ; and it is instructive. It is composed of *roots* and *banes*, and of flowers whose medical value we can verify from other quarters. The mistletoe must surely be the *All-heal* covered by πάνακες;¹ it and the peony and the laurel come from Apollo's garden ; the smilax is borrowed from Dionysos, the vervain and mandrake are well-known in witchcraft : the dictamnys is related in some way to Artemis, for one of Artemis' names is taken from Dictynna (Dictamnus) in Crete, and the medicine is used for Artemis' own department, the delivery of women in child-birth, of which more presently.

We can thus form an idea of the herb-garden of antiquity : it was really more a root-garden than an herb-garden. When Sophocles describes the operation of Medea and her companions, apparently in these very gardens of Hekaté, he gives to the play the title of οἱ ῥιζοτόμοι, the *Root-cutters*. The root is either for medicine or for magic, and as we have said there was no sharp line drawn between the two. Supposing, then, that on the analogy of the gardens of Apollo and Hekaté, and in harmony with the language of Hippolytus to his goddess, we say that Artemis had a garden, we may be sure that the mugwort² was there. We must certainly look more carefully into the virtues of a plant so closely linked by name with the goddess.

Before doing so, we may mention in passing that both Hekaté and Artemis, who is so nearly related to her, used to grow in their gardens a famous magical plant which had the witch's power of opening locks. This flower is called the *spring-wurzel* (or *spring-wort*), in the literature of Teutonic peoples, and everywhere there are strange and wonderful stories about it. It appears to have been under the protection of the Thunder, in the person of the woodpecker. The plant was wanted by Medea in order to make the way

¹ This is not quite certain ; there are a number of all-heals beside the mistletoe.

² The English name *mugwort* is merely *fly-plant* ; cf. Engl. *midge*, Germ. *Mücke*.

for Jason to find the golden fleece, in one of the poems of the Argonaut legend. The person who had it could say

Open locks
Whoever knocks.

Now it seems certain that Artemis as well as Hekaté had this magic plant: for among her many titles corresponding to many functions and powers, she is called *κλειδοῦχος*, she that has the key. Thus in the opening Orphic Hymn to Hekaté, she is described as

παντὸς κόσμου κλειδοῦχον ἄνασσαν

and in the very next hymn, Prothyraea, the goddess of the portal, is addressed as *κλειδοῦχος* and as

"Ἀρτεμις εἰλείθυια καὶ εὐσέμνη Προθυραία,

along with many epithets addressed to Artemis as the woman's helper in travail. We point out, therefore, in passing that the spring-wort, which gave the possessor the entrée everywhere, was also a plant in the garden of Artemis.

We are now able to see, from the combination of magic with medicine, and the difficulty of imagining them apart in early times, the reason for that curious feature in the character of Artemis and her brother, which makes them responsible for sending the very diseases which they are able to cure. It is magic that causes diseases, magic as medicine that heals them. If the god or goddess is angry, we may expect the former, if they are propitiated, we look for the latter. The myths will tell us tales of Apollo and Artemis under either head. If women in actual life have troubles, Macrobius¹ will tell us that they are Artemis-struck, *ἀρτεμιδοβλήτους*, which is not very different from witch-overlooked, as it occurs in the West of England: yet this very same Artemis will be appealed to when the time of feminine trouble is at hand!²

Our next step is to go to the herbals and find out what they say of the properties of the medical plants that we may be discussing, and

¹ "Sat.," l. 17, 11.

² That is always the way with witches; cf. Hueffer, "The Book of Witches," p. 280: "In the capacity of the witch as healer and conversely as disease-inflicter, her various spells must cover all the ills that flesh is heir to. She must be able to cure the disease she inflicts."

determine how far they reproduce the beliefs of primitive times. The task is not without interest ; one of the first things that come to light is the astonishing conservatism of the herbalists, who repeat statements one from another without correction or sensible modification, statements which can be traced back to Pliny or Dioscorides and even earlier, and which, when we have them in the form in which they are presented by Pliny or Dioscorides, are easily seen to be a traditional inheritance from still earlier times. Pliny, in fact, used the herbals of his day, much as Culpeper and Gerarde used Dodonaeus. Even when the herbalists are professing to be progressive, and throwing about their charges of superstition against those who preceded them, there is not much perceptible progress about them. Gerarde is often found using the language of the rationalist, and is doing his best to let the light of accurate science fall on his page, but Gerarde himself relates to us how he himself saw, with "the sensible and true avouch of his own eyes," that brant-geese were produced from the shells of barnacles, and gives us a picture of the actual occurrence of this feat of evolution ; it was a story which, if I remember rightly, Huxley employed in his discussion of the evidence for miracles. Culpeper, too, denounces superstition roundly and cries to God against it ; but he denounces also the Royal College of Surgeons and colours all his medical theories with the doctrine of signatures and the influence of the planets. No medicine for him without astrology, which he treats with the same assurance as a modern doctor would have as to the influence of microbes. In reality, we ought to be thankful for the limitations which we at once detect in the herb-doctors ; their traditionalism is just what we want ; it is the folk-lore of medicine, and like folk-lore generally our surest guide to the beliefs and practices of primitive man.

Let us then see what the herb-doctor Culpeper has to say on the subject of the mugwort : he begins with a description of the plant and then intimates the places where it may be found, as that "it groweth plentifully in many places of this Land, by the water-sides, as also by small water-courses, and in divers other places". The time of its flowering and seeding is then given. Then follows the "government and vertues" of the plant. The government means the planet that rules the plant and the sign of the Zodiac that it is under. Then we have the following vertues : "Mugwort is with good success put among other

herbs that are boiled for women to sit over the hot decoction, to draw down their courses, to help the delivery of their birth, and expel the after-birth. As also for the destructions and inflammations of the mother [*sc.* matrix]. It breaketh the stone and causeth one to make water where it is stopped. The Juyce thereof made up with myrrh, and put under as a pessary, worketh the same effects and so doth the root also."

He continues with the effect of the herb to remove tumours and wens, and to counteract over-dosing with opium, but it is evident that, according to Culpeper, it is a woman's medicine meant for women's complaints, even if it should have occasionally a wider reference. We begin to see the woman-doctor Artemis operating with the women's medicine Artemisia. But where did Culpeper get all this from? And how far back does this chapter of medical science go?

Here is another great English herbal, the "Theatrum Botanicum" of Parkinson. He arranges the matter very much as in Culpeper, but with more detail and learning. First he describes the plant *Artemisia vulgaris*, or common mugwort. Then he says where it is to be found, much as in Culpeper. After this he has to discourse on the meaning of the name, which I transcribe:—

"It is called in Greek Ἀρτεμισία, and Artemisia in Latin also, and recorded by Pliny that it took the name of *Artemisia* from Artemisia the wife of *Mausolus*, King of Caria; when as formerly it was called *Parthenis*, quasi *Virginalis* Maidenwort, and as Apuleius saith, was also called *Parthenium*; but others think it took its name from Ἀρτεμις, who is called *Diana*, because it is chiefly applied to women's diseases. The first (kind of *Artemisia*) is generally called of all writers *Artemisia* and *vulgaris*, because it is the most common in all countries. Some call it *mater herbarum*. . . ." Here we have some really ancient tradition taken from Pliny, from Dioscorides, and others. The plant is traced to Artemis; its virtue consists in its applicability to the diseases of women and, most important of all, it is the mother of all medical herbs.

Parkinson then goes on to the virtues of the plant, beginning with the statement that "Dioscorides saith it heateth and extenuateth," after which we have very nearly the same story of its medical uses as in Culpeper. He continues, "It is said of Pliny that if a traveller binde

some of the hearbe with him, he shall feelee no weariness at all in his journey ; as also that no evill medicine or evill beast shall hurt him that hath the hearbe about him". Here we are in the region of pure magic and begin to suspect the reason why Artemis is the patron of the travellers, and why she is said to tame wild beasts. Parkinson remarks upon these opinions as follows :—

"Many such idle superstitions and irreligious relations are set down, both by the ancient and later writers, concerning this and other plants, which to relate were both unseemly for me, and unprofitable for you. I will only declare unto you the idle conceit of some of our later days concerning this plant, and that is even of Bauhinus¹ who glorieth to be an eye-witness of his foppery, that upon St. John's eve there are coales [which turn to gold] to be found at mid-day, under the rootes of mugwort, which after or before that time are very small or none at all, and are used as an amulet to hang about the necke of those that have the falling-sickness, to cure them thereof. But oh ! the weak and fraile nature of man ! which I cannot but lament, that is more prone to beleeeve and relye upon such impostures, than upon the ordinance of God in His creatures, and trust in His providence."

We could have done profitably with less of Parkinson's pious rationalism and more of the superstitions that he deplores and occasionally condescends to describe.

Now let us try the herbal of John Gerarde. This is earlier than Parkinson's "Theater" which dates from 1640. The first edition is published in 1597, the second, with enlargements and corrections by Johnson, is dated 1633. The copy in my possession is the latter, from which accordingly I quote.

First he describes the plant which he calls *Artemisia, mater Herbarum*, common mugwort, then says where it is to be found, and when ; then comes the dissertation on the name, nearly as above, which I transcribe :—

"Mugwort is called in Greek 'Αρτεμίσια ; and also in Latine *Artemisia*, which name it had of *Artemisia*, Queene of Halicarnassus, and wife of noble *Mausolus*, King of Caria, who adopted it for her own herbe ; before that it was called *Parthenis* as *Pliny*

¹ Bauhinus, "De Plantis a divinis sanctisve nomen habentibus," 1591, and "Prodromus Theatri Botanici," 1620.

writeth. *Apuleius* affirmeth that it was likewise called *Parthenion*; who hath very many names for it, and many of them are placed in *Dioscorides* among the bastard names; most of these agree with the right *Artemisia*, and divers of them with other herbes, which now and then are numbered among the mugworts: it is also called *Mater Herbarum*; in high Dutch, *Beifuss*, and *Sant' Johannis Gurtell*; in Spanish and Italian, *Artemisia*; in Low Dutch, *Bijvoet*, *Sint Jans Kruyt*; in English Mugwort and common Mugwort." Then comes a note on the temperature of the plant:—

"Mugwort is hot and dry in the second degree, and somewhat astringent."

After this follow the virtues: beginning with "Pliny saith that Mugwort doth properly cure women's diseases" as we had noted above; details are given, nearly as in Parkinson, after which Gerarde concludes by saying that "Many other fantastical devices invented by poets are to be seene in the workes of the ancient writers, tending to witchcraft and sorcerie, and the great dishonour of God: wherefore I do of purpose omit them, as things unworthy of my recording or your reading," which is evidently what Parkinson has been drawing on. Bad luck to them both!

It must not be supposed that all these writers have verified for themselves what Pliny and *Dioscorides* or the rest say: they commonly transfer references from one to another. The value of the repeated statements lies in the evidence which the repetition furnishes of the constancy of the beliefs and practices involved.

Suppose we now try the herbals of a century earlier, those which belong to the period immediately following the invention of printing. I have examined several of these early book rarities in the Rylands Library in order to see whether they say the same as the great English herbals. Here, for instance, is the "*Hortus Sanitatis*,"¹ published in Mainz in 1491; the description of *Artemisia* and its virtues is as follows:—

Arthemisia. Ysido (i.e. Isidore) Arthemisia est herba dyane a gentibus consecrata unde et nuncupata. Diana siquidem grece artemis dicitur. Pli. li. xxv. (i.e. Pliny, bk. xxv.) Arthemisiam quae autem parthenis vocabatur ab arthemide cognominatam sicut

¹ This is merely a Latin translation of "Garden of Hygieia".

quidam putant. Etiam dicitur Artemisia quoniam sic vocabatur uxor regis masolei qui voluit eam sic vocari quae antea, ut inquit plinius, parthenis vocabatur. et sunt qui ab arthemide arthemisiam cognominatam putant. quoniam privatim medicatur feminarum malis. Dioscorides. Artemisia tria sunt genera. Unum est quod vocatur Artemisia monodos (l. monoclos), i.e. mater herbarum quae est fruticosa et similis absinthio : folia majora et pinguiora habens et hastas longas. nascitur in maritimis locis et lapidosis. florescit autem estatis tempore floribus albis. arthemisia tagetes (l. taygetes) nominatur. quae tenera est semen habens minutum et ynam hastam foliis plenam. Nascitur in locis mediterraneis et altioribus. florem mellinum atque tenuem et iocundiozem comparatione prioris ferens. Haec a grecis vocatur tagetes (i.e. taygetes) vel tanacetum. Et nos in lingua latina vocamus eam thanasiam. vel secundum quosdam athanasiam. Et est tertia arthemisia que leptafillos dicitur. nascitur circa fossas et agros. flosculum eius si contriveris samsuci odorem habet. et ipsa amara. Has species arthemisie dyanem dicunt invenisse et virtutes eorum et medicamina chironi centauro tradidisse. Haec herba ex nomine dyane quae artemis dicitur accepit nomen arthemisia quae calefacit et siccat. Ga. sim. fac. ca. d. arthemisia. (i.e. Galen in the chapter of *de simp. fac.* on artemisia). Artemisia duplex quidem est herba. ambae tamen calefaciunt mediocriter et siccant. . . ."

So much for the description of the plant as given in the "Hortus Sanitatis": and we can already see that we are getting fresh information. The first kind of Artemisia is called *monoclos* which is apparently a corruption of a Greek word *μονόκλωνος*, meaning that the plant grows on a single stem; the second is twice over described as *taygetes*, which can only refer to the mountain in Laconia (Mt. Taygetus) which is more than any other district sacred to Artemis. The writer does not, however, know any Greek: he says he is working from Dioscorides, but he appears to confuse the tansy (tanacetum) with the Artemisia, and says that its Latin name is Athanasia! The reference to Mt. Taygetus is of the first importance, for if the plant is found there, then the presence of Artemis in the mountain is due to the plant, and Artemis is the plant. Last of all, the writer has a third variety which Diana is said to have discovered and confided to the centaur Chiron. We must evidently follow up these links of the plant with the goddess and see where they take us.

The writer then goes on to describe in detail the virtues of the plants, and it will be useful to follow him in detail.

Operationes.

A. Dyas (i.e. Dioscorides) *Arthemisia* virtutem habet acerrimam purgativam attenuantem calidam et leptinticam.

B. Elixatura eius causas mulieris mitigat. menstruis imperat. secundinas excludit. mortuos infantes in utero deponit. constrictiones matricis resolvit. omnes tumores spargit. accepta calculos frangit. urinam provocat. herba ipsa tunsa et in umbilico posito menstruis imperat.

C. Succus eius mirre (i.e. myrrhae) mixtus et matrici suppositus omnia similiter facere novit.

D. Coma eius sicca bibita. z.iii. stericas (i.e. hystericas) causas componit.

E. Si quis iter faciens eam secum portaverit non sentiet itineris laborem.

F. Fugat etiam demonia in domo posita. Prohibet etiam maledicamenta et avertit oculos malorum.

G. Item ipsa tunsa cum axungia et superposita pedum dolorem ex itinere tollit.

H. *Arthemisia* quae *taygetes* vocatur facit ad vesicae dolorem et stranguriam succo dato ex vino. z.ii.

I. Febricanti ex aqua ea ciatis (l. cyathus) duas potui datur.

K. Succus tunsa cum axungia et aceto coxarum dolori medicatur ligata usque in tertium diem.

L. Ut infantem hilarem facias incende et suffumigabis et omnes incursiones malorum avertet. et hilariorem faciet infantem. nervorum dolorem et tumorem trita cum oleo bene subacta mirifice sanat.

M. Dolorem pedum gravitur vexatis radicem eius da cum melle manducare et ita sanabitur ut vix credi posset eam tantam virtutem habere.

N. Succo eius cum oleo rosarum febriens perunctus curatur ea. Hanc herbam si confricaveris lasaris odorem habet.

O. Galienus. Ambae species *arthemisiae* conveniunt lapidibus in renibus existentibus et ad calefactiones et extractiones secundarum (l. secundinarum).

When we read through this list of virtues and operations, we see

the origin of many things in the later herbals. It is quite clear that to the author of the *Hortus Sanitatis* the herb in question was women's medicine. We might roughly group the operations as follows :—

Women's medicine.	B.C.D.O.
Child's medicine.	L.
Pains in the feet.	E.G.M.
Vesicary troubles.	H.O.
Fevers.	I.N.
Pains in the hips.	K.
Magical values.	E.F.

It is clear that the real value of the herb lies in its influence upon women and children and upon travellers, and in the power as an amulet. The reason for its connection with travellers does not yet appear : the other curative and prophylactic qualities are thoroughly Artemisian. Especially interesting is the appearance of Artemis as the one that takes care of the baby, the *κουροτρόφος*. We are evidently coming nearer to the source of the magic and of the medicine.

Now let us see what Dioscorides says about the plant, since it is clear that the herbals in part derive from him ; the *Artemisia* is described in Dioscorides, "De materia medica," lib. III. cap. 117, 118.

117. Ἀρτεμισία ἡ μὲν πολύκλωνος, ἡ δὲ μονόκλωνος . . . ἡ μὲν πολύκλωνος φύεται ὡς τὸ πολὺ ἐν παραθαλασσίοις τόποις, πόα θαμνοειδής, παρόμοιος ἀψινθίῳ, μείζων δὲ καὶ λιπαρώτερα τὰ φύλλα ἔχουσα· καὶ ἡ μὲν τις αὐτῆς ἐστὶν εὐερνής, πλατύτερα ἔχουσα τὰ φύλλα καὶ τοὺς ῥάβδους· ἡ δὲ λεπτότερα, ἄνθη μίκρα, λεπτά, λευκά, βαρύοσμα· θέρους δὲ ἀνθεῖ.

*Ἐνιοὶ δὲ τὸ ἐν μεσογείοις λεπτόκαρπον, ἀπλοῦν τῷ καυλῷ, σφόδρα μικρόν, ἄνθους περίπλεων κηροειδοῦς τῇ χροίᾳ· λεπτοῦ καλοῦσιν ἀρτεμισίαν μονόκλωνον· ἔστι δὲ εὐωδεστέρα τῆς πρὸ αὐτῆς.

Ἀμφότεραι δὲ θερμαίνουσι καὶ λεπτύνουσιν· ἀποζεννύμεναι δὲ ἀρμόζουσιν εἰς γυναικεῖα ἐγκαθίσματα πρὸς ἀγωγὴν ἐμμήνων καὶ δευτέρων καὶ ἐμβρύων, μύσιν τε καὶ φλεγμονὴν τῆς ὑστέρας καὶ θρύψιν λίθων καὶ ἐποχὴν οὖρων. ἡ δὲ πόα κατὰ τοῦ ἥτρου καταπλασθεῖσα πολλή, ἐμμηνα κινεῖ· ὁ δὲ ἐξ αὐτῆς χύλος λεανθεὶς σὺν σμύρνῃ, καὶ προστεθείς, ἄγει ἀπὸ μήτρας, ὅσα καὶ

τὸ ἐγκάθισμα· καὶ ποτίζεται ἡ κόμη πρὸς ἀγωγὴν τῶν αὐτῶν.
πλήθος < γ.

118. Ἀρτεμίασις λεπτόφυλλος ἥτις γεννᾶται περὶ ὀχέτους καὶ φραγμοὺς καὶ εἰς χώρας σπορίμους· τὸ ἄνθος οὖν αὐτῆς καὶ τὰ φύλλα τριβόμενα ὁσμὴν ἀποδίδωσι σαμψύχου. εἰ οὖν τις πονεῖ τὸν στόμαχον, καὶ κόψει τὴν βοτάνην ταύτης μετὰ ἀμυγδαλίνου ἐλαίου καλῶς, καὶ ποιήσει ὡς μάλαγμα καὶ θήσει ἐπὶ τὸν στόμαχον, θεραπευθήσεται. εἰ δὲ καὶ τὰ νεῦρά τις πονεῖ, τὸν χύλον ταύτης μετὰ ῥοδίνου ἐλαίου μίξας χρίει, θεραπευθήσεται.

A careful comparison of these passages of Dioscorides will show that almost every sentence has been transferred to the herbals. The prominence of the woman's medicine in Dioscorides is most decided. The magical qualities do not appear in this passage, nor is there any reference to Mt. Taygetus. The plant grows, according to Dioscorides, by runnels, and in hedges and ditches and fields. The same prominence of the woman-medicinal factor appears in the description given by Pliny in his "Natural History" (xxv. 36) as follows:—

"Mulieres quoque hanc gloriam affectavere : in quibus Artemisia uxor Mausoli, adopta herba, quae antea parthenis vocabatur. Sunt quae ab Artemide Ilithyia cognominatam putant, quoniam privatim medeatur feminarum malis, etc."

These sentences also can be traced in the herbals. It is quite likely that Pliny is right in giving the plant the alternative name of "maid's medicine," though we need not trouble further about Artemisia, the wife of Mausolus. She is an obvious after-thought.

That the mugwort has continued as a maid's medicine to our own time may be seen by a pretty story which Grimm quotes from R. Chambers,¹ but without seeing the bearing of the tale.

"A girl in Galloway was near dying of consumption, and all had despaired of her recovery, when a mermaid, who often gave people good counsel, sang :—

Wad ye let the bonnie may die i' your hand,
And the mugwort growing in the land !

They immediately plucked the herb, gave her the juice of it, and she was restored to health. Another maid had died of the same disease,

¹ Grimm, "Teut. Myth." Eng. tr. III. 1211 ; R. Chambers, "Pop. Rhymes," p. 331 ; Swainson, "Weather Folk-Lore," p. 60.

and her body was being carried past the port of Glasgow, when the mermaid raised her voice above the water and in slow accents cried :—

If they wad *nettles* drink in March,
And eat *muggons* in May,
Sae mony braw maidens
Wad na gang to the clay."

So it appears that the plant continued as a maid's medicine in Scotland till recent times.

We have now accumulated enough material, or nearly so, to enable us to decide on the relation between Artemis and Artemisia.

It is clear that it is one of the oldest of medicines : *it is the mother of herbs* ; in that respect it ranks with the peony, of which Pliny says (" H.N." xxv. 11) that it is the oldest of medical plants.¹ It is also clear that it is first and foremost women's medicine, and this must be the principal factor in determining the relation between the woman's goddess and the woman's pharmacopœia.

Amongst the special places where the plant is found we have mention of Mt. Taygetus, after which one of the principal varieties of the plant appears to have been named. Now Mt. Taygetus is known from Homer to be the haunt of Artemis, e.g. "Od." vi. 102, 3 :—

οἷη δ' Ἀρτεμις εἰσιν κατ' οὐρεος ἰοχέαιρα,
ἣ κατὰ Τηΰγετον περιμήκετον ἦ Ἑρῦμανθον.

Or we may refer to Callimachus' hymn to Artemis, in which the poet asks the goddess her favourite island, harbour, or mountain ; and makes her reply that she loves Taygetus best :—

τίς δέ νύ τοι νήσων, ποῖον δ' ὄρος εὖαδε πλείστον ;
τίς δὲ λιμὴν ; ποίη δὲ πόλις ; τίνα δ' ἔξοχα νυμφέων
φίλαο, καὶ ποίας ἡρωΐδας ἔσχες ἐταίρας ;
εἶπε, θεά, σὺ μὲν ἀμμῶν, ἐγὼ δ' ἐτέροισιν αἰείσω.
Νήσων μὲν Δολίχη, πολίων δέ τοι εὖαδε Πέργη·
Τηΰγετον δ' ὀρέων, λιμένες γε μὲν Εὐρύπιοιο.

If, then, the plant is found on the mountain, then it is the plant that loves the mountain, and not Artemis in the first instance ; or rather, *the plant is Artemis and Artemis is the plant*. Artemis is a woman's goddess and a maid's goddess, because she was a woman's medicine and a maid's medicine. If the medicine is good at

¹ Vetustissima inventu Paeonia est, nomenque auctoris retinet.

child-birth, then the witch-doctress who uses it becomes the priestess of a goddess, and the plant is projected into a deity, just as in the cases previously studied of Dionysos and Apollo.

If the plant is good for the rearing of beautiful and happy children, then the person who uses it is a *κουροτρόφος*, which is one of the titles of Artemis. So far, then, the problem is solved; we can restore the garden of Artemis, and give the chief place in it to the common mugwort who is the vegetable original of the goddess.

This does not explain everything, it raises some other questions: we have not shown why Artemis became a goddess of the chase; nor have we shown why the plant *Artemisia* is good for travellers and keeps them from having tired feet. Was this a real operation of the plant? It is not easy to say. It is clear that the belief that mugwort had such virtue has been very persistent; it is, to be sure, in Pliny, who tells us ("H.N." xxvi. 89):—

"*Artemisiam et elelisphacum alligatas qui habeat viator, negatur lassitudinem sentire.*"

From Pliny it may have passed into the herbals; it is this faculty of never tiring that seems to be involved in the Teutonic name *beifuss*, and Grimm says the name is early, and quotes from Meigenborg (385, 16) the statement that "he that has *beifuss* on him *wearies not on his way*". This may be from Pliny, but where did Pliny get it, and where did the name *beifuss* come from? ¹ The magical power of the herb is also a persistent folk-tradition and not merely a bit of medical lore. "Whoso hath *beifuss* in the house, him the devil may not harm; hangs the root over the door, the house is safe from all things evil and uncanny."²

There is more investigation to be made in the interpretation of the tradition: but at all events we have found our spring-wort and opened the locked mythological door.

We know now why Apollo and Artemis were brother and sister, and why they became twins. They are the father and the mother respectively of Greek medicine. Their little gardens of simples were next door to one another.

¹ In Baden, the bride puts *beifuss* in her shoe, and a blossom of the plant on the wedding-table. See Wuttke, "Deutsche Volksaberglaube," 133.

² Grimm, l.c.

Now let us indulge for a little the art of speculation, if we may do so without endangering results that have already been arrived at.

To begin with, does the discovery of the plant *Artemis* help us to the understanding of the meaning of the name of the goddess? We recall the fact that the road by which we reached our identification of the plant with the goddess had for its starting-point the personal relation between *Apollo* and *Artemis*. When *Apollo* was tracked to his appropriate vegetable, *Artemis* couldn't be very far off. Analogy may help us in the solution of the nomenclature; we are in the region of medicine; *Apollo* is the mistletoe, and its name is *All-heal*, it is the first and greatest of the line of patent medicines: may not the name of *Artemis* cover also some such meaning? The Homeric *ἀρεμής*, *safe and sound*, would perhaps meet the requirements of nomenclature for a healing plant. A more doubtful solution has been proposed by some writers on mythology, to take a derivation from the intensive prefix *ἀρι*—attached to the name of *Themis*; thus **Ἀρεμῖς* = *ἀριθέμῖς* = very right, almost as if we had discovered an *all-right* to go with the *all-heal*. The true solution does not seem to have been yet reached.

Now for another point. We have discovered a great god and a great goddess of medicine, witch-doctor, and witch-doctress with appropriate vegetable emblems and origins. We have tried to construct *ab initio* the gardens of herbs from which every existing pharmacy is evolved; and we have acted on the supposition that primitive medicine was herbalism and nothing more. The question arises whether we have not gone too far in excluding altogether the presence of animal and mineral medicines. When Shakespeare's witches make medicine for *Macbeth*, a main part of the ingredients of the charmed pot are animal:—

Toad that under a cold stone
Days and nights hast thirty-one
Swelter'd venom sleeping got,
Boil thou first i' the charmed pot.

And so on. This must be sufficiently true to the witchcraft tradition to have verisimilitude. When did the toad and the tiger and the rest of the witches' larder become available for hag-work? To put it another way, if we take up the treatise of *Dioscorides*, "*De materia medica*," we find that in the second book he treats of animals, oils,

odours, unguents, and when we come near the end of the fifth book that we are introduced to a section *De metallicis omnibus* in which metals and their oxides are described and estimated medically, after the fashion of the four books of more or less botanical medicine which have preceded. Various products of rust, lime, and corals and sponges are introduced. Medicine was not merely herbal to Dioscorides, as we may see further on reference to the remedies proposed in his treatise *περὶ ἐμπορίστων*.

It is, however, Pliny that tells us in the most convenient form what really went on. When he comes to his twenty-eighth book he tells us plainly that he has exhausted the herbals and that a larger medicine is to be found in animals and in man. The blood of gladiators, the brains of babies, and every part of the human body have their medical value, down to his spittle which is a protection against serpents, and the hair of his head which can be used to ward off gout. And of course, if human medicine has been carried to such a degree in the extension of the pharmacy, the animals are not excluded, nor their parts and products. An elephant's blood cures rheumatism ; I wish some one would lend me a small elephant ! The elephant having been admitted to the drug-store, we may be sure the ant has not been left out. Pliny is often ashamed of the remedies which he reports, and confesses that they are abhorrent to the mind and only justified by the results. From his manner of treating the subject it seems clear that magic and cruelty and indecency have had a witch's revel in the surgery and the dispensary, and that the introduction of the animal remedies was not something of recent invention when Pliny wrote. So it is quite open to us to make the inquiry as to the extent to which the herb-garden opened into the farm-yard or the zoological garden. Did they really stop a toothache by the use of stag's horn, or find a medicine in a bone which lies hid in the heart of a horse ? Does a wolf's liver really cure a cough ? Who first discovered this admirable use to which a wolf can be put ? and who found out that bears cure themselves by the eating of ants' eggs, and taught us to do the same ?

In order to show the persistence of peculiar animal remedies I am going to take the case of the mouse. I propose to show that the mouse is medicine down to our own times, then that it was widely used as a medicine in Pliny's day ; after which I shall conjecture that it was a very early and primitive medicine.

We will begin with a recipe in a MS. book in my own possession, the still-room book of Mistress Jane Hussey, of Doddington Hall: the MS. is dated in 1692. In this MS. we are advised that "Fry'd mice are very good to eat. And mice flead and dry'd to powder, and the powder mixt with sugar-candy is very good for the chinn cough. You must flea the mice when you fry them. These I know to be good." If I remember rightly one of the herbalists denounces this medicine as a superstition. Anyway, there it is, and it would be ancient enough if we replaced sugar-candy by honey, which is the pharmacist's sweetener of ancient times. We may compare with it the use of mice as medicine in the Lebanon at the present day to cure ear-ache. Now did they use mouse-medicine in early times? Let us see what Pliny says:—

XXIX. 39. The ashes of mice into which honey is dropped will cure earache. This is not very far from the powdered mice with sugar-candy in the Doddington MS. nor from the Lebanon custom. (If an insect has got into the ear use the gall of a mouse with vinegar.)

XXX. 21. There is medicine against calculus made of mouse-dung.

XXX. 23. Ulcers are cured by the ashes of a field-mouse in honey, and apparently, when burnt alive, they are good for ulcers on the feet.

Warts can be cured by the blood of a freshly killed mouse, or by the mouse itself if torn asunder.¹

If you want a sweet breath (XXX. 29) use as a tooth-powder mouse-ashes mixed with honey.

That will be enough to show that our seventeenth-century recipe is of the same kind, at all events, as those which were current in the first century; and if this be so, may it not very well be the case that Apollo Smintheus, or the mouse-Apollo, is best explained by saying that the mouse was an early element in the healing art? I know it is usual to explain the mouse-Apollo on the assumption that Apollo, as the Averter, had rid the country of a plague of field-mice, and that this is the reason why the mouse appears with Apollo on the coins of Alexandria Troas. My solution appears to be the more natural.

¹ Cf. Diosc. "De mat. med." B. 74: *Μύας τοὺς κατοικιδίους ἀνασχισθέντας . . . βρωθέντας δὲ ὀπτοὺς κτέ.*

Moreover, there is another reason for explaining the concurrence of Apollo and the mouse in this way. The mouse is not the only little animal that Apollo is interested in. Archæologists will remember the famous statue of Apollo Sauroktonos, where the god is in the act of catching a lizard. Now we have no reason to suppose that there was a plague of lizards ; on the other hand, we do know that the lizard has a very important place in medicine. For instance, Pliny will tell us that to cure sores (xxx. 12) you must bind a green lizard on you, and change it every thirty days. If you are a woman use the heart of a lizard : (xxx. 23) the blood of a green lizard is a cure for the feet of men and cattle : (xxx. 49) a lizard killed in a particular way is an anti-aphrodisiac : (xxx. 24) its head, or blood, or ashes will remove warts : (xxviii. 38) lizards are employed in many ways as a cure for the troubles of the eyes or (xxviii. 39) of the ears.

From all of which we conclude that the lizard is very ancient medicine, and may very well have been in the Apolline pharmacopœia.

Now let us try a similar inquiry for Artemis. We will begin again with the Doddington Book, and extract some swallow-medicines. For instance, there is a recipe for making "oyle of swallows" by pounding them alive with various herbs. Then there is

My Aunt Markam's swallow-water.

"Take forty or fifty swallows when they are ready to fly, bruise them to pieces in a mortar, feathers and all together : you should put them alive into the mortar. Add to them one ounce of castorum in powder, put all these into a still with three pints of white wine vinegar ; distill it as any other water, there will be a pint of very good water, the other will be weaker : you may give two or three spoonfuls at a time with sugar. This is very good for the passion of the mother, for the passion of the Heart, for the falling-sickness, for sudden sounding fitts, for the dead Palsie, for Apoplexies, Lethargies, and any other distemper of the head, it comforteth the Braine, it is good for those that are distracted, and in great extremity of weakness, one of the best things that can be administered ; it's very good for convulsions." There is another similar remedy to Aunt Markham's in the book, which operates with "two doosen of Live swallows".

Evidently we have here the survival of a very ancient medicine ; its preparation is not a modern invention, except as regards the distil-

lation of the mixture ; and its comprehensiveness (for it is well on the road to being an all-heal) is also a mark of the early stages of the medical art. That Artemis is the patron of the swallow has been maintained : for instance, there is the story which Antoninus Liberalis tells (c. 11) from Boios, how she turned the maiden Chelidonia into a swallow, because she had called upon her in her virgin distress. This story, however, hardly proves of itself the point that we are after. The transformation comes in the midst of a number of other bird-changes, and need not carry any special meaning. If we could infer from it or from elsewhere that Artemis is patron of the swallow, we could easily go on to show from Pliny the prevalence of swallow-medicines in the same way that we found mouse-medicine and lizard-medicine ; and these swallow-medicines might be in the medical apparatus of Artemis. I have not, however, been able to make a consistent or a conclusive argument to this effect.

Amongst the plants that were in the garden of Artemis it seems clear that there was one marsh plant, whether it be the mugwort or not : for the title *Artemis Limnæa* or *Limnatis* is a well-known cult-expression. It must be old, too : for, by some confusion between *Limné* and *Limen* she came to be credited with the oversight of harbours, which, almost certainly, is not the function of the maid and woman's doctor. The expression *Artemis of the Harbour* seems to have had some diffusion, for, as we showed above, Callimachus asks the goddess which mountain she prefers, and which harbour she likes best. The most natural explanation of the Harbour goddess seems to be what we have suggested above.

The herbalists tell us to look for the plant by *runnels* and ditches, and some add (perhaps with Mt. Taygetus in mind) in stony places. We must try and find what the earliest of them say as to the habitat of the plant. If they mention marshes or lakes, then *Artemis Limnæa* is only another name for the *Artemisia*, or for some other plant in her herb-garden.

It is agreed on all hands that Artemis, in her earliest forms, is a goddess of streams and marshes : sometimes she is called the River-Artemis, or Artemis Potamia (see Pindar, "Pyth." II. 12), and sometimes she is named after swamps generally as *Limnæa*, the Lady of the Lake (Miss Lake), or Heleia (Ἑλεῖα) the marsh-maiden (Miss Marsh), or from some particular marsh, as *Stymphalos* (Στυμφηλία),

or special river as the Alpheios (Ἀλφειαία). It seems to me probable that this is to be explained by the existence of some river or marsh plant which has passed into the medical use of the early Greek physicians. Artemis has been called the "Lady of the Lake," or "She of the Marsh"; that is a very good nomenclature for a magical marsh plant, as well as for the patroness of marshes and streams.

It is possible that there is a variety of the *Artemisia* which is peculiar to marsh-land. Pallas, in his "Voyages en différentes Provinces de Russie" (IV. 719), speaks of a variety "which is quite different from *Artemisia palustris*": but I do not see the latter name in Linnæus. [I notice, however, that in the British Museum copy of Gmelin, *Flora Siberiaca*, II. 119, against *Artemisia herbacea* is a note in the handwriting of Sir Joseph Banks, *Artemisia palustris* Linn.]

Now that we have established the existence of the garden of herbs (medical and magic) belonging to Hekaté and Artemis, it is proper to ask a question whether the name of Artemis came to be applied to any other of the plants in the herbarium beside the mother-plant, the mugwort. There are certain things which suggest that the name Artemis could be used like an adjective with a number of nouns. It will be noticed that this is almost implied in the title πολώνυμος which is given to Artemis in the Orphic hymns and elsewhere. The objection to this would be that other gods and goddesses are sometimes called πολώνυμος without suggesting that they are adjectival in character to other objects. In the case of Artemis the suggested adjective appears to be applied not only to the plants in the herbarium which she governs, but to the diseases to which the plants serve as healers. Gruppe points out the traces of an Artemis Podagra, the herb that cures gout, and Artemis Chelytis, which seems to be a cough mixture!¹ There is one case of extraordinary interest in which

¹He is quoting from Clem. Alex. *protr.*, pp. 32, 33, and Clement is quoting from Sosibius: it is not quite clear whether the goddess is the disease to be propitiated in the Roman manner, or whether she is thought of as governing it. The Artemis Cults in question are Spartan, and therefore can be thought of in medical terms, for Artemis was certainly the Healer in Laconia.

Mugwort is still in use in China in the treatment of gout, as may be seen in the following extract from a letter of Prof. Giles:—

"There is quite a 'literature' about *Artemisia vulgaris*. L., which

we can register the transfer of the name of the goddess to a particular plant. We have already drawn attention to the *spring-wort*, which opens all doors and has the entrée to all treasure chambers; and we have shown that Artemis and Hekaté are called by the epithet κλειδοῦχος, the one that holds the key, and that Artemis shares this title with another shadowy goddess, a kind of double of her own, whose name is Προθύραϊα. My suggestion is that the epithet belongs to the spring-wort. Artemis holds the key because she is the spring-wort before which everything opens. If this can be made out for the origin, or rather for one of the first developments of the Artemis Cult (for we have given the first place to the mugwort), then we must, in view of the antiquity of this primitive medicine and these primitive and still widely spread superstitions, look for the same elements in the early Roman Cult. The Romans also must have believed in and honoured the spring-wort: it was not indeed their Diana who was κλειδοῦχος, it was the male counterpart and conjugate of Diana, viz. *Dianus* or *Janus*. One has only to recall the extraordinary antiquity of the Cult of Janus, and the position assigned to him as the opener and closer of all doors, and the genius of the opening year, and his actual representation as a key-bearer,¹ to justify us making a parallel between Janus with the keys, and Artemis (or Hekaté) κλειδοῦχος. The connection which the Latins make between Janus and *Janua* turns upon the same rights of ingress and egress. If Artemis is equated with Προθύραϊα, what are we to say to Macrobius² when he tells us that

apud nos Janum omnibus præesse januis nomen ostendit, quod est simile Θυραίῳ . . . omnium et portarum custos et rector viarum. He is almost called Προθύραιος in Diosc. (73, 13) where he is spoken of as

Τῷ Ἰάνῳ τῷ πρὸ τῶν θυρῶν.

has been used in China from time immemorial for cauterizing as a counter-irritant, *especially in cases of gout*. Other species of *Artemisia* are also found in China."

¹For the representation of Janus with the key (whether interpreted sexually or otherwise) see Ovid, "Fasti," l. 9. :—

Ille tenens baculum dextra, clavemque sinistra :

or Macrobius, "Sat." l. 9, 7: cum clavi et virga figuratur.

²Macr., "Sat.," l. 9, 7.

The connection of Artemis and Prothyraëa is not unnaturally interpreted in the light of the phenomena of conception and child-birth over which they both preside : but the very same functions, or almost the same, are assigned to Janus by the Latins. The following references are given by Roscher (s.v. "Janus," col. 36). Aug. "de civit. Dei," 7, 2 :—

Ipse primum Janus cum puerperium concipitur. . . . aditum aperit recipiendo semini.

Ibid. 6, 9. Varro . . . enumerare deos cœpit a conceptione hominis, quorum numerum exorsus est a Jano.

Ibid. 7, 3. Illi autem quod aperitur conceptui non immerito adtribui : and for the key of Janus take

Paul. ("Epit. ex Festo," 56, 6) : *clavim consuetudo erat mulieribus donare ob significandam partus facilitatem.*

Following the analogy between the two cults in question, that of the Roman Janus and the Greek Artemis, we are led to conclude that each of them is in one point of view a personification of the powers and qualities of the spring-wort. Nor shall we be surprised when we find that Janus turns up with Picus in the oldest stratum of Roman religion, for the tradition of folk-lore connects the woodpecker and the spring-wurzel, and has much to say as to the guardianship of the former over the latter ; the early stratum of folk-lore answering to an early stratum of religion, when the vegetable and bird-forms have become human.

The spring-wort is obtained in the following manner, as described by Grimm¹ :—

"The nest of a green or black woodpecker, while she has chicks, is closed tight with a wooden bung ; the bird, on becoming aware of this, flies away, knowing where to find a wonderful root which men would seek in vain. She comes carrying it in her bill, and holds it before the bung, which immediately flies out, as if driven by a powerful blow. Now if you are in hiding and raise a great clamour on the woodpecker's arrival, she is frightened, and lets the root fall. Some spread a white or red cloth under the nest, and then she will drop the root on that after using it."

Grimm goes on to quote from Conrad von Megenberg, who says

¹ "Teut. Myth." (Eng. tr.) III. 973.

that the bird is called in Latin *Merops*, and in German *bömheckel*, and that it brings a herb called *bömheckel-krut*, which it is not good for people generally to know of, as locks fly open before it. What is this mysterious herb which they call wonder-flower, key-flower, or spring-wurzel? The tradition is in Pliny (lib. 10, 18), "*adactos cavernis eorum a pastore cuneos, admota quadem ab his herba, elabi creditur vulgo. Trebius¹ auctor est, clavum cuneumve adactum quanta libeat vi arbori, in qua nidum habeat, statim exilire cum crepitu arboris, cum insederit clavo aut cuneo.*"

We can only say of this magic herb, this key-plant or key-flower, that it was Janus and related to Picus; its mythological name was Janus, its botanical name is unknown.

It will have been remarked in the course of the argument that, although we have a very strong case for relating the mugwort to the patronage of Artemis and for identifying the patroness with the plant, yet the descriptions given of the plant's habitat are, perhaps, not sufficiently precise to make us safe in identifying the mugwort with the *Artemis Limnæa*.

There is, however, another famous magical and medical plant of antiquity that may meet the case more exactly. In Friend's "*Flowers and Flower-Lore*"² we find the following description of the *Osmunda Regalis*, or *King Fern*: "No one who has seen this stateliest of ferns in its most favoured haunts—some sheltered Cornish valley, the banks of a rushing Dartmoor stream, or the wooded margin of Grasmere or Killarney:—

Plant lovelier in its own retired abode
On Grasmere's beach, than Naiad by the side
Of Grecian brook, or Lady of the Mere,
Sole sitting on the shores of old romance,

will doubt that its size and remarkable appearance . . . must always have claimed attention."

Here we have the very title "*Lady of the Lake*" given by Wordsworth to the *Osmunda Fern*.³ This is very like to *Artemis Limnæa*. Let us see what the herbals say of the places where it is to be found. Parkinson says of it,⁴ "It groweth on moores, boggs, and watery

¹ c. 150 B.C. See Plin., "H.N." IX. 89.

² l.c. I. 159.

³ "Poems on the Naming of Places," IV.

⁴ "Theatrum Botanicum," p. 1039.

places, in many places of this land. I took a roote thereof for my garden, from the bogge on Hampstead Heathe, not far from a small cottage there.”¹

It is not easy, however, to decide whether the Greek herbalists used the King Fern as distinct from other varieties. The ordinary fern is gathered religiously on Midsummer Eve, as Parkinson says, “with I know not what conjuring words,” and fern-seed thus acquired is a very ancient medicine for producing invisibility, and for the discovery of treasure: but whether the same thing applies to the *Osmunda* is not clear. All that we have made out with certainty is that its habitat would suit an *Artemis Limnæa*, or *Heleia*, or *Stymphalia*. We need further light on the meaning of the gathering of the Midsummer fern, as well as the parallel rite of the finding of the St. John’s wort, and we also want to know much more about the spring-wort. What was it? It is not easy to decide. Several of the magical plants of antiquity can open doors and locate treasure. As we have already stated it was employed by *Artemis-Hekaté*.

Here is another passage in the Orphic “*Argonautica*,” which shows how closely *Artemis* and *Hekaté* were identified in the quest for the Fleece. *Hekaté* is described as follows:—

ἦν τέ νυ Κόλχοι
Ἄρτεμιν ἐμπυλίην κελαδόδρομον ἰλάσκονται.

Here we note the title of “Our Lady of the Gate,” which may be a description of her functions as birth-helper, but applies equally well to the more general power of opening gates and bars, such as is involved in the possession of the spring-wort: and certainly it must be this plant which is answerable for the following ll. 986 ff. :—

ἐν δ’ ἄφαρ Ἀρτέμιδος φροῦρον δέμας ἦκε χάμαζε
πεύκας ἐκ χειρῶν, ἐς δ’ οὐρανὸν ἤραρεν ὅσσε.
σαῖνον δὲ σκύλακες πρόπολοι, λύοντο δ’ ὀχῆες
κλείθρων ἀργαλέων, ἄνα δ’ ἔπτατο καλὰ θύρετρα
τείχεος εὐρυμενοῦς, ὑπεφαίνετο δ’ ἄλσος ἐραννόν.

¹ The belief that the *Osmunda* was to be found on Hampstead Heath has come down to our own time. Mrs. Cook of Hampstead, mother of Mr. A. B. Cook, an old lady of eighty-six, knows the tradition well. She writes that she has herself seen it there: “I well remember seeing the *Osmunda Regalis* growing beside the ‘Leg of Mutton’ pond on Hampstead Heath, though I can’t say whether it is there now, for I cannot go out to look”.

Here the action is precisely that of the magical spring-wort. This may then be taken as having been in the possession of Artemis.

Artemis, then, may be regarded as a witch with a herb garden, the patroness of women's medicine and of women's magic. Her most powerful charms are the Artemisia (mugwort) and the spring-wort (not yet identified with certainty). She is content with the normal processes of nature over which she presides, and does not operate with philtres or artificial stimulants. Her magic is mainly protective. Its chief form consists in the plucking of the mugwort on St. John's Eve and wearing it in the girdle. For this reason the mugwort is called St. John's girdle; it was really Diana's girdle, or Our Lady's girdle. The Venetians call it "*Herba della Madonna*".¹

In Rutebeuf's "*Dit de l'Herberie*,"² we are told as follows:—

"Les fames en ceignent le soir de la S. Jehan et en font chapiaux seur lor chiez, et diete que goute ne avertins (i.e. neither gout nor epilepsy) ne les puet panre (i.e. atteindre) n'en chiez, n'en braz, n'en pie, n'en main."

The passage is interesting in that it shows that the Artemisian magic is protective in character, and also incidentally that one thing against which protection is obtained is the gout, which throws light on the meaning of Artemis Podagra to which we were referring previously. It must be taken to mean that she wards off the gout and other troubles. This protective magic obtained by herbs gathered on St. John's Eve can be illustrated from other plants besides the mugwort. The inhabitants of the island of Zante, for example, gather the vervain at the same time of the year, and "carry this plant in their cincture, as an amulet to drive away evil spirits, and to preserve them from various mischief".³

I think it can be shown that in certain cases the plants were not merely placed in the girdle, but actually made into a cincture. For instance, J. B. Thiers in his "*Traité des Superstitions*" gives a summary of practices condemned by the Church, including:—

Se ceindre de certaines herbes la vielle de Saint Jean, précisément lorsque midi sonne, pour être préservé de toutes sortes de maléfices.

¹ Lenz, "*Botanik u. mineralogie der alten Griechen u. Römer*," p. 185.

² Rutebeuf, i. 257.

³ Walpole, "*Memoirs of Travels in Turkey*," p. 248.

Bertrand in "La Religion des Gaulois" (p. 408) quotes a correspondent's description of the Midsummer fires as practised in Creuse et Corrèzes : The fathers and mothers warm themselves at the bonfire, taking care *to put round their middles* a girdle of rye stalks. Aromatic plants are gathered by the young people, and kept throughout the year as specifics against sickness and thunder.

It will be remembered that in discussing the origin of the healing powers of Apollo, and locating them in the first instance in the mistletoe, we were able to show that this elementary medicine, without an external anthropomorph to preside over it, was still current among the Ainu of Japan, who regard the mistletoe as an Allheal, after the manner of the Celtic Druids. From the same quarter, or nearly the same, comes the interesting verification of the correctness of our belief in the primitive sanctity of the vegetables that became respectively Dionysos and Artemis.

We learn from Georgi, the editor of eighteenth-century travels in Siberia, and author of a book entitled "Description de toutes les nations de l'Empire de Russie," that "*the pine-tree, a kind of mugwort and the ivy* of Kamschatka are the plants consecrated to the gods, and their scent is agreeable to them ; that is why they decorate their idols and their victims with these plants".

Here are Dionysos and Artemis on their way to personification : we must not take too seriously what the writer says about the gods and the idols. No doubt he is right that they had sacrifices of some kind to spirits, but it is not necessary to assume that Kamschatka, any more than Northern Japan, was at the Greek level in religion.

Georgi adds a note to his description of the mugwort in Siberia, to the effect that the plant is called Irwen by the Katchins in Burma and some other peoples. Apparently this means that mugwort has come into Northern Burma as a medicinal plant. If this can be established, the antiquity and diffusion of the Artemis medicine is sufficiently established. The evidence which Georgi brings forward of the cult use of ivy amongst the Kamschatkans will require an important correction to one of our speculations in the Essay on the "Cult of Dionysos." It will be remembered that we explained the title of Perikionios applied to Dionysos as being a Greek variation on a title Perkunios, implying that Dionysos was affiliated to the Thunder-god Perkun. Let us see what Georgi has further to say about the Ivy-Cult.

“ Les Kamschatdales érigent dans leur déserts de petites colonnes qu'ils entourent de lierre, et les regardent comme des Dieux, en leur adressant un culte religieux ” (l.c. p. 149).

It seems that this is the same cult as that of Dionysos Perikionios among the Greeks, and in a very early form. We may therefore discard, as Mr. A. B. Cook suggested, the derivation of Perikionios from Perkun.

Enough has been said to illustrate the magic of Artemis, and we only need to be reminded once more that the medicine of the past lies close to the magic, and cannot be dissociated from it. Artemis is at once a plant, a witch, and a doctor. Her personification may be illustrated from “ The Times ” obituary for 24 February, 1916, which contains the name Beifus ! The name is more common than one would at first imagine. My friend, Conrad Gill, writes me that “ there was a lieutenant named Beyfus in the battalion of which my brother was medical officer ”. I noted recently a by-form of the same name in a book-catalogue :—

Beibitz (J. H.): *Jesus Salvator Mundi*: Lenten Thoughts :

This is the same name as the German *Beiboz*.

When Aristides, the Christian philosopher of the second century, denounced the irregularities of the Olympians, he said of Artemis that it was “ disgraceful that a maid should go about by herself on mountains and follow the chase of beasts : and therefore it is not possible that Artemis should be a goddess ” ; the form taken by the apologetic is hardly one that commends itself to the present generation ; even in Wordsworth's time it would have been subject to the retort,

Dear child of nature, let them rail !

Our investigation, then, is a missing link in the propagandist literature of Christianity !

THE ENGLISH CIVIL SERVICE IN THE FOURTEENTH CENTURY.¹

By T. F. TOUT, M.A., F.B.A.

BISHOP FRASER PROFESSOR OF MEDIÆVAL AND ECCLESIASTICAL HISTORY IN THE UNIVERSITY OF MANCHESTER.

THERE is little need to expatiate to a twentieth-century audience on the nature and functions of the Civil Service of the modern British state. To us the civil servant is with us always. He rules us from a score of palaces of bureaucracy in Westminster and beyond. Each time that our benevolent rulers extend for our benefit the sphere of state intervention, they are compelled to make a new call on the activity of this ever-increasing class. The result is that those who fondly imagined that modern England was a democracy are gradually discovering that it is in reality a bureaucracy. Our real masters are not the voters. Still less are they the vote-hunting politicians who flit from office to office, either singly or in whole packs. Our masters are the demure and obscure gentlemen in neat black coats and tall hats who are seen every morning flocking to the government offices in Western London at hours varying inversely with their dignity.

I am far from saying that our masters do their work badly ; on the whole they perform their task quite well. It is true that their point of view as governors is not always ours as the governed, and that the loyalty to tradition, which springs up, like a mushroom, in the youngest office, seems to us outsiders occasionally to degenerate into what we irreverently call the cult of red tape, and that their noble sense of their own dignity may occasionally incline towards pomposity and superciliousness. Our masters mainly live and work in London, and only rarely and reluctantly do the higher grades of the class establish themselves permanently in the "provinces". But they are always glad to inspect or to visit or in some other way to direct the

¹ An elaboration of the lecture delivered in the John Rylands Library, 15 December, 1915.

benighted provincial into the right road of progress. Thus we in the North, though we see but seldom in our midst the more exalted types of bureaucrat, have constant occasion to realize their activities. We have been forced to protect ourselves from them by the homœopathic method of creating lesser bureaucracies of our own. How successful we are is shown by the fact that our own local palace of bureaucracy in Albert Square is, for all its vastness, insufficient to contain the myriad of servants of the city corporation that should normally pass within it their working lives.

However much we may grumble, this growth of bureaucracy is inevitable. It is in fact a result of the increasing complexity of modern civilization, and is emphasized by the constant growth of state intervention. Time was when a serious effort was made by our grandfathers to realize the ideal of *laissez faire*; but *laissez faire* was always much more theory than practice, and in neither relation did it ever come near success.

Our life could not be lived on the hypothesis that the state was nothing more than a glorified policeman. Now we are all more or less socialists: we all recognize that the mission of the state covers the whole of life. To discharge so wide a function the public service, both central and local, requires all the skill that training and knowledge can give. We have therefore imperative need for the trained specialist who makes administration the work of his life. At his best, his skill enables us to be well governed. At his worst, he may still save us from the vagaries of the amateur, who, whether as member of parliament or city councillor, thinks that the leisure of a busy life is sufficient to devote to the highly technical and difficult trade of government. We cannot therefore do without the professional administrator, the bureaucrat. Our amateur politicians, on the other hand, have the equally indispensable task imposed upon them of calling the tune which the bureaucrat should sing, and of watching over his restless activity and turning it into profitable channels.

We are sometimes told that the elaboration of the political machinery of the state, which involves the existence of a bureaucratic class, is the work of quite modern times. No doubt many of the refinements of permanent officialism are modern enough. The very words, civil service, civil servant, which we familiarly use to describe

the permanent public official, are things of yesterday. No instances of the use of these terms can be found in our language before the reign of George III. It originated apparently among the early British administrators of India rather than in the British Islands. It seems first to have been used by the East India Company, after Clive's conquest of Bengal, to distinguish the administrative officers of the company who were not military by profession. It was only slowly that the technical phrase of the Anglo-Indian was also adopted for home use. The *New English Dictionary* gives us no instance of the wider employment of these terms earlier than some sixty years ago. Indeed I can find no earlier example of the familiar use of the phrase civil service, as applied to the officials of the British crown, than in the title of the report, issued in 1853, on "the organization of the permanent civil service". This report is memorable as having first suggested to an unheeding generation of place-hunters the policy of the free admission to the public service, without jobbing or nomination of all such male persons of sound health as have acquitted themselves best in a stiff competitive examination. It was the work of two officials, Sir Charles Trevelyan of the Treasury, and Sir Stafford Northcote of the Board of Trade, who were encouraged to persevere in their views by the reforming zeal of the new chancellor of the exchequer, W. E. Gladstone. If we study the correspondence and discussions provoked by Trevelyan's report, we find—for the first time so far as I can find—the word "civil service" applied to the permanent public servants of the English state. We can read it in 1854 in the letters of Lord John Russell opposing Trevelyan's revolutionary plans, in those of Gladstone advocating them, and in the note to Gladstone in which Queen Victoria gives a very guarded and reluctant assent to the general idea. The establishment of the Civil Service Commission in 1855, to carry out the new plan of examinations, made the term, so to say, official. It did not at once spread outside political circles. Thus Dickens, who published in 1857 in *Little Dorrit* his well-known denunciations of the Circumlocution office and of the Barnacle clan, never speaks of the civil service, though one Mr. Barnacle describes himself as a "public servant". In the light of these suggestions it seems as if the notice of the phrase civil servant in the *New English Dictionary* would be the better for a little elaboration. If I may venture to hazard a guess

on a topic quite outside my ordinary studies, it almost looks as if Sir Charles Trevelyan, a retired Indian civil servant, to whom the phrase was an everyday one, was perhaps unwittingly responsible for extending into general currency a term restricted in an earlier generation to the civil service of India. Within a few years the term civil service was to be heard from every one's lips.

Whether or not we have the name, we have the thing, hundreds of years earlier. The public servants of the crown, whose special sphere was administration and finance, and who were professional administrators, not professional soldiers, go back to the earliest ages of the English state. They existed, but barely existed, in the later days of the Anglo-Saxon monarchy. They first became numerous, powerful, and conspicuous when the Norman kings gave England a centralized administration and a trained body of administrators. Their influence rose to a high level in the reigns of Henry II and his sons, when England, thanks to their work, was the best governed and most orderly state in all Western Europe. By this time another process was beginning. The early civil servants, like all early public officials, were simply members of the king's household. The king's clerks, accountants, and administrators belonged to the same category as the king's cooks, scullions, grooms, and valets. The public service of the state then was hopelessly confused with the domestic service of the court. Bit by bit, however, we get to the first stages of the long process by which the national administrative machine was slowly disentangled from the machinery which regulated the domestic establishment of the monarch. The time was still far distant when the modern distinction was made between the king in his private and public capacities, between the royal officers who ruled the king's household, and those who carried on the government of the country. Our mediæval ancestors were moved even less than ourselves by theoretical considerations. But for very practical reasons the kings found it impossible not to draw some sort of line between the men who helped them to govern the country and the men who waited on the monarch or strove to keep in order his vast and disorderly household. For one thing the king was always on the move. A Norman or Angevin monarch had no fixed "residence" and still less a fixed "capital". Business and inclination united to make him live a wandering life from one royal estate to another. Economic necessity alone

kept him plodding through his continued journeys. So great was the dearth of means of communication, and so difficult was the transport of bulky commodities, that it was much easier to take men and horses to their food than to bring their food to them.

The whole administrative machine of our early kings was a part of the court. Accordingly it followed the king on his constant wanderings. It was not the least of the troubles of those, who wished to transact business with the government, that they had to find out where the king was and to attend him in his restless movements from place to place. So long as the magnates of each district ruled each one over his own estate, so long as the freemen of shire, hundred, or borough were mainly governed in their local courts, these inconveniences occurred so seldom that they counted for very little. But by Henry II's reign the English king had centralized so much authority under his immediate direction that all men of substance had frequent occasion to seek justice or request favours at the court. Moreover, as the administrative machine became more complex, it became a constantly harder task to carry about with the court the ever-increasing tribe of officials, to say nothing of the records, registers, and rolls that they found necessary for business or for reference. The remedy was found in establishing a headquarters for each administrative department at some fixed spot, where permanent business was transacted and where the records of the office were preserved. It was for this practical reason that the civil service slowly differentiated itself from the domestic environment of the king. For similar practical reasons London, or rather Westminster, was found the most convenient fixed spot for each permanent central bureau.

The financial administration was the first to acquire a separate life of its own. In days when government meant exploitation, the highest aim of the ruler was to get as much out of his subjects as he could. The good king of those days promoted his people's welfare because he had the wit to see that a prosperous community could afford to pay more taxes and was likely to yield them up with less friction or rebellion. It was natural then that finance should loom largest in the royal scheme of the universe, and that the greatest attention should be devoted to the collection and administration of the royal revenue. Accordingly the good old days when Edward the Confessor kept his treasure in a box in his bedroom passed away. Under Henry I the first of modern

government offices arose in the king's Exchequer, and under Henry II the king's Exchequer had a permanent home of its own at Westminster. If the title of chamberlain, borne by some of the king's Exchequer officials, shows its origin in the king's bedroom or chamber, the Exchequer was before the end of the twelfth century in all essentials an independent office of state. Its staff was quite separate from the service of the court. It was in modern phrase a branch—for the time being the only branch—of the king's civil service.

I have spoken of the Exchequer as a financial office, and I have done so because its main concern was with finance. But we must not expect meticulous distinctions in these days between various branches of the royal service. The business of government was still so primitive: the number of skilled officers so small: their resources so limited, that every servant of the king had, like the modern country workman or the present Indian civilian in a remote district, to turn his hand to any job that came in his way. If he did not do it, there was no one else who could, and the job remained undone. Accordingly the Exchequer officer is often found trying lawsuits, going on missions, and transacting all sorts of business that had no close relation with finance. As time went on, this proved inconvenient, and just as the twelfth century saw the creation of the financial department, so did the thirteenth century witness the slow separation from the court of a second office of state, whose main business was administration. This administrative department grew out of the little office where the chaplains of the court occupied themselves in writing out the king's letters between the hours of divine service. One of these chaplains, called the chancellor, was entrusted with the custody of the king's seal. Now in an age when writing was a rare art with laymen, and when all writing looked much alike, a great man did not authenticate his letters by signing them but by affixing his seal to them. The keeping of the king's seal then involved responsibility for the composition of the king's correspondence. Now the confidential clerk, who writes a man's letters, may generally more or less suggest the policy these letters involve. It resulted that, as the king's general secretary, the chancellor became the most trusted of all the king's ministers, his secretary of state for all departments, as Stubbs has rightly called him. He was, in effect, prime minister, and to do his work he had to gather round him a staff of skilled officials. The result was the complete separation

of the king's scribes from the king's chaplains, the growth of a class of clerks of the Chancery who by the fourteenth century were the ablest, most powerful, and most energetic of all officers of state. The Chancery, however, long remained a part of the court, mainly because it was to the king's interest to have his chief minister always by his side. But as the office became larger, and as its prudent habit of enrolling all its acts swelled its official records to an enormous size, the same reason, which separated the Exchequer from the court, began to apply also to the Chancery. The process was made more imperative when the barons put in their claim to control the government of the country equally or almost equally with the king. At last a sort of compromise was arrived at by which the Chancery, though still partly following the court, wandered less freely and in smaller circles. It now had headquarters of its own in London, where the clerks lived a sort of collegiate life in common. It kept there its ever-increasing mass of records, and kept them in the very same place where the Public Record Office now preserves the accumulated archives of every great department of state. By the days of Edward II the Chancery, like the Exchequer since Henry II, had become a government office, self-contained, self-sufficing, with its own staff, traditions, and methods, and plainly separated from the court.

The Exchequer and the Chancery, the office of finance and the office of administration, were the two first government departments in the modern sense. A third and lesser office separated itself from the court in the reign of Edward III. This was the office of the privy seal, whose keeper and clerks gradually drifted out of court in the generation succeeding the differentiation by the Chancery from the household. The king's privy seal was originated about the reign of John when the great seal, and its keeper the chancellor, became so much public officers that they were no longer always at hand when their lord wished to write a letter. Moreover, the chancellor was a great man, who, though nominally the king's servant, often had a will of his own and often agreed with the barons rather than his royal master. The result was that, as Chancery and chancellor drifted out of court, there still remained, as closely attendant as of old on the monarch in all his wanderings, the ancient writing and administrative department which continued to do for the king's household the work originally done by the chancellor. It was soon natural for the king

to set up his domestic chancery against the public chancery, the privy seal against the great seal. The barons tried to stop this by claiming the control of the household office as well as the public one. Neither king nor barons could get all their way, and in the long run a sort of compromise was again arrived at. The privy seal went "out of court". It became a minor administrative office, sometimes perhaps relieving the Chancery, more often, I suspect, clogging the wheels of the administration. The result was a third type of fourteenth century civil servant in the clerks of the privy seal.

Though all these offices of state arose one after the other from the royal household, the household itself went on much as before. Even under Edward III the line between domestic and public administration was not yet drawn. The household offices continued to overlap the offices of state. If the Exchequer controlled the national revenues, it had a rival in the domestic office called the king's chamber, which remained, as in primitive times, the household office of finance. The king's wardrobe in the same way was no longer the cupboard where the king hung up his clothes, but a well-equipped office of domestic administration. It was in effect the private chancery of the court, and almost rivalling the public chancery of state. Each branch of the king's household was now manned in part at least by skilled professional administrators. The clerks of the chamber and the clerks of the wardrobe might well be included as a fourth type of mediæval civil servant. If I speak but little of this class it is because, with all its importance in the administration, its best work was over by the death of Edward III. As we near the fifteenth century, it became increasingly absorbed in its domestic work and less and less employed in the public government by the state. Yet no sooner had this process gone forward to a considerable degree than new court administrative offices began to take the lead in directing national affairs. I should, however, get far beyond my period were I to speak of the secretariat of state, the signet office and the newer administrative machinery of the last period of the middle ages. We must remember, however, that these new departments had their origin in the course of the fourteenth century.

So much for the offices : and now for the men who filled them. My apology for troubling you so much with the growth of the administrative departments is that some knowledge of them is indispensable for the appreciation of the work and position of the official

class with whom we are primarily concerned. It will be my business now to try and suggest what manner of man was the civil servant who filled these offices of state.

The bare sketch of the growth of the offices will suffice to dissipate the illusion that the middle ages had no civil servants. In some ways the bureaucrat was as active and vigorous in the fourteenth century as he is in the twentieth. But we should be rash to think that he closely resembled the civil servant of the modern state. Mediæval society was always on a small scale even in great kingdoms. Mediæval resources were miserably feeble as compared with those of modern times. Men were as clever then as they are now ; they were almost as "civilized". But they were overwhelmingly inferior to moderns in the command of material resources, and but a fraction of the meagre material forces at the disposal of society was under the control of the mediæval state. Hence the very slight extent to which the division of labour could be pushed. When the principle of differentiation had gone so far as to make a civil service possible, its members were but imperfectly specialized. The offices of state were few ; nevertheless they overlapped hopelessly ; everything was in a state of flux ; and the mediæval civilian, like the modern blue-jacket, was compelled to be a "handy man" by the situation in which his lot was cast. Even in our own highly organized society it is possible, especially in times like this, for clerks to be shifted from one office to another, or for outsiders to be called in to discharge temporary war work. Under mediæval conditions the same end was attained by everybody doing everybody else's job, sometimes to the neglect of his own. The mediæval civil servant then was much less specialized than his modern counterpart.

Another striking point of dissimilarity between the modern and the mediæval civilian is that the great majority of the latter were clergymen. We still call the civil servant a clerk, just as we speak of the clerks of a bank or a merchant's office. If we ever ask ourselves what "clerk" means, we should probably say that it involves a life devoted to the mechanical task of writing, book-keeping, accounting, and copying. But historically a clerk means simply a clergyman, a member of the broad class of actual or potential ministers of the Church. In the early middle ages it was a matter of course to regard all men of education as clerks. Writing and accounting were rare gifts for a layman, the

more so since all letters were written and all accounts kept in Latin. It was because they knew how to write and keep accounts in Latin that clerks were alone trusted to man the primitive offices of state. Now these clerks were not necessarily "clerks in holy orders"; they were not even necessarily "clerks in minor orders". You could enter the clerical profession as soon as you had induced some prelate to give you the "first tonsure". With the shaven crown went the clerical dress and the important privilege of benefit of clergy, that is the right of being judged for all offences by members of your own order, and in practice the useful privilege of committing your first crime with comparative impunity. The tonsured clerk might, if he would, afterwards proceed to "orders," minor or holy; but in numerous cases he did not even enter minor orders, and it was quite common for him not to take holy orders, that is he never became a sub-deacon, deacon, or priest. Very often he passed through these stages, hastily and perfunctorily, when his service to the state received its crowning reward in a bishopric. There were few instances of mediæval civil servants declining the office of bishop, the highest stage of holy orders. Now for the majority of clerks in government offices there was little need to assume more clerical responsibility than prudence required. For holy orders were permanent and indelible; the tonsure alone gave benefit of clergy, and the worldly clerk only needed orders to qualify him for a benefice. Thus the clerical class was very elastic and very large. In fact it comprehended all educated men, most lawyers, most physicians, all scholars, graduates, and students of universities, and most boys in grammar schools. And the clerk, when a clerk, had the disabilities as well as the advantages of his profession. All professional men then were compulsory celibates; by abandoning the clerical status they lost all prospect of worldly advancement in the one profession that had great prizes to offer.

By the fourteenth century this state of things was already passing away. There was an ever-increasing number of educated laymen, and a new lucrative profession was fully open to lay enterprise. This was that of the pleaders and exponents of English law. The schools of the "common lawyers" in London were the first schools in England where men could study for a profession without becoming clerks. But we have not got to the time when to be a barrister was to possess the master key to politics. The lawyers had, then as now, more than their

share of good things ; but the common lawyer at least was rarely a civil servant, though he might sometimes become a minister. It was the civil and canon laws, the law of Rome and the law of the church, not the common law, that were most pursued by those who aspired to the public service. The civil and canon laws were the only laws studied in the universities : their students then were all necessarily clerks.

There were some advantages in the clerical official. He was better educated on the average ; often a graduate, sometimes a distinguished doctor, or master, of Paris or Oxford. He was generally a man with a career to make, and likely therefore to be more devoted and less scrupulous in the service of his master. Moreover, clerks could easily be rewarded without expense to the king. They could be enriched by livings, dignities, prebends, bishoprics ; while the laymen could only be satisfied by grants of land that belonged to the royal domain or by the custody of royal wards or by the hand of heiresses in the king's guardianship. At the worst, the clerk could be quietly got rid of by being given some job that kept him away from his office. Moreover, a strong practical disadvantage that told against lay officials was the fact that in the early middle ages all lay offices tended to become hereditary. For instance in the Exchequer, the oldest of the offices of state, there had been from the beginning a considerable lay element. Originally the layman did the rough work, while the clerks wrote, directed, and kept accounts. But by the fourteenth century laymen were as often as competent as clerks for these delicate operations. Long before that, however, the original lay offices of the Exchequer had become "hereditary serjeantries," and had fallen into the hands of families so swelled by the profits of royal service that their representatives were too dignified to do their work. Accordingly, they were allowed to appoint some person of inferior social status who was not too much of a gentleman to be afraid of soiling his hands with labour. The result was that many actual working members of the Exchequer staff were appointed not by the king but by some nobleman, and that nobleman was often a bitter enemy of the royal policy. We may well pity Edward II when one of his fiercest opponents, the grim Earl of Warwick, nicknamed by the royal favourite the Black Dog of Arden, had the right to nominate the man who did the work of his hereditary office of chamberlain of the Exchequer. The Black Dog showed that he could bite by killing Gaveston ; but until the earl's dying day the king had to accept the man his enemy

chose to discharge the functions in the Exchequer which devolved by inheritance to the house of Warwick. There is no wonder then that to the king the clerk, who could not legally found an hereditary house, was a better servant than a layman who expected to be the source of a new landed family. It was only by employing clerks that the monarch could be master of his own household.

This state of things was beginning to pass away by the fourteenth century, but the warning of the Exchequer sergeantries had not been lost. In the Exchequer clerks did, under the Edwards, the work which, under Henry II, was performed by laymen, holding office from father to son. Moreover, Exchequer business was now largely in the hands of personages called "barons of the exchequer". It was perhaps for reasons like this that the Exchequer clerical staff was larger in the fourteenth than in the twelfth century. For instance, the barons could be, and were, indifferently clerks or laymen. But the head of the office, the treasurer, was always a clerk and generally was, or became, a bishop. The most rigidly clerical office was that of chancellor of the Exchequer, an officer who had the pay and status of a baron. This post remained clerical because the chancellor kept the Exchequer seal, and seal keeping was still looked upon as essentially clerical work. Of our modern famous chancellors of the Exchequer perhaps Mr. Gladstone might have felt a greater satisfaction in the early clerical traditions of his office than, say, Sir William Harcourt or Mr. Lloyd George.

As contrasted with the Exchequer the newer offices of state, one and all, opened up few chances to the layman. The Chancery, for instance, was entirely staffed with clerks. Not only was there a clerical chancellor, but the very numerous Chancery clerks who worked under him were clerks in fact as well as in name. The Chancery clerks were, I imagine, both the most important and the ablest of mediæval civil servants. Many of them were doctors of the civil and canon law. Among their special spheres was diplomacy and foreign politics. In the fourteenth as in the twentieth century diplomacy was the genteelst of professions. To this day the Foreign Office is spared the disastrous results on its manners and tone that might have followed had its officials, like those of less dignified departments, been selected by open competition. Perhaps brains and social graces do not always go together, and even nowadays a little more brains might have its

use in diplomacy. But the practical mediæval mind secured the happy mixture of good breeding and capacity necessary, let us say, to persuade or coerce a Balkan prince of German origin, by putting a great nobleman at the head of a foreign embassy, while associating with him a bishop, who had, perhaps, begun life as a chancery clerk, to help out his intelligence, and a chancery clerk or two still on the make, to supply the necessary hard work and technical knowledge. At home, even more than abroad, there were many fields open to the zealous Chancery clerk. Accordingly the Chancery was thronged by the academic youth of ability anxious for distinction in the public service. Fourteenth-century Oxford had already marked out this career as its own; but while the modern lay Oxonian prepares himself for the public service by reading for a stiff examination, his mediæval prototype, already pledged to a clerical career, was forced to avail himself, to procure office, of the methods of influence and intrigue by which a few of our public offices are still staffed. And if the lay civil servant seemed to the mediæval mind almost the last word in radicalism, it goes without saying that mediæval conditions and ideals made it unthinkable to employ women in the public service of the state.

Let us next speak of methods of appointment. In the beginnings of the public service under the Normans, the crown sold offices of state to the highest bidders, who recouped themselves for their capital outlay, not only by the legitimate profits of office but still more by the unlawful but customary peculations and extortions in which the early mediæval functionary delighted. By the fourteenth century this primitive method had been partly outgrown; though we had a modern recrudescence of it in the sale of commissions in the army, only abolished in 1871. I have already spoken of the prevalence and of the inconvenience of the hereditary transmission of office. There was only one alternative way to it, for the modern method of recruiting the civil service by open competition was inconceivable in an age when the cult of the examination was a novelty. This other way was the method of nomination, sometimes perhaps by conscientious selection, more often I fear by jobbery, local, family, or personal. Still under the circumstances then prevailing, I am fairly sure that the young man of parts and push had nearly as good a chance then as he has nowadays. Yet jobbery there was to almost any extent. There were innumerable mediæval instances of the sublime method of appointment still pre-

valent in subordinate posts in the law courts by which, we are told, it happens that at present of nine chief officers of the King's Bench seven are relatives of judges and of the eight clerks of assize five are sons of judges. This is the system than which a luminary of the Scottish bar ingenuously tells us that he "does not know of any better". It would be impossible to draw from contemporary politics a more happy and complete survival of the mediæval mind.

It was one of the happy results of the clerical element in the mediæval service that our celibate clerical officials had not, or ought not to have had, so many opportunities of jobbery for their sons as are vouchsafed to the sages of the law in modern democratic Britain. Here again the layman had a better chance than the cleric, though the cleric's family feeling could find plenty of scope in promoting the interests of his numerous nephews. But there are other forms of jobbery besides hereditary jobbery; and although family influence was very strong in the middle ages, the commonest of all sorts of mediæval jobbery seems to have been "feudal" and local, rather than personal. The official that had "got on" planted not only his kinsfolk but his tenants and retainers and their families, in humbler cases the youth of his own village or district, in any posts of which he had the patronage. In the same way the king, as the ultimate fountain of office, always bestowed special favour on men sprung from manors on the royal domain. It is astonishing how large a proportion of mediæval officials showed by their surnames—surnames of the local type—that they traced their origin to some royal estate. Nor was this method of selection merely the result of favouritism. The close personal tie of lord and vassal was, under fourteenth-century conditions, the strongest possible guarantee of faithful service. And loyalty and fidelity were then plants so rare that they deserved cultivation on whatsoever soil they were able to grow. If a mediæval minister had been asked to justify his methods of appointment, he could have said with a better conscience than a modern lawyer that he "knew no better". Anyhow, as things went in these days, the king was often ably and sometimes honestly served. In the atmosphere of slackness and peculation which prevailed in the middle ages, we can expect no more than this.

The modern civil servants are proud to be non-political and permanent. Can we say the same of their mediæval comrades? The answer, as to so many other historical questions, is both "yes"

and "no". The public servant was "non-political" in the same sense that we use the term to-day, that is, the sense of non-party. This was inevitable since there were no parties such as we moderns are only too familiar with. To a limited extent there was the nucleus of a party system, to say nothing of a pretty rank growth of faction. The chronic struggle between courtiers and the barons of the opposition, the contest between bureaucracy and aristocracy, which we can discern all through the fourteenth century, foreshadows to a modest extent the more recent strife between Whig and Tory. But these factions represent tendencies rather than organized parties. Mediæval principles were too fluid, political conditions too unstable, to permit of the growth of permanent parties, aiming at the control of the state. There was consequently only the faintest suggestion of party government, for it was universally allowed that the king governed England with the help of such ministers as he personally chose to help him. The most that the politician could hope to do was to induce the king to take his advice. If the king could not be persuaded to listen to his minister, that functionary had, like Venezelos, to retire into private life and let the king do as he would. Failing this, his only resources were coercion, conspiracy, or rebellion, courses which, under a weak king, an Edward II or a Richard II, had always a good chance of success. But even the feeblest king had a way of turning the tables on the successful opponent of the royal will. The best way of securing a permanent change of policy was to depose or kill the peccant king, and put somebody with sounder principles in his place. This happened twice within seventy years, and on the whole the process did as much good as harm.

You may say that I am straying from my subject and am digressing from civil servants to politicians. But this is not so, for another of the distinctions between mediæval and modern political conditions is the fact that there was no clear line of division between the politicians in high office and the permanent public officials. A few great earls and barons might have an hereditary right to take a leading share in the king's councils without the preliminary training of the public service. But the greater lay magnates ruled by influence rather than as officials, for the highest dignitaries in the administration, the chancellor and the treasurer, were ecclesiastics, and in many cases had worked themselves up to these posts and to the bishoprics, which were

the material reward of their political services, as public servants in the Chancery, the Exchequer, and, still more often, in the wardrobe and household. In fact the minister of state was as likely as not to be a promoted civil servant. Mediæval England, down to and including Tudor times, was ruled, like the modern German Empire, by ministers who had made their mark in the civil service of the crown. In Great Britain the best of modern civil servants can aspire to nothing higher than the influential obscurity of a permanent under-secretary, acting under the orders of the "lawyer politician," the party leader, the Cabinet minister, whose ignorance of the technicalities of the work for which he is responsible, causes him, if a prudent man, to adopt his more experienced underling's advice. But our greatest political ministers of the fourteenth century were, like the leading German statesmen from Stein and Bismarck down to Bethmann-Hollweg, promoted civil servants. Thus Robert Burnell and Walter Langton, the strongest ministers of Edward I, William of Wykeham, the best-known chancellor of Edward III, were alike in this that they were officers of the household, raised by their talents and royal favour to the highest ministries of state.

Under these conditions the English civil service was almost as "non-political" and a good deal more "permanent" than were the mighty ministers of state who so largely emerged from the official class. This is seen when, among other foreshadowings of modern conditions, we find in the reign of Edward III something like the beginnings of parties and two ministerial crises, those of 1340 and 1371, in which one party drove its rivals from the king's favour and therefore from office. In both these years the whole ministry was turned out, really because the king disliked their policy, nominally because they were clergymen. Let us not, however, look upon even this as a clearly marked party triumph. To the shrewdest of contemporary chroniclers it was a struggle not between parties but between the king's confidential household advisers and the ministers holding the great offices of state.¹ But when in 1340 the clerical treasurer and chancellor gave way to the first laymen appointed to these offices, the chief clerks of the Chancery and Exchequer, numerous judges, sheriffs, and other minor officials shared their fate. The underlings went into the wilderness along with the heads of the departments, just as in the

¹ Murimouth, *Continuatio Chronicarum*, p. 323.

United States every petty office is vacated when the swing of the political pendulum replaces a democratic by a republican president. The doctrine, sacred to Tammany and the machine politician, that to the victor belong the spoils was one which might well have appealed to the politician of the fourteenth century.

Such general changes as those in 1340 were extremely rare. They were the more infrequent since the mediæval placeman—high and low, and especially the low—was as a rule very much of the vicar of Bray's way of thinking. Whatever king or policy reigned, he regarded it to be the very root of the matter that he should cling tightly to the emoluments of office. And his easy-going masters seldom disturbed him as long as he did his daily task decently and did not criticize the higher powers. Nor need we blame the mediæval placeman for his apparent want of principle. High affairs of state were no more his business than they were the concern of the man in the street. He was a paid functionary, not always a well-paid functionary, when duty was obedience to his masters. He trusted his masters to do his thinking for him and to understand what it was no business of his to study. Obedience, loyalty, discipline were the ideals before him. Thinking out the rights and wrongs of policy was outside his job. Inspired by these conceptions, the rank and file of the civil service grew grey in their offices, vacating them only by reason of promotion, death, or incapacity to discharge the daily task. Even if they moved from office to office, they remained functionaries for the whole of their working lives.

Let us turn from the principles, or the want of them, of the mediæval placeman to the payments given for his services, to his professional prospects, as we should say. His direct pay was inconsiderable and irregular, and it was only after his particular office got separated from the household that the mediæval civil servant had the advantage of pay at all. To this scanty wage, when he got it, he clung with touching devotion. Let us not blame him, for the labourer is worthy of his hire, and it was a hard job under mediæval conditions to secure a living wage. But let us not think that the mediæval public servant was an idealist. Like most mediæval men, he would do nothing until he saw the chance of getting something out of it. The richest of mediæval members of parliament saw no harm in taking the few shillings a day, paid them by their constituents, for each day's attendance at parliament. The sentiment of an eminent modern statesman,

which I read in to-day's paper, "I take my salary and am going to continue taking it," would have struck a sympathetic chord in every mediæval breast, and have elicited even warmer emotions than the "loud cheers" which greeted the utterance in yesterday's House of Commons. The mediævalist may again stray wide of his subject to express his satisfaction that the impalpable "mediæval atmosphere" is not altogether dissipated by the drab-coloured conditions of modern times.

If the pay of the mediæval public servant was scanty and irregular, the indirect advantages of serving the state were open, gross, and palpable. Here the clerical official had the same pull over his lay colleagues that the clerical schoolmaster—another curious survival of the one profession period—still has over the lay instructor of youth. Besides the chances of his immediate career, the prizes, small and large, of a great profession were open to him. Clerical preferment increased the scanty wages of his post, while he held it; clerical preferment enabled him to retire betimes and enjoy a comfortable old age on his living, his prebend, his deanery or even his bishopric. We have an interesting survival of the state of things when the church decently eked out the scanty wages of the state in the fact that a large amount of ecclesiastical preferment is still in the hands of the modern lord chancellor, who in name, though not in reality, represents the chancellor prime-ministers of the middle ages. The "chancellor's livings," still coveted in some clerical circles, go back, I imagine, to the time when the chancellor was at the head of a corporation of clerical subordinates who saw that their easiest and most natural way of increasing their income was to obtain preferment to livings in the king's gift. While the king dispensed the larger patronage, it saved him trouble for the chancellor to scatter directly the small bones that were meaty enough to attract the hungry dogs kennelled in the inferior stalls of the Chancery. To this day "chancellor's livings" are mostly bad ones. As there are no longer clerical officials to receive them, they fall to ordinary non-official divines.

Besides ecclesiastical preferment, the worn-out civilian could look for pensions from the crown, transference to less laborious or nominal service, or, at the worst, to what was called a "corrody," that is authority to take up his quarters in some monastery and be fed, clothed, and lodged at the expense of the monks. These latter resources were

particularly welcome to laymen or to those clerics who had disqualified themselves for advancement in the church by matrimony. A still better refuge was a pension from the exchequer. But there was one drawback to the enjoyment of this most satisfactory of direct sources of support, a royal pension. It was that it was not always regularly paid. In those days the dependents on the state were always the first to suffer when war or some other exceptional cause of expenditure restricted the royal bounty, or when a careless or extravagant king neither wished nor could keep his plighted word. Lastly, we must not neglect among these supplementary sources of income the perquisites, lawful and unlawful, of office. Mediæval propriety was not outraged by public officers receiving gratifications in money or kind from all who came to transact business with them. It was natural that the receiver of a favour should pay a fee to the source of his satisfaction. The preparation of a writ was immensely expedited when a suitable *douceur* from the applicant quickened the activity of the chancery or privy seal clerk responsible for its issue. We find that religious houses regularly entered in their accounts the sums they had given to ministers to obtain their good will. On a much lower plane was the direct bribe to do something known to be wrong ; yet that also was by no means rare. Mediæval man used the discreet term "*curialitas*" (courtesy) to indicate transactions that varied between perfectly permissible presents and open and shameful corruption. And there were few public servants who did not take advantage of their position to do a good deal of business on their own account, such as administering or managing estates, lending money, acting as sureties, as attorneys or proxies, and the like.

Taking everything into account, the mediæval civilian's prosperity was not to be reckoned merely in wages. Besides money payments, there were also wages in kind. In the old days, when the public servant was attached to the court, he had, as we have seen, no salary, or a very small one. But he made up for this by receiving lodging, clothing, food, drink and fire-wood at the king's expense. He had, therefore, as little need of money as a soldier in the trenches or a monk in a convent. We have already noticed how the offices of state, one after the other, went "out of court," some, like the exchequer, early, others, like the chancery and the office of the privy seal, at a much later date. The records of these last two depart-

ments show us that, when an office went "out of court," its head, in these cases the chancellor and the keeper of the privy seal, lived with his subordinates a sort of common life in what were called the household of the chancery and the household of the privy seal. The expenses of these were kept up by a block grant to the chancellor or keeper, and it was his business to provide his subordinates with adequate entertainment. We have glimpses of these semi-collegiate households of celibate government clerks, settled down in some central establishment in London, or wandering more uneasily about the country, according to the needs of the public service. They do not seem to have had a bad time; there was plenty of rough good fellowship and conviviality, and the humours of the civil servant in his leisure moments were not disturbed by any too exacting standard of reticence or decorum.¹ Yet these official households were never perhaps very satisfactory or very comfortable. Corporate life fitted in ill with the fierce individualism of a greedy bachelor fighting his way through the world. Mediæval colleges never had the amenities of a modern college, and even in colleges common rooms only came in with the seventeenth century, and the tavern, not the college, was the chief social centre.

As time went on, the common life of the mediæval civil servants began to break up. Their official chiefs were too dignified to live among them, and delegated the maintenance of the household of their subordinates to some senior clerk of the office. Many of the clerks grew tired of the monotony and lack of privacy involved in such a life. Some had money or preferment of their own; others were married and wished to live with their own families. It was perhaps because the exchequer had always a large lay staff that the common life of this oldest of public offices was always less intense than that of the purely clerical offices of the chancery and privy seal. But it was one of the many signs of the incoming of the modern spirit in the days of Edward III that the layman began to demand his share of posts

¹ The ideal of life of an unknown wardrobe clerk of the end of the reign of Edward I is written in the margin of a book of wardrobe accounts of that period, in the form of a parody of the beginning of the Athanasian Creed: "Quicumque vult salvus esse ad tabernam debet³ esse servare luxuriam". *Exch. Accts. K.R.* 364/13 f. 103 d. Such facetious marginalia occasionally brighten the path of the record searcher.

hitherto monopolized by the clergy. At first his ambition was concentrated on the great ministerial charges, the chancellorship and the treasurership, and here, as we have seen, he triumphed both in 1340 and in 1371. But the lay ministers still had special difficulties to face. The first lay chancellors were put by reason of their laity into a very awkward position. Still lawyers on the make, they had not the hereditary resources of a baronial or the official resources of an episcopal chancellor. As married men with households of their own, they could not be expected to leave their comfortable homes to be the resident heads of a celibate college of poor and pushing clergymen. As men of limited means, they could not treat their "households" so generously as their episcopal predecessors. An attempt was made to meet their cases by increasing the public allowance made to them for the support of themselves and the "household of the chancery"; but the extra expense involved did much to promote the reaction which soon brought back well-endowed bishops to the chief office of the state. Meanwhile their difficulties were increased by the difference of profession, outlook, and life between the lay chancellor and his clerical staff. The latter "knew the ropes" better than their chief. They were not only more useful; they were cheaper to the state. Small wonder then that economy and efficiency triumphed over theories of equal opportunity. The lay chancery clerk only came in with the Tudors, and by that time the chancellor's mediæval glory as prime minister had passed away, and the chancery was heading straight towards its modern declension into a court of equity.

The chancery did not stand alone. The year 1371, which saw a lay chancellor appointed because he was a layman, also saw the first lay keeper of the privy seal. But the office of the privy seal, like the chancery itself, remained a clerical preserve, though, unlike the chancery, its importance shrivelled up so much that the status of its staff ceases to be a question of much importance. Despite all this, the lay civil servant had got himself established before the fourteenth century was over. Education had ceased to be a clerical monopoly, and if the laymen were still outside the universities, the London law schools enabled the lay common lawyer to receive an education quite as complete as that afforded by the academic schools, and much more practical as well. Moreover, cultivated laymen such as Geoffrey Chaucer, himself a civil servant, and John Gower, showed that a complete intellectual equipment

could be obtained outside either universities or professional schools. Yet for the wholesale importation of the lay element into the civil service we have to turn once more from the decadent mediæval departments to that fountain of all honour and place, the king's court, from which in the transition between the mediæval and modern periods new administrative organizations were to arise out of which sprang the modern offices of state.

One question still remains. How did the mediæval civil servant do his work? How far was he efficient, and, if he were remiss, how far could the peccant official be controlled or punished? On the whole I am inclined to think that a respectably high level of general competence was attained. Our best evidence for this is that afforded by the wonderfully complete and well-kept series of our mediæval archives still surviving in the public record office. The mediæval public servant had plenty of disadvantages as compared with his modern successor. All the devices by which book-keeping, letter-writing, account-keeping and the like are made easy were unknown to him. His works of reference were unpractical rolls that had to be unrolled in all their length before he could verify a single entry. His material for writing on was parchment so expensive that abbreviation of his matter was necessary and to waste a slip something of an offence. The exchequer clerk had to keep books and do sums of extraordinary complexity. The very addition of roman numerals was painful enough in itself. It was made more laborious by reckonings by scores and by hundreds, by sums, calculated indifferently in marks and in pounds, shillings and pence, being all mixed up together in the same columns of figures. Yet you will very rarely find mistakes in arithmetic even in the most complicated of accounts; and if you take the trouble, which some of our modern historians have not done, to understand the accountant's system before you make use of his figures, you will not often catch him committing many serious errors. No one can turn over mediæval official records without admiration for the neatness of the caligraphy, the immense pains taken to facilitate reference and eliminate blunders, the careful correction of erroneous entries, and the other innumerable evidences of good honest workmanship on the part of the ordinary rank and file of official scribes. It is the same with the innumerable writs and letters, all neatly drafted in common form, and duly authenticated by the appropriate seals and the signatures of the responsible clerks.

The system of enrolment of the accounts passed and the letters written in every office leaves nothing to be desired in completeness and precision. Anyhow, the mediæval official took plenty of pains to discharge his daily task, and his labour was all the more praiseworthy since mediæval casualness and mediæval indifference to labour-saving contrivances exacted the maximum of effort and trouble in every case. Similarly, if we turn to the collections of examples, precedents and forms, which were from time to time written for the guidance of the various offices, we strengthen our impression of sound business traditions, laboriously developed and meticulously maintained. A reforming bureaucracy too is generally an efficient bureaucracy, and a long series of reforming edicts, inspired by the chiefs of various departments, bears high testimony to the useful activity of the fourteenth century civil service. Thus the last years of the dreary reign of Edward II witnessed an immense amount of administrative reform, notably the reform of the exchequer by the treasurer Stapeldon. Yet, despite all this, constant control and watchfulness were needed to keep clean the administrative machine and there was no control so effective as the personal oversight of the sovereign. In the monarch's absence the executive always tended to get out of gear. But the return of Edward I in 1289 after his three years' sojourn on the Continent, the return of Edward III in 1340 after his long preoccupation with war and diplomacy in the Low Countries, were immediately followed by the two greatest sweepings out of the Augean stables of administrative incompetence that mediæval history witnessed.

Up to this point I have striven to put my rather desultory observations on the mediæval civil service in as general a form as possible. If I have occasionally mentioned a name, it is from the well-known personalities of political history that I have chosen them, and that simply with the view of illustrating the wide career to official talent in the service of the fourteenth century English crown whose officers rose not seldom to the highest posts of both state and church, to the chancery and the treasury, to bishoprics by the score, to archbishoprics in fairly numerous instances. But my chief concern is not with the exceptional man so much as with the ordinary person, partly because the personal element in history is in my opinion still somewhat overstressed, and partly because in the weary studies of the innumerable rolls and records from which I have derived the impressions here set forth, I

have perforce had my attention devoted to the system rather than the individual, and so far as to the individual, to the obscure and unknown individual rather than to a few shining and conspicuous exceptions to the general rule of obscurity. It is the calibre and discipline of the rank and file, the competence of the subalterns and subordinate commanders that makes the difference between a heriote mob and a well-ordered military force. So it is not the occasional brilliant exception so much as the competence of the average official that makes a bureaucracy a success or a failure. Leaders of course there must be ; but leaders can look after themselves. If they do not arise spontaneously, there is anyhow no patent method, then or now, for creating the rare and divine gifts of inspiration and leadership. But a good system can make the average man competent to do his job. And this can, I think, be said to have been done by our mediæval civil service despite all its shortcomings.

The hardest problem in dealing with mediæval records is to disentangle the human element from the dull forms, and to tell what manner of men they were whose official acts and external history we know in such elaborate detail. It needs a good deal of historical imagination to vitalize the writs and rolls of a mediæval office. Besides what we can do in that way, we must not neglect our occasional chance to realize the individual character of the mediæval official. Accordingly I will now seek to illustrate what I have said from the careers of three civil servants of the fourteenth century, of whom we know by accident more than is the case with the majority. The first is a local instance of a successful, almost a brilliant, career of a typical civil servant who hailed from Lancashire, and whose fame is not perhaps quite commensurate with his deserts. Anyhow, his name, John Winwick, will excite little response even in historical minds. My other two examples are those of better known men, for they are two men of letters, one of whom was the most famous Englishman of his day, and the other, though of obscurer and more doubtful reputation, was at least a faithful disciple of his distinguished compeer, and is in no wise unknown to those who are interested in fourteenth and fifteenth century by-ways. I chose those two frankly because their writings have given them an established position ; but I also chose them because both were examples of official careers run by men whose personality is better revealed to us than is the case of most of their comrades. The former is an instance of a varied and successful lay

career in the civil service, and the latter is the case of a discontented and dispirited government clerk who never got beyond the drudgery of a second rate office, but who beguiled his leisure with long-winded and dull poems, which, if an offence to the artist, are to the historian of the mediæval civil service an absolutely unique field. My great name is of course that of Geoffrey Chaucer : my minor celebrity is the poet Thomas Hoccleve. Let us take these three men one by one.

John Winwick came not, as his name might suggest to the unwary, from Winwick, between Warrington and Wigan, but from the parish of Huyton, near Liverpool, where his father seems to have belonged to that numerous class of smaller landed gentry, poor in resources, strong in pride of race, and simpler and rougher in life and manners than a modern small farmer, a class which always furnished mediæval England with a large share of the men who rose to high posts in both church and state. John entered the royal service as a king's clerk and had the usual reward of a king's clerk in livings, pensions and grants. Among his ecclesiastical preferments the rich rectory of Wigan in his own district was one of the most important. It is not likely that Wigan saw much of him, though he was brought into its neighbourhood by the fact that he increased his otherwise ample resources by farming out in his non-official moments the administration of the estates of several rich Lancashire landowning families, including the Butlers of Warrington and the Hoghtons of Hoghton. Winwick's zeal for his kinsfolk comes out characteristically when his father, arraigned on a charge of homicide—a small matter to the mediæval mind—was, though acquitted of the charge, adjudged to have forfeited his chattels for some contempt of court. They were, however, restored in consideration of the long service which his son John had rendered to the king, especially in his expeditions abroad. Appointed a clerk of the privy seal, John Winwick became head of that office as keeper of the privy seal from 1355 to 1360 at a time when the keeper of the privy seal ranked next after chancellor and treasurer among the king's ministers. Dying in 1363, he left lands and estates to found a college at Oxford for students of civil and canon law, "desiring to enrich the English church with men of letters". Though his foundation received royal confirmation, the greediness of his heirs prevented the establishment of a Lancashire college in Oxford for clerks studying academic law, such as the would-be founder seems

to have contemplated. Altogether Winwick's was a prosperous, successful, public-spirited though not particularly startling career of a good official who thrived in all his undertakings and made the best of his chances in both worlds. You will note in particular how, all through his career, he remained in the same office, and had his reward by getting to the head of it. It was no disparagement to his integrity, that, like early civil servants of the East India Company, he traded on his own account as well as doing his work as a public servant. His service to the church, I imagine, came in as a bad third.

Geoffrey Chaucer is one of the greatest names in English literature, but I have no concern here with the man of genius. I am only interested in the way in which the public service of Edward III opened up a safe way for the great poet to earn his living in an age when literature was no profession because there was no printing, no copyright, and therefore no literary profits. This aspect of his career is the easier to follow since enthusiasts for Chaucer the poet have meticulously collected the scattered references to Chaucer the civil servant. With their help we can easily reconstruct his official career in its various stages. We begin with his early service in the household of the king's son—Lionel, Duke of Clarence—culminating in a campaign in France and a short term of captivity as a prisoner of war. Next comes his transference to the king's household and his long years of labour there as king's yeoman or valet, and later in the higher rank of the king's esquire. Besides his daily work at court, he was sent on those embassies which gave him increased knowledge of the literature of France, whose "culture" he absorbed none the less because he was often engaged in killing Frenchmen. Other missions to Italy perhaps brought him into personal relations with the masters of Tuscan verse, whose influence is so strong in his more matured work. Later on came marriage and his transference from household to public service, his controllership of the customs and subsidies of London, and his dwelling-house over Aldgate, handy for the shipping quarters on Thames side below London Bridge. Subsequently he was moved to other employments, such as the clerkship of works, that with some significant breaks marked his career until his death in 1400. We must not imagine that Chaucer owed these posts to his literary fame. It is more likely that he was promoted from one good job to another by reason of his subterranean connexions with the royal family, and notably through that close tie with John of Gaunt, Duke of Lancaster, which perhaps made him

a sort of left-handed brother-in-law of the most active of the king's sons, and involved him also in the obscuration of his fortunes whenever the star of Lancaster sank low, and also secured the final rays of success that gilded the declining months of his life when the son of John of Gaunt became Henry IV. We must not, also, regard Chaucer's official labours as nominal. We have his own word for his absorption in business, and we know from his appointment as controller of the customs at London that the rolls of his office were to be written with his own hand, that he was to be "continually present," and to discharge personally all the duties of his office. But despite the words of the patent, he may have managed in the good mediæval fashion to have shifted the burden from his own to other less famous hands.

We may thank the leisurely methods of mediæval public service that they left Chaucer the civil servant the leisure to become Chaucer the poet, and we may in passing heave a sigh over the modern strenuousness of official life that bids fair in the next generation to make impossible the continued career of literature and state service of which we have had so many shining examples from the days of Chaucer to those of Lamb, the two Mills, and Matthew Arnold, not to quote some distinguished contemporary instances. It is more to our purpose to stress the career open to this London tradesman's son in the administration of Edward III and his grandson. The opportunity to men of the middle classes, instanced by the official record of Chaucer at court and in the public service, affords some lessons of social equality even to twentieth-century democracy.

Thomas Hoccleve was a friend and in a humble fashion a poetic follower of Chaucer, but while the broad sweep of the great poet's vision disregarded personal reminiscence and anecdotic triviality, the lowly muse of Hoccleve found its most congenial inspiration in the details of his private and official life. In all the great gallery of the Canterbury Pilgrims there was no public servant whose adventures and personality Chaucer deigned to sketch. On a different plane to his master as an artist, Hoccleve is immensely more useful to the historian of administration by reason of his habit of talking about himself. Professionally Hoccleve was, like John Winwick, a clerk of the privy seal. Though both began in the same way Hoccleve ended just where he began. In his official career he found no promotion, though he laboured at his desk for more than thirty years. He was equally unsuccessful in

his quest of a benefice, and at last cut himself off from all ecclesiastical preferment by an imprudent marriage, after which he was perforce transferred from his comfortable quarters in the household of the privy seal to a "humble cot" from which the only chance of escape was a debtor's prison. When at last his importunity won him a modest crown pension, he could never get it paid; and his unceasing clamour for instalments of his annuity is a constant theme of his pedestrian muse. On his own showing Hoccleve was a poor creature, slack, cowardly, weak of will, mean-spirited, a professional begging letter-writer, a haunter of taverns, cook-shops and houses of ill-fame. Extravagant in good fortune, depressed and lachrymose when ill-health, poverty, and ill-fortune dogged his declining years, Hoccleve was throughout a dissipated, drunken, disreputable fellow, whose mean vices might well have brought him under the ban of the austere criminal law of modern civilization. Yet we must not take too literally all that he says against himself. Anyhow there is a touch of humanity about him that makes it hard not to think of him with some sympathy, if not also with sneaking kindness. Above all we owe him our hearty gratitude for giving us material for studying the humbler mediæval civil servant at his job. For the rest we can laboriously make a skeleton of the facts and dates of their careers. A sort of mediæval "Who's Who in the Public Service" would not be an impossible task. I have myself made such a list of the clerks of the privy seal, and my old pupil, Miss L. B. Dibben, has nearly completed the much harder task of a classified list of the clerks of the Chancery. Perhaps when peace again allows austere books to be published our catalogues may see the light of day. But the material makes nothing more possible than the barest catalogue of dates, preferments, offices, and other dry details. Hoccleve's verse alone shows us the mediæval official groaning over his weary task, and exciting at once our compassion and our derision.

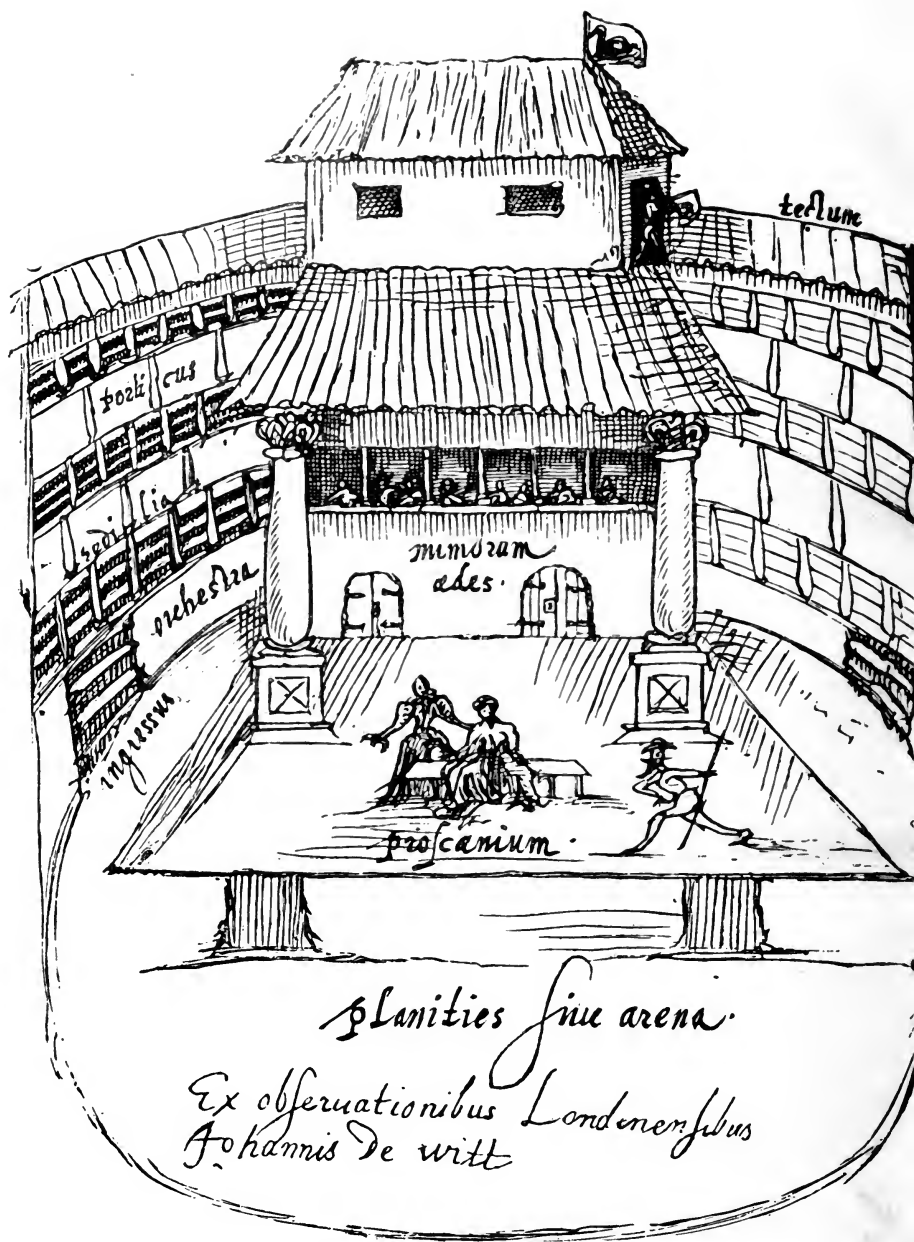
Hoccleve is at pains to tell us the hardships of the public clerk's life. Many men think, says he, that writing is not hard work, but a game. But the clerk's task is much more difficult than it seems. Those who have had no personal experience of it are no more qualified to pass judgment on it than is a blind man equipped to distinguish between colours. A scribe must work at the same time with mind, eye, and hand. If any one of these three fail, he has to do everything all over again. When bending over his work the poor writer can

neither talk to his friends, nor sing a song, nor play, nor jest. The craftsman, who can sing, talk, and play over his business, labours with gladness, but the clerk, stooping and staring on his sheepskins, must work in gloomy silence. From years of such odious toils come pains in the stomach, back, and eyes. After twenty-three years of such work Hoccleve's whole body was smarting with aches and pains and his eyesight was utterly ruined.

Yet even Hoccleve's tearful muse shows that there were brighter sides to the life of the privy seal clerk. There were the perquisites of his post, the modest gratuities that custom required from the man who went to the office to procure a letter of privy seal for his master or himself. There was too the comradeship and the merry common life with brother clerks and other boon companions. There was the Paul's Head Tavern, on the south side of the great cathedral, and the numerous and genial hostelries of Westminster, hard by the place where his working days were spent. There was no austere discipline preventing the festive clerk from sleeping off his overnight debauch and reproving him if he turned up late next morning at the office. When an instalment of the long-deferred pay or pension came to hand, the clerk with money in his purse could hire a boat from his lodging in the Strand, and be rowed up the river Thames to his desk at Westminster, where, office hours over, he could regale his friends with meat and drink. He might be a member, like Hoccleve, of a dining club, called the "court of good company," which included so great a personage as the Chancellor of the Exchequer—a civil servant not a politician in those days, but already a personage wealthy enough to entertain the whole staff to a May day banquet of sumptuous fare at the Temple. Nor was the office inconsiderate when serious trouble beset the underling. When poor Hoccleve was temporarily driven out of his wits, his annuity was regularly paid during his enforced absence from his work. When he came back cured, his fellow-clerks gave him a rousing welcome; his superiors allowed him to resume his work, and the whole staff united in maintaining his competence and sanity before a suspicious world. When further troubles finally drove Hoccleve from his desk, the long-coveted corrody enabled him to spend his declining years in peace, so that, freed from his irksome labours, the old poet went on writing his painful verses for many years more.

With all his faults, Hoccleve's life was not spent in idleness.

Hundreds of writs of privy seal, drafted and signed by him, testify to his skill and method in official routine. Yet out of office hours he found time, not only for writing his voluminous poems but for the severe study of the literary models of which his poems were but too often the echo. He was well acquainted with three languages, Latin, French, and English, as every mediæval public servant had to be. He was versed not only in the *belles lettres* but in some of the more serious literature of his age. He was emphatically free from the reproach of neglecting his daily task for his personal pursuits, sometimes urged by anxious heads of departments against the modern literary official. A large and solid manuscript volume, still surviving in the British Museum, testifies eloquently to Hoccleve's official zeal. It is a sort of handbook for the tiro entering upon the career of a clerk of the privy seal. In it are set down in businesslike and orderly fashion the "common forms," the typical examples of every manner of document or writ emanating from the privy seal office. I do not claim Hoccleve as a model. I have not extenuated his many shortcomings. Yet looking at his career from our administrative standpoint, rather than from the literary point of view of those few who have previously taken the trouble to think or write about him, I cannot but record the impression that the business methods of this mediæval official were not much worse than those of more recent and more self-complacent days. Sordid and self-seeking as is much of mediæval official life, as it is revealed to us, we must not think that it necessarily excluded the higher ideals which, as we know, many men and women of those days cherished. Among the court officials of the corruptest court of the period, the court of Edward II, there worked for years that William Melton, afterwards archbishop of York, whose name is famous for his sanctity and high purpose, and of whom it was said that his long sojourn among the courtiers checked neither his piety nor his charity. Even apart from exceptions such as these, we have every reason to believe that even a modern government department might learn something from the wide knowledge, long service, corporate feeling, kindly indulgence, and sufficient devotion to the task in hand that are illustrated by the self-revelations of this obscure and unlucky public servant of the English state who died nearly five hundred years ago. Perhaps if we had lived in those days, and had the requisite influence, we might, as thrifty parents, decide then as now that the public service was a good enough career for our boys.



THE SWAN THEATRE.

SOME NOTES ON SHAKESPEARE'S STAGE AND PLAYS.

BY WILLIAM POEL,

FOUNDER AND DIRECTOR OF THE ELIZABETHAN STAGE SOCIETY.

*A wooden dagger is a dagger of wood,
Nor gold nor ivory haft can make it good . . .
Or to make boards to speak ! There is a task !
Painting and carpentry are the soul of masque.
Pack with your peddling poetry to the stage,
This is the money-got mechanic age !*

BEN JONSON.

THE Elizabethan drama was written for the Elizabethan stage. When the Elizabethan stage disappeared it became no longer possible to produce Elizabethan drama, for the dramatic construction of plays of that period was to a great extent dependent upon the form of the theatre, which had very special features. The first playhouse was built in 1576, and the last of its kind had disappeared before the Great Fire of 1666, and it had ceased to be used as a playhouse from the early days of the Civil War. Thus the Elizabethan playhouse was in use for a period of a little over fifty years, and had a unique existence in the history of the stage. Original in design, it was unlike any other building of the kind built before or after, so much so that it excited the notice of foreigners visiting this country as something quite unknown out of England. The peculiarities of its construction were due to the fact that English drama sprang from the entertainments of the people, and not from those of the Court, taking its form uninfluenced by the plays of Greece or Rome. It was shaped by the popular entertainments known as Mysteries, Moralities, Interludes, Bear-baitings, Wit-combats, Sword-combats, Street Pageants and Shows, all of which nourished the dramatic tastes of the people in a direction peculiarly its own. As a consequence, there existed nothing in the construction of the Elizabethan playhouse

suggestive of the Greek or Roman stage ; it embodied the varied conditions under which the public exhibitions of the day were given.

For centuries the people had been accustomed to dramatic entertainments illustrating incidents from Scripture history and legends of the Church. These were performed without break or pause in the action from beginning to end, while at the same time they were devoid of plot and dramatic sequence ; yet this very failing gave the construction of Elizabethan drama its special character which, with one or two notable exceptions, was never characterized by skill in the development of the story. On the other hand, the popular support of amusements which were merely a series of loosely connected incidents encouraged poet-dramatists to adopt a liberty in treatment and variety of subject altogether forbidden in classical drama.

The ascendancy of the native drama determined those playwrights who, while scholars, were yet men of the world, and deeply imbued with the spirit of the nation and of the age, to abandon a classical form of play and model their work upon that which public taste demanded. These brought their classical learning to bear upon the popular plays, and, while retaining the freedom of treatment allowed in them, aimed at greater coherency and stronger characterization. Yet Elizabethan drama would still have remained indistinctive but for the genius of Marlowe, who, seeing the possibilities that were presented in the people's drama, transfigured and recreated its form of expression so that it became a means of inspiration for future poets. And among others to Shakespeare, who gave unity of design and a continuity of interest that was planned on a philosophical basis, thus securing for Elizabethan drama a fame as great as that achieved by the Greek dramatists.

Naturally, there were scholars of the day who still preferred the classical imitations represented at Court to the popular play, upon which they were apt to look with contempt, as "neither right tragedies, nor right comedies" ; and undoubtedly among these must be numbered Ben Jonson, for, while tolerating the irregularities of native drama, he aimed at restoring it to classical order, and was able to some extent to re-establish in his own comedies the Latin form.

With the Restoration and the re-opening of the theatre there was no longer any national dramatic taste ; and the theatre, as an amusement, was supported mainly by Town and Fashion, influenced

by the Court. As a consequence, the Elizabethan playhouse was replaced by the proscenium, act-drop, and scene-cloth which had been introduced at Court by Inigo Jones during the reign of Charles I. From this period onward the stage has continued to represent plays more or less written on a classical model, and divided into acts and scenes. But in the new form of theatre it was impossible to give a proper representation of Elizabethan drama.

To understand the principle upon which the first Elizabethan playhouse was constructed it is necessary to remember what were the conditions under which dramatic and other entertainments were previously given, and to realize that it was English custom and tradition alone which guided the Elizabethan actors in designing its structure.

The most notable feature of the Elizabethan playhouse was undoubtedly the platform which was built out into the middle of the auditorium, having a space on three sides of it to accommodate the spectators. By the uninitiated it will not be readily conceived how absolutely the construction of Elizabethan drama depended upon this particular feature, and it is therefore of some interest to inquire from whence the actors derived the idea of thus bringing out the platform into the middle of the auditorium. There is no doubt that this was taken from the mediæval custom of presenting plays on a platform in the centre of the market-square, or other open space, so that the performance could be seen from all sides; and it is evident that in the innyards, where plays were given before the first playhouse was built, the stage, though not actually in the centre of the yard, was built out from one of the walls, and open to the spectators from three sides. It is easy, then, to understand that, in building their first playhouse, the actors were only following the usage familiar to the people.

Perhaps the next most noticeable feature in the Elizabethan playhouse was the position of the pillars carrying the roof, or "heaven" as it was called. This possibly answered the same purpose as the sounding-board over a cathedral pulpit. Between the two pillars in front, the form of which differs in no way from that of those which supported the balcony in the innyard, ran the traverse, or small curtain, which was used occasionally to shut the rear part of the stage from view. And in the innyard originated the custom of using a balcony

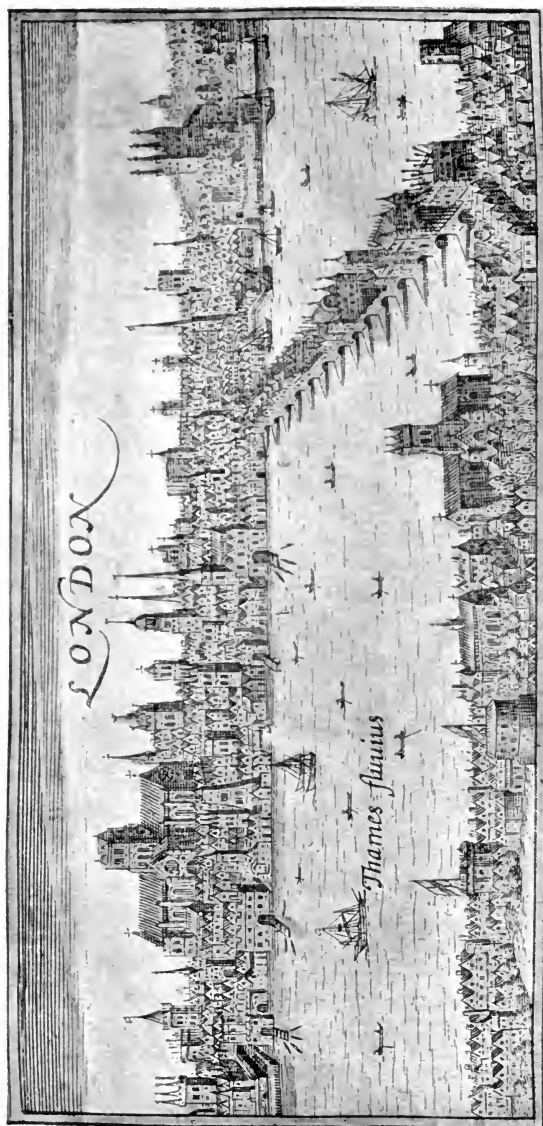
for the characters to speak from, when they were supposed to be addressing the audience from "above".

The two doors at the back of the stage, which also had important influence on the dramatic construction of Elizabethan drama, were obviously suggested by the conditions of acting in the banqueting halls of noblemen's mansions, at the one end of which was usually a gallery with two doors beneath. All those who are familiar with the dining halls of Gray's Inn or the Middle Temple, where Shakespeare's plays were acted, will understand.

It only remains now to account for the circular form of the first playhouse, and this was made round in imitation of the bear-baiting "rings" that existed on the Bankside. In the "Theatre" there were three tiers of galleries instead of one.

The history of the building of the first playhouse, which was constructed by the father of the great actor, Richard Burbage, is one specially interesting to the Shakespearian student, from the fact that the building materials, removed from the original site at Shoreditch to the Surrey side of the river, were re-erected in the same circular shape within a few yards of the still existing cathedral Church of St. Saviour. This playhouse became known as the famous "Globe". It was destroyed by fire in 1613. The only known representation of it in existence is the round building shown in Hollar's view of London, 1610.

For details of the "Globe" playhouse we have to turn to another theatre called the "Fortune". Although probably larger in dimensions than the "Globe," and square instead of round, it had many features in common with its more famous rival. The contract for the "Fortune" stipulates for the erection of a building of four equal external sides of 80 feet reduced by necessary arrangements to an internal area of 55 feet square. The length of the stage from side to side was to be 43 feet, and in depth it was to extend over half the space of the internal area. Three tiers of galleries occupied three sides of the house; the height of the first from the ground is not named; the second is stated as being 12 feet above the lower tier; the third 11 feet from the second, and the height above the third 9 feet. There were four "convenient rooms," or what are now called boxes, for the accommodation of musicians, and the



HOLLAR'S VIEW OF LONDON, 1610.



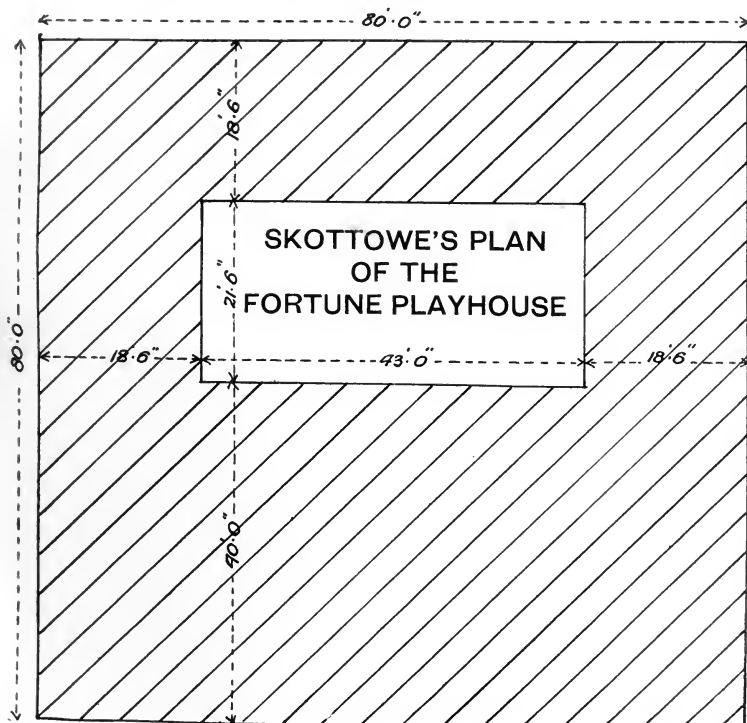
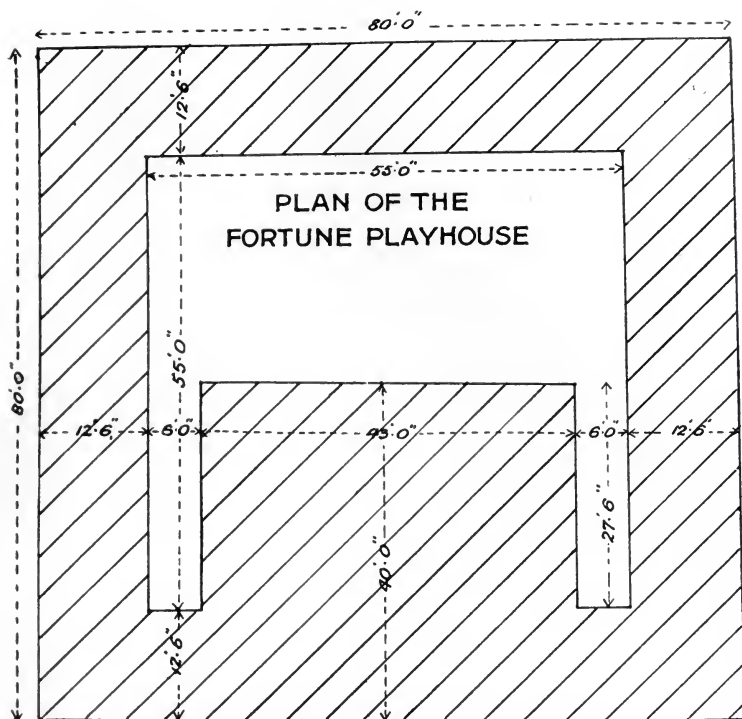
well-to-do citizens, partitioned off from the lower gallery, with rooms of similar dimensions for distinguished visitors in the upper galleries. The depth of the lower galleries measured $12\frac{1}{2}$ feet from the back to the front, and the upper stories had an additional projection of 10 inches. The space between the external wall of the playhouse and the front of the galleries was completely roofed in with tiles (the "Globe" had a thatch roof) as was also that part of the stage occupied by the actors, and known as the "tyring house," meaning the house of attire, whilst the open area, or pit, was exposed to the air. The foundation of the building was brick and projected a foot above the ground; the rest was constructed of timber, filled in with lath and plaster. The "tyring house" had glazed windows, and the cost of this building including the tiles, the seats, and everything except the painting, of which probably there was not much, was estimated at £440, a sum equivalent in modern money to about £2500.

This builder's contract for erecting the "Fortune" playhouse has existed at Dulwich Library since the death of Edward Alleyn, the principal owner of the property, and it is curious that only one attempt has been made in modern times to reconstruct on paper the form of a building which so little resembled the modern theatre. The effort was not a very successful one. In 1824 a Mr. Skottowe wrote a life of Shakespeare in which appeared a plan of the "Fortune," and referring to Alleyn's contract he writes: "I do not profess to understand it, it is in fact inconsistent with itself. A square of 80 feet, everywhere reduced on each side by galleries of $12\frac{1}{2}$ feet in depth, would certainly leave a square area of 55 feet. But as the stage would necessarily occupy one side of the square, and the depth of the stage was to extend exactly to the centre, that is to say, to take up half of the remaining area, nothing like the area spoken of could be left open. Again, the length of the stage is expressly defined, 43 feet, which leaves it 6 feet too short at each side to form a junction with the ends of the galleries next the stage. I have no doubt, therefore," continues Mr. Skottowe, "of an error in the document, which I take to be the omission to calculate the space occupied by the passages and staircases. A passage of 6 feet wide behind the galleries added to this width would make a reduction of $18\frac{1}{2}$ feet from each side of the theatre, and leave a space between the front of one gallery to the front of the other of 43 feet, which is the exact width

assigned to the platform." Here, then, it is obvious that Mr. Skot-towe failed to realize that in Shakespeare's time the actors performed at the public theatres on an open platform that projected as far as the middle of the pit.

It is evident, also, that on this open platform there was no means of erecting any scenery, otherwise the audience seated in the galleries nearest to the stage would have had its view of the actors obstructed ; nor in Shakespeare's plays is there a hint in the stage directions that there must be any change made in the mechanical arrangement of the stage to indicate the "place where". "What child is there," asks Sir Philip Sidney in his "Apology of Poetry" written about 1583, "that, coming to a play, and seeing 'Thebes' written in great letters on an old door, doth believe that it is Thebes?" Apparently, then, the name of the country, where the action of the play took place, was posted upon some door—perhaps the entrance door to the theatre ;—the bill of the play, with its title and author's name, was certainly so posted. "It is as dangerous to read his name at a play door as a printed bill on a plague door." These words appear in Marston's play, "Histriomastic" (1598). When, in the latter half of the seven-teenth century, Davenant produced his "Siege of Rhodes," and for the first time a painted scene was used upon the stage, a label bearing the name of "Rhodes" was painted on the frieze. The elder Hieronimo, in the play within the play of "The Spanish Tragedy," directs the title to be hung up, and announces : "Our scene is Rhodes". But often the bill, posted upon the outer door, within the theatre, was not hung up about the stage but carried by the *Prologue*, or one of the players would come forward with it before the play began. In Brome's "City Wit" Sarpego—who delivers the prologue—speaking of the play, says : "I that bear its title".

Acting in this country began about the twelfth century when vagrants, who amused the villagers with their tumbling feats, were paid to assist the trade guilds in the presentation of their religious plays, impersonating the imps and devils who were expected to be very nimble in their movements. In course of time the actors of interludes and moral plays became attached to some nobleman who maintained a musical establishment for the service of his chapel ; they then formed





part of his household. When not required by their master these players strolled the country, calling themselves servants of the magnate whose pay they took, and whose badge they wore. Thus Burbage's company first became known as "Lord Leicester's Servants," then as "Lord Strange's Men," afterwards as the "Lord Chamberlain's Men," and finally in the reign of King James as "The King's Servants". It is certain, however, that acting reached a high standard in the days of Burbage and Alleyn. The absence of theatrical machinery necessitated that dramatic poets should excel in their descriptive passages, and the actors' ability to impersonate stimulated literary genius to the creation of characters which the author knew beforehand would be finely and intelligently rendered. On all sides, the more we study its conditions, the better we perceive how workmanlike and businesslike a thing the drama was; it had nothing amateurish about it. For instance, we read how Elizabethan "old stagers" discussed a raw hand.

Burbage. Now, Will Kemp, if we can entertain these scholars at a low rate, it will be well; they have oftentime a good conceit in a part.

Kemp. It is true indeed, honest Dick; but the slaves are somewhat proud, and, besides, it is great sport in a part to see them ne'er speak in their walk, but at the end of the stage; just as though, in walking with a fellow, we should never speak but at a stile, a gate, or a ditch, where a man can go no farther. I was once at a comedy at Cambridge, and there I saw a parasite make faces and mouths of all sorts in this fashion.

Burbage. A little teaching will mend these faults.

The wardrobe of the playhouse formed indisputably its most costly possession, for attention was so concentrated upon the actors in their parts that they had to be richly as well as appropriately attired; cloth of gold and of silver, and copper lace, were lavishly used. Thus we read:—

"Two hundred proud players jet in their silks." And, when not in their parts, the King's servants were allowed four yards of bastard scarlet for a cloak, and a quarter of a yard of velvet for the cape; the attendants of the stage wearing the blue coats of serving-

men ; the coat of the boys, whose duty it was to draw the curtains, set chairs and so forth, surviving with little modification in the dress of Christ's Hospital—the Bluecoat School. All bore the badge of their master in silver. From these, and from the audience, the actors in the costume of their parts stood out by glitter and magnificence, while spectacular effects were sometimes obtained by the display of a crowd of actors in brilliant costumes. Collier mentions that persons from twelve nations, owning the sway of the conqueror, came upon the stage, each being represented by two actors. Thus four and twenty persons seem to be required to represent the conquered nations, besides the characters in the play, also necessarily present. Crowds, too, with varying outcries, were introduced ; thus in an old stage direction we read : *Enter all the factions of noblemen, peasants, and citizens fighting. The ruder sort drive in the rest, and cry: "A sacke ! A sacke ! Havocke, havocke ! Burne the lawiers bookes ! Tear the silks out of the shops !"* In that confusion, the scholler escaping from among them, they all go out, and leave him upon the stage.

Music there was, at all the houses, for incidental use in the play—the orchestra comprising viols, hautboys, flutes, horns, drums, and trumpets ; but evidently musical interludes breaking up the play were beneath the dignity of the "Globe," which maintained a high dramatic tone. Thus, Webster, in his induction to the "Malcontent" which he wrote on the transference of that play from the "Fortune" to the "Globe" in 1604, gives the following dialogue :—

W. Sly. What are your additions ?

D. Burbage. Sooth, not greatly needful ; only as your sallet to your great feast, to entertain a little more time, and to abridge the not received custom of music in our theatre.

However, the boys of the Chapel Royal, in their scarlet, sang at the representations at the Blackfriars' playhouse where a concert usually preceded the play.

The wealthy and fashionable spectators who went to the theatres to see and to be seen, sat on three-legged stools upon the stage. The tireman served out the stools, which were part of the furniture of the playhouse. Such gallants as were "spread upon the rushes" had

probably arrived after the supply of stools was exhausted, for it seems to have been first come first served throughout the house.

It was amid such surroundings as these that the Elizabethan drama arose and flourished. Attention was concentrated on the actor with whose movement, boldly defined against a simple background, nothing interfered. The stage on which they played was narrow, projecting into the yard, surrounded on all sides by spectators. Their action was thus brought into prominent relief, placed close before the eye, deprived of all perspective ; it acquired a special kind of realism, which the vast distance and manifold artifices of our modern theatres have now rendered unattainable. This was the realism of an actual event, at which the audience assisted, not the realism of a scene to which the audience is transported by the painter's skill, and in which the actor plays a somewhat subordinate part.

Here was a building so constructed that the remotest spectator was within a hearing distance conveying the faintest modulation of the performer's voice, and at the same time no inartistic effort was needed in the more sonorous utterances.

And the dramatist's freedom with time and place was justified by conditions which left all to the imagination. The mind in this way can contemplate the farthest Ind as easily as the most familiar objects, nor in following the course of an action need it dread to traverse the longest tract of years any more than the widest expanse.

There can be no doubt that Shakespeare, in the composition of his plays, could not have contemplated the introduction of scenic accessories. It is fortunate this should have been one of the conditions of his work. He could the more readily use his rare gifts both as poet and dramatist. He knew that the attention of his public would not be distracted by outward decoration which he must have felt was of no real help to the playwright except to conceal a poverty of language or of invention, or want of ability to create character. Shakespeare's plea for the exercise of the spectator's imagination, as expressed in the opening chorus to " Henry V," condemns in principle the most perfect modern scenic representation. This is an opinion which is supported by many writers and among them the following :—

" It is a noble and just advantage that the things subjected to

understanding have of those which are objected to sense ; that the one are but momentary and merely taking ; the other impressing and lasting : else the glory of all these solemnities¹ had perished like a blaze, and gone out in the beholders' eyes, so short-lived are the bodies of things in comparison of their souls."—BEN JONSON.

"Now for the difference between our Theatres and those of former times ; they were but plain and simple, with no other scenes nor decorations of the stage, but only old Tapestry, and the stage strewn with Rushes, whereas ours for cost and ornament are arrived at the height of Magnificence, but that which makes our stage the better, makes our Playes the worse, perhaps through striving now to make them the more for sight than hearing, whence that solid joy of the interior is lost, and that benefit which men formerly received from Playes, from which they seldom or never went away but far better and wiser than when they came."—RICHARD FLECKNOE, "Discourse of English Stage," 1660.

"Shakespeare's plays are said to afford a curious proof how needless are scenic decorations. We are asked what plays could more need the whole art of the decorator than those, with their constant interruptions and change of scene ; yet there was a time when the stages on which they were performed consisted of nothing but a curtain of poor coarse stuff, which, when it was drawn up, showed either the walls bare or else hung with matting or tapestry. Here was nothing for the imagination, nothing to assist the comprehension of the spectator, or to help the actor, and yet it is said that, notwithstanding, Shakespeare's plays were, at that time, more intelligible without scenery than they became afterwards with it."—LESSING.

"What makes Shakespeare's greatness is his equal excellence in every portion of his art—in style, in character, and in dramatic invention. No one has ever been more skilful in the playwright's craft. The interest begins at the first scene, it never slackens, and you cannot possibly put down the book before finishing it. . . . Hence it is that Shakespeare's pieces are so effective on the stage ; they were intended for it, and it is as acted plays that we must judge them. . . . They might succeed better still if the conditions of representation had not changed so much in the last century. We demand to-day a kind

¹ A masque at the Court of King James.

of scenic illusion to which Shakespeare's theatre does not lend itself."—
M. EDMUND SCHERER.

"I also saw 'The Tempest,' with really magical scenery ; but, unfortunately, Shakespeare vanished in the enjoyment of the eye. One forgot the Poet in the wonderful decorations, and returned home as empty as if one had been viewing a panorama."—HANS CHRISTIAN ANDERSEN to the GRAND DUKE OF WEIMAR, 9th August, 1857.

"The short space of time—from two hours to two hours and a half—in which plays are said to have been acted in Shakespeare's time, has excited much discussion among commentators. It can hardly be doubted that the dialogue, which often exceeds two thousand lines, was intended to be spoken, for none of the dramatists wrote with a view to publication, and few of the plays were printed from the author's manuscript. This fact points to a skilled and rapid delivery on the part of the actor. Artists of the French school, whose voices are highly trained, and capable of a varied and subtle modulation, will run through a speech of fifty lines with the utmost ease and rapidity, and there is good reason to suppose that the blank verse of the Elizabethan dramatists was spoken 'trippingly on the tongue'. In the 'Stage Player's Complaynt,' a pamphlet that appeared in 1641, we find an actor making use of the expression : 'Oh, the times when my tongue have ranne as fast upon the Scoeane as a Windebanks pen over the Ocean !' As the plays, moreover, were not divided into acts, no pause was necessary in the representation ; they were, besides, so constructed as to allow the opening of every scene to be spoken by characters who had not appeared in the close of the preceding one, this being done, presumably, to avoid unnecessary delay. So with an efficient elocution, and no 'waits,' the Elizabethan actors would have got through one-half of a play before our Victorian actors could cover a third."—"Transactions of the New Shakespeare Society," 1887.

In dramatic construction Shakespeare excelled all his contemporaries. With the management of the verse he was throughout his professional career making experiments, and only in his latest plays does it become a facile instrument for dramatic expression. But as regards the constructive form of the play he seems from the first to have preferred the method of continuity in vogue on the public stages to the more artificial plan of the classical play which consisted of five episodes,

more or less complete in themselves, with a chorus or dumb show between each of them. It is impossible that Shakespeare could have been ignorant of the existence of the Latin plays which were acted (sometimes in English) at the Universities and at the Inns of Court, but the internal evidence of the plays themselves shows that he was very sparing in the use of chorus, avoiding the dumb show and the unnecessary introduction of incidental music. Shakespeare wished the story of his plays to develop easily and rapidly from the opening to the crisis which was not reached until about two-thirds of the play had been written. And then came the catastrophe in the concluding incidents. An examination of the first collected edition of his plays, in the 1623 folio, confirms this view. Of the thirty-six plays which appear in that volume six of them have no divisions into acts and scenes, and of these six "Romeo and Juliet" is among the early written plays, while "Antony and Cleopatra" is one of the latest. Ten of the plays are divided into acts but without any further divisions for scenes, and among these ten is "Titus Andronicus," a very early play, and "Coriolanus," a very late one. Twelve of the plays are irregular in their divisions; one has an act omitted altogether as in "The Taming of the Shrew"; some of the acts are divided into scenes, and not others, as in "Henry VI, Part I"; once the opening of the play is divided into acts and scenes and then the division is not further continued, as in "Hamlet". Out of the whole thirty-six plays in this first folio there are only eight in the volume having divisions—in acts and scenes—similar to those shown in the printed editions to-day; and these eight include "The Two Gentlemen of Verona," together with "The Tempest," a comedy written twenty years later. Now it seems incredible that this wide divergence of treatment of divisions in Shakespeare's plays, collected under one cover, should have been accidentally overlooked by the editors, or sanctioned by the publishers without comment. The explanation would seem to be that the editors probably looked upon the inserted act and scene divisions as matters of little importance since they were aware that twenty-one of the plays had already appeared in print without them, many of which were still being acted at the "Globe," also, it may be presumed, without regular intervals. Then if the editors realized that the divisions they were adding to the plays in the folio failed to show the conclusion of definite incidents, or to mark the changes

of locality, they doubtless abandoned the task without attempting to complete it. This seems the only way to account for the meaningless confusion in which these divisions have been left in the volume.

For instance, to take the comedy of "Twelfth Night," one of the plays having its original divisions still retained on the modern stage, to its injury as drama. In the play the comic action culminates at the point where Sir Andrew, after the interrupted duel with Viola, runs off the stage by one of the stage-doors to immediately re-enter by another, and assaults her twin brother Sebastian to his own infinite discomfort. How out of place it was to insert an act division between Sir Andrew's exit and re-entrance seems to have struck the printer who, at the end of this act, omits the words *Finis Actus Tertius*, the only act out of the five which does not receive this indication of finality. In the "Midsummer Night's Dream" the printer again shows his ingenuity in escaping from difficulties. As the Elizabethan stage had no drop-curtain the conclusion of a scene or act was made apparent to the spectator by the return of all the actors to the "tyring-house". In the Dream play, where the division of Act III. is shown, the pair of lovers are still asleep on the stage, and in order that the reader may not think they rise and leave the stage the words *They sleep all the Act* are inserted. Then when the play is continued in the next act and the direction *Exeunt* appears, the reader again is reminded that this does not apply to the sleepers, for the words *Sleepers Lye Still* precede the word *Exeunt*. In the earlier quarto editions, where act and scene divisions are not used, the stage directions about the sleepers do not appear; nor would they be needed if the action of the play were continuous.

Some scholars are of opinion that "The Tempest" was written originally as a masque for performance at Court and not for the public theatre. But the play reads very much like Shakespeare's farewell contribution to the repertory of the King's players. The action is continuous, except that the dramatist for the first and only time leaves the stage empty between the fourth and fifth Acts, unless something has been omitted from the original text. The play has the appearance of having been printed from the author's own manuscript, and it no doubt was inserted in the folio by the editors as the first play among

the comedies because it was their latest acquisition from his hand. It is probable, too, that this was the only one of Shakespeare's plays which he himself divided into acts and scenes. Moreover, the stage directions are undoubtedly his own, and suggest that he was writing instructions for those whom he would not be able to personally rehearse on the stage. Whatever background may have been used in the way of a scene, either at the Court performance or at the Blackfriars, Shakespeare wrote "The Tempest," as he did all his other plays, without visualizing any scenic accessories as forming a necessary part of the representation. The costumes worn by the characters, the properties they used, and the tapestried stage with its two doors, balcony, and alcove—these are the only stage adjuncts of which Shakespeare seems to have been conscious during the twenty years in which he wrote plays.

The table on the opposite page shows unquestionably that Shakespeare's plays were written to be acted and not only to be read. If they do not act well on the modern stage it is because our actor-managers no longer understand how to present them. But it is difficult to believe that the plays would not recover their vitality in the theatre if they were produced on a stage similar to that of the Elizabethan period, when managers would be obliged to concentrate their attention on the characters and on the dialogue. To-day when it is asserted that a play of Shakespeare's has been given for 200 consecutive nights it means that it has been produced in the form of grand opera, and that while the claims of the author to just treatment have been entirely ignored those of the stage carpenter have been lavishly acknowledged and provided for.

At the same time it must be increasingly recognized that in English-speaking countries the playhouse is no longer used to foster plays which hold the mirror up to nature, and that classical dramas are not wanted by those who at present control our theatres solely for the purpose of commercial speculation.

A CHRONOLOGY OF SHAKESPEARES PLAYS, SHOWING

The "THEATER". Shoreditch.	Newington Butts. Lambeth.	The "Rose". Bankside.	Place of Representa- tion not known.	The "CURTAIN". Shoreditch.
Built 1576.		1592-1594.	1590-1596.	1596-1598.
1587-1589. <i>Thos. Kyd's (?) Old Play of Hamlet, and Marlowe's Doctor Faustus are mentioned as having been acted here sometime before 1596.</i>	Feb. 26, 1591. <i>Marlowe's Jew of Malta.</i>	Jan. 23, 1593. <i>Titus Andronicus (first performance).</i>	Comedy of Errors.	Romeo and Juliet.
	Mar. 3, 1591. <i>Hen. VI. Part I. (first performance).</i>	Hen. VI. Part II. Hen. VI. Part III.	Love's Labour's Lost.	<i>Ben Jonson's Comedy, 'Every Man in his Humour' acted in this theatre by Burbage's players 1597-8.</i>
	June 9, 1594. <i>Old Play of Hamlet (revised).</i>	Edward III. <i>(Countess Episode).</i>	Two Gentlemen of Verona.	All's Well That Ends Well.
		Sept. 25, 1601. <i>Kyd's Spanish Tragedy, with additions by Ben Jonson.</i>	Midsummer-Night's Dream.	Hamlet <i>(rewritten by Shakespeare)</i>
			Merchant of Venice.	Hen. IV. Part I.
			The Taming of the Shrew.	Troilus & Cressida
			Richard III.	Hen. IV. Part II.
			King John.	Merry Wives of Windsor.
			Richard II.	
			Some of these plays may have been acted at the "Theater."	
		The Cross Keys, Inn Yard, Gracechurch Street.		
		1594. Burbage, with his players, and Shakespeare acted here some part of this year.		

NOTE.—Thomas Kyd's *Spanish Tragedy* and *Hamlet*, also Marlowe's *Faustus* and *Jew of Malta*, the first time we hear of him is from the performance of *Hen. VI. Part I.* at Newington Butts. A year or two later we find him at the Rose, but it was written about this time. *Romeo and Juliet* and Ben Jonson's *Comedy of the State of the City* were written there. The evidence for play-revivals at the Globe is found on the title-pages of the later editions taken from Cunningham's *Revels*, and copied from Mr. J. T. Murray's *English Dramatic Compositions* (1913) that the performances of the dramatist's plays in the royal palaces during his lifetime inclusive, are arranged approximately in the order in which they were written.—W. POEL.

HERE THEY WERE ACTED IN LONDON, 1591—1642.

"GLOBE". Bankside.	The "GLOBE". Bankside.	Blackfriars' Playhouse.	At Court.	At Court.
1599-1613.	1599-1613.	1597-1609.	<i>For Queen Elizabeth.</i>	<i>For King Charles.</i>
Henry V.	<i>Revivals.</i>	<i>Rented by the Children of the Chapel Royal who appeared, 1601, in Ben Jonson's Comedy, 'The Poetaster.'</i>	1594 Comedy of Errors.	1633 Richard III.
Ado About Nothing.	Romeo and Juliet.		1598 Love's Labour's Lost.	— Taming of Shrew.
You Like It.	Richard II.		1599 Merry Wives (?)	1634 Cymbeline.
Let (original version).	Richard III.		1603 Midsummer-Night's Dream (?)	— Winter's Tale.
With Night.	Henry IV. Part I.	1610-1642.	<i>For King James.</i>	1636 Othello.
as Caesar.	Merry Wives.	Burbage's players were now acting at the "Globe" and at the "Blackfriars."	1604 Othello.	1637 Julius Cæsar.
Measure for Measure.	Henry V.		— Merry Wives.	
lo.	Hamlet.		— Measure for Measure.	
Lear.	1614-1642.	<i>Revivals.</i>	— Comedy of Errors.	
eth.	Romeo and Juliet.	Merchant of Venice.	1605 Love's Labour's Lost.	
n of Athens.	Richard II.	Othello.	— Henry V.	
les.	Richard III.	Taming of Shrew.	— Merchant of Venice. (twice).	
ay & Cleopatra.	Merchant of Venice.		1606 Lear.	
lanus.	Merry Wives.		1611 Tempest.	
beline.	Henry V.		— Winter's Tale.	
er's Tale.	Hamlet.		1612 Much Ado.	
est.	Taming of Shrew.		— Tempest.	
	Othello.		— Winter's Tale.	
	King Lear.		— Merry Wives.	
	Pericles.		— Othello.	
			— Julius Cæsar.	
			1613 Hen. IV. Pt. I.	
			— Much Ado.	
			1618 Twelfth Night.	
			— Winter's Tale.	
			1622 Twelfth Night.	
			1624 Winter's Tale.	
			1625 Hen. IV. Pt. I.	
				At the Inns of Court.
				1594.
				Comedy of Errors (in Gray's Inn Hall) (?)
				1602.
				Twelfth Night. (in Middle Temple Hall).

ere the most popular plays in London when Shakespeare began writing for the Stage. The first is mentioned by Nash, the dramatist. There is no mention of the play *Edward III.* being acted e Curtain, and the other five plays were written at the period when Shakespeare's Company was rtos; this applies only to plays separately printed. The names of the plays acted at Court are 1642. It is quite possible that other plays by Shakespeare were acted at Court. Mr. Ernest Law : numbered upwards of one hundred. The 36 plays of Shakespeare, named in columns 2 to 6,

STEPS TOWARDS THE RECONSTRUCTION OF THE LIBRARY OF THE UNIVERSITY OF LOUVAIN.

In publishing the fourth list of contributions to the new library for the crippled and exiled University of Louvain, which has been in process of formation in the John Rylands Library since the month of December, 1914, we furnish fresh evidence of the generous and widespread sympathy which our appeal has evoked.

One of the most gratifying features of this response to our appeal is that all classes of the community, not only in this country, but in many parts of the English-speaking world, have participated in it. The list of donors will be found to contain, not only the names of institutions which have made liberal contributions of eminently suitable works from their stores of duplicates ; and of individual collectors who have given with equal liberality, from their own shelves, volumes of great interest, and often of great rarity ; but also the names of struggling students and working men whose gifts partake of the sanctity of a sacrifice, since they consist, in many cases, of treasured possessions which had been acquired through the exercise of strict economy and self-denial, and which in consequence they had learnt to love and prize.

In this way upwards of 8000 volumes have been accumulated already, and each day brings with it fresh offers of assistance. These gifts constitute an excellent nucleus for the new library ; yet, when it is realized that the collection of books so wantonly destroyed at Louvain numbered nearly a quarter of a million of volumes, it is evident that if the work of replacement, which we have inaugurated, is to be accomplished, very much more remains to be done.

There are those who seek to condone this insensate crime of destruction by suggesting that the burning of the library of Louvain was an unfortunate accident ; whilst others contend that the contents of the library were only partially destroyed, and that portions have been removed to a place of safety. Unfortunately, these views are not

shared by such trustworthy eye-witnesses as Monsieur Delannoy, the Librarian of the University, who himself witnessed the deliberate destruction of the library by German soldiers provided with special apparatus, without any attempt being made to spare the contents. Indeed, so complete was the destruction that not a single entire leaf could be recovered from amongst the débris. Several charred volumes which had retained their shape were found, it is true, but these crumbled to powder as soon as they were handled. Other evidence of an equally convincing and trustworthy character of the wantonness of the crime has been furnished by Monsieur Henri Davignon, Secretary of the Belgian Commission of Inquiry, in a communication to the editor of "The Times," which appeared in the columns of that journal on the 19th October, 1916, where, in the interest of truth, we have placed before us many facts which have been established by Belgian and neutral witnesses, and even by Germans themselves, in a manner which would prove satisfactory to any Court of Inquiry.

Much of this damage is beyond repair, since among the manuscripts alone, which numbered at least 1000 volumes, were many priceless and irreplaceable treasures. The collection contained an autograph manuscript of sermons of Thomas à Kempis, the author of "Imitatio Christi"; a fifteenth century manuscript of "De viris illustribus" of Cornelius Nepos, which was regarded as one of the most important extant texts of that author; two autograph manuscripts of Donysius Carthusiensis; an eleventh century manuscript of Prudentius; a large number of manuscripts relating to the history of Belgium, many of which dealt with the history of the various religious houses; and a considerable number of liturgical and other illuminated manuscripts. But the loss most to be deplored consists of the total destruction of the Archives of the University, including that most precious of all the muniments, the foundation Bull, issued by Pope Martin V in 1425, which renders for ever impossible the complete and documentary history of the *Alma Mater* of the new foundation, which was in contemplation, if we are correctly informed, at the outbreak of the war.

And it was not only in manuscripts that the library was rich. Its printed books included a remarkable collection of "Incunabula," numbering upwards of a thousand examples, a large proportion of which

were printed in the Low Countries. The collections of mathematical and medical works were equally notable, the latter containing the fine vellum copy of "De corporis humani fabrica" of Vesalius, presented to the University by the Emperor Charles V; whilst the collections of "Jesuitica" and "Jansenistica," said to be quite unrivalled, were amongst the possessions of which the University was justly proud.

It is true that much of this damage, as we have already remarked, is beyond repair, but some of it may be at least mitigated by the ready co-operation of the sympathetic Allies, who realize the measure of their indebtedness to that great little Nation, who sacrificed all but honour to preserve her own independence, and thereby safeguard the liberties of Europe, by nullifying the invader's plans.

Mr. Lloyd George struck the right note when he exhorted us to keep the fires on every national altar burning, so that they shall be alight when those, who are upholding the honour of the nation upon the various battlefields, return with the laurels of victory from the stricken fields of this mighty war. Unfortunately, many of the altars of our noble Ally in Belgium have been either desecrated or thrown down by the self-constituted apostles of culture. Should we not, therefore, regard it as a privilege to assist her in every possible way to erect new altars, and to rekindle the sacred fires, which, for the time, have been wellnigh extinguished?

It is, therefore, with the utmost confidence that we renew and emphasize our appeal for help in this endeavour to restore, at least in some measure, the resources of the crippled University, by the provision of a library adequate in every respect to meet the requirements of the case, so as to be in readiness for the time of her restoration.

It is unlikely that we shall be able to offer the equivalent of the thousand lost manuscripts. That equivalent must be exacted from Germany by means of a toll upon her rich collections at Berlin, Munich, Dresden, and elsewhere. And what is true of manuscripts applies with equal force to the other departments of the library, including the fine collection of "Incunabula," many of which may be actually replaced from the collection in the Royal Library at Berlin. This, surely, is one of the obligations which Germany should be forced to fulfil on the conclusion of peace. It must, however, be borne in mind that the object of the toll is to make amends; it must not be allowed to develop into actions of reprisal.

We entertain the hope that the new library, which is already rising phoenix-like out of the ashes of the old one, will be far richer and more glorious than its predecessor ; and we are anxious that the agencies through which this is to be accomplished should be as widely representative as possible.

For that reason we welcome the appeal which has been made by Lord Muir Mackenzie, Chairman of the Executive Committee, which was appointed early in the year at a large representative meeting, over which Viscount Bryce presided, for promoting the resuscitation of the Library of the University of Louvain, and we hope that it may result in giving a fresh impulse to the movement. It is to be hoped, however, that some attempt will be made to provide for the co-ordination of the efforts which are being put forth in many directions to bring about the same result.

It may not be out of place to explain, that when we made our first public appeal in April, 1915, no other definite steps or public announcements of any similar proposals had been made. We have since learned that the Classical Association had decided to make an appeal to its members to assist in the reconstruction of the classical side of the library, and that the University of Manchester had resolved to set aside a set of the publications of the University Press, together with a considerable number of duplicates from the Christie Library ; but for various reasons definite action was postponed for a while.

In the meantime the present scheme was launched. It originated with the resolution of the Council of the John Rylands Library, held in December, 1914, to give some practical expression to their deep feelings of sympathy with the authorities of the University of Louvain, in the irreparable loss which they had suffered, and it was further decided that this expression of sympathy should take the form of a gift of books to be selected by the librarian from the duplicates in the possession of the library, together with a set of the publications issued by the library.

A list of works forming the first instalment of the proposed gift, numbering upwards of 200 volumes, was drawn up to accompany the offer, when it was made to the authorities of the University, through the medium of Dr. A. Carnoy, Professor of Zend in the University of Louvain, who at that time was resident in Cambridge. The offer, it is needless to say, was accepted, and Professor

Carnoy in his acknowledgment described the gift as "one of the very first acts which tend to the preparation of our revival".

As the exiled University was for the time dismembered and homeless, we undertook, at the request of the Louvain authorities, to house the volumes until such time as the new buildings were ready to receive them. It was then that it occurred to us that there must be many other libraries and similar institutions, as well as private individuals, who would welcome the opportunity of sharing in this expression of practical sympathy, and we announced in the pages of the *BULLETIN* of April, 1915, our willingness to receive and be responsible for the custody of any suitable works which might be entrusted to us, with the result which we have already announced.

Our undertaking includes the preparation of a careful register of the names and addresses of the contributors to the scheme, together with an exact record of their gifts, for presentation with the library, to serve as a permanent record.

Furthermore, we have undertaken to prepare a catalogue of the collection, so that when the time comes for its transference to its new home it may be placed upon the shelves prepared for its reception, and be ready forthwith for use.

In order to obviate any needless duplication of gifts the librarian would regard it as a favour if those who may decide to respond to this appeal would, in the first instance, send to him a list of the works which they are willing to contribute, so that the register may be examined with a view of ascertaining whether any of the titles already figure therein.

It is possible that there are, amongst our readers, or in their immediate circle of friends, many others who would gladly participate in this expression of practical sympathy with the authorities of Louvain University, did they possess any suitable works. For their information we venture to point out that there are a number of modern reference works, such as: "The Catholic Encyclopedia"; "The Jewish Encyclopaedia"; "The Oxford English Dictionary"; "Wright's English Dialect Dictionary"; "The Dictionary of National Biography"; Baldwin's "Dictionary of Philosophy and Psychology"; "The Cyclopaedia of Education"; "Le Grand Dictionnaire Universel" of Larousse; "La Grande Encyclopédie"; "Patrologiæ Cursus Completus," edited by the Abbé Migne; "Glossarium Mediæ et Infimæ

Latinitatis" of Du Cange; and others of a similar character which are indispensable to the efficiency of the library of any modern university, and which, hitherto, have not been included in any of the registered gifts. We should welcome offers of such sets, and we should be glad, in case of need, to put would-be contributors in communication with the agents who would undertake to procure them. Already one contributor has forwarded a cheque for five pounds, for the purchase of any suitable books that we may advise, and we shall be glad to receive other contributions of a similar character.

The names of donors, with a description of their gifts, will be published periodically in the pages of the BULLETIN.

THE ABERDEEN UNIVERSITY LIBRARY. Per P. J. Anderson, Esq., M.A., LL.B., Librarian.

ABERDEEN. Extracts from the Council Register of the Burgh of Aberdeen, 1625-1642 (1643-1747). [Edited by John Stuart.] (Scottish Burgh Records Society.) *Edinburgh*, 1871-72. 2 vols. 4to.

— Selections from the records of the Kirk Session, Presbytery, and Synod of Aberdeen (1562-1681). [Edited by John Stuart.] [Spalding Club.] *Aberdeen*, 1846. 4to.

ABERDEEN UNIVERSITY: Fasti Aberdonenses: selections from the records of the University and King's College of Aberdeen, 1494-1854. [Edited by Cosmo Innes.] [Spalding Club.] *Aberdeen*, 1854. 4to.

— Fasti Academiae Mariscallanae Aberdonensis: selections from the records of the Marischal College and University, 1593-1860. Edited by P. J. Anderson. [New Spalding Club.] *Aberdeen*, 1889-98. 3 vols. 4to.

— Roll of the Graduates of the University of Aberdeen, 1860-1900. By William Johnston. (Aberdeen University Studies.) *Aberdeen*, 1906. 4to.

— Studies in the history and development of the University of Aberdeen. Edited by P. J. Anderson. (Aberdeen University Studies.) *Aberdeen*, 1906. 4to.

ABERDEEN UNIVERSITY LIBRARY. Catalogue of the General Library of the University of Aberdeen. [By John Fyfe.] (Supplement to the Catalogue . . . being the works added 1875-87.) [By Robert Walker.] *Aberdeen*, 1873-87. 3 vols. 8vo.

— University of Aberdeen. Catalogue of the books in the Library, Marischal College, 1874. (Catalogue of the books added to the Library . . . 1874-96.) *Aberdeen*, 1874-97. 2 vols. 8vo.

— University of Aberdeen. Subject catalogue of the Phillips Library of pharmacology and therapeutics '615. (Aberdeen University Studies.) *Aberdeen*, 1911. 8vo.

AESCHYLUS. Tragoediae. Recensuit, integram lectionis varietatem notasque adjecit A. Wellauer. [Greek.] *Lipsiae*, 1823-24. 2 vols. 8vo.

AMES (William) Bellarminus enervatus, sive Disputationes Anti-Bellarminianae. Editio tertia. *Oxoniae*, 1629. 4 vols. in 1. 12mo.

ARCHÄOLOGISCHE ZEITUNG. Herausgegeben vom Archäologischen Institut des deutschen Reichs. Redacteur: Dr. Max Frankel. Jahrgang XXXVI, 1878 (-XLIII, 1885). *Berlin*, 1879-86. 8 vols. in 4. 4to.

— Register zur Archäologischen Zeitung. Jahrgang I-XLIII. Herausgegeben vom Kaiserlich deutschen Archäologischen Institut. *Berlin*, 1886. 8vo.

ARISTOPHANES. Comœdiae undecim, Graece et Latine, cum . . . emendationibus virorum doctorum praecipue Josephi Scaligeri. *Lugduni Batavorum*, 1624. 12mo.

BAILLIE (Robert) Operis historici et chronologici libri duo. *Amstelodami*, 1663. Fol.

BAILLY (Jean Sylvain) Histoire de l'astronomie ancienne depuis son origine jusqu'à l'établissement de l'École d'Alexandrie. Seconde édition. *Paris*, 1781. 4to.

— Histoire de l'astronomie moderne, depuis la fondation de l'École d'Alexandrie, jusqu'à l'époque de MDCCXXX. Nouvelle édition. *Paris*, 1785. 2 vols. 4to.

— Traité de l'astronomie indienne et orientale, ouvrage qui peut servir de suite à l'histoire de l'astronomie ancienne. *Paris*, 1787. 4to.

IBN BATŪTA. The travels of Ibn Batūta; translated from the abridged Arabic manuscript copies, in the public library of Cambridge. With notes . . . by Samuel Lee. *London*, 1829. 4to.

BECKMANN (Johann) A history of inventions, discoveries, and origins. Translated by William Johnston. Fourth edition, carefully revised and enlarged by W. Francis and J. W. Griffith. *London*, 1846. 2 vols. 8vo.

BERLIN: ACADEMIA REGIA SCIENTIARUM. Histoire de l'Académie Royale des Sciences et des Belles Lettres de Berlin, année 1745 (-1758), avec les Mémoires . . . tirez des Registres de cette Académie. *Berlin*, 1746-65. 14 vols. 4to.

BIBLE: GAELIC. Tiomnadh Nuadh. . . . Eidir-theangaicht' o'n Ghreugais chum Gaidhlig Albannaich. *Dun-Eudain*, 1767. 8vo.

BIBLE: SYRIAC. Novum Testamentum Syriacum punctis vocalibus animatum. Cum Lexico et Institutionibus L. Syriacae. Accedunt notae difficiliora N. T. loca explicantes. Authore Aegidio Gutbirio. *Hamburgi*, 1663-67. 3 pts. in 1 vol. 8vo.

- BLACKWELL (Thomas) *Memoirs of the Court of Augustus.* *Edinburgh*, 1753-55. 2 vols. 4to.
- BOOK OF COMMON PRAYER. [English and Irish]. *The Book of Common Prayer.* . . . *Leabhar na Nornaightheadh Ccomhchoitchioun.* . . . *London*, 1712. 8vo.
- BULLOCH (John Malcolm) *Territorial soldiering in the North-East of Scotland during 1759-1814.* *Aberdeen*, 1914. 4to.
- BUXTORFIUS (Joannes) *Epitome grammaticae Hebraeae,* . . . *Adjecta succincta de Mutatione punctorum vocalium instructio,* . . . *Recensita* . . . a J. Buxtorfio Fil. *Editio octava.* *Basileae*, 1669. 8vo.
- *Grammaticae Chaldaicae et Syriacae libri III.* *Editio secunda, auctor et emendator.* *Basileae*, 1650. 8vo.
- CAVE (William) *Chartophylax ecclesiasticus: quo prope MD. scriptores ecclesiastici.* . . . *Accedunt scriptores gentiles Christianae religionis oppugnatores; et brevis cujusvis saeculi conspectus.* *Londini*, 1685. 8vo.
- CICERO (Marcus Tullius) *Tusculanarum disputationum libri V. cum commentario J. Davisii.* *Editio tertia, auctor et emendator.* *Cantabrigiae*, 1730. 8vo.
- CLASSICAL JOURNAL. *The Classical Journal.* Vol. 1(-40). *London*, [1810]-1829. 40 vols. 8vo.
- COURT DE GÉBELIN (Antoine) *Monde primitif, analysé et comparé avec le monde moderne, considéré dans l'histoire naturelle de la parole; ou origine du langage et de l'écriture.* . . . *Paris*, 1775. 4to.
- DELBRÜCK (Berthold) *Altindische Tempuslehre.* (*Syntaktische Forschungen von B. Delbrück und E. Windisch.* II.) *Halle*, 1876. 8vo.
- *Der Gebrauch des Conjunctivs und Optativs im Sanskrit und Griechischen.* (*Syntaktische Forschungen von B. Delbrück und E. Windisch.* I.) *Halle*, 1871. 8vo.
- DU BOS (Jean Baptiste) *Réflexions critiques sur la poésie et sur la peinture.* *Sixième édition.* *Paris*, 1755. 3 vols. 16mo.
- EDWARDS (William Frédéric) *Recherches sur les langues celtiques.* *Paris*, 1844. 8vo.
- FABRICIUS (Johann Albert) *Bibliotheca Graeca, sive notitia scriptorum veterum.* *Hamburgi*, 1705-24. 12 vols. 4to.
- FERGUSON (James) *Astronomy explained upon Sir Isaac Newton's principles, and made easy to those who have not studied mathematics.* *The eleventh edition.* *London*, 1803. 8vo.
- FLORIO (Giovanni) *Florios Second Frutes,* . . . *To which is annexed his Gardine of Recreation yeelding six thousand Italian proverbs.* [Italian and English.] *London*, 1591. 2 pts. in 1 vol. 4to.

- FLORUS (Lucius Annaeus) *Epitome rerum Romanarum ex recensione J. G. Graevii cum ejusdem annotationibus longe auctorioribus. Amstelædami, 1702. 2 vols. in 1. 8vo.*
- FOREIGN QUARTERLY REVIEW. Vol. 1, 1827 (-Vol. 19, 1837). *London, 1827-37. 19 vols. 8vo.*
- GASSEND (Pierre) *Institutio astronomica juxta hypotheseis tam veterum, quam Copernici et Tychoonis. Ejusdem oratio inauguralis iterato edita. Parisiis, 1647. 4to.*
- GERARD (Alexander) *Dissertations on subjects relating to the genius and the evidences of Christianity. Edinburgh, 1766. 8vo.*
- GIACHINI (Lionardo) *In nonum librum Rasis . . . ad Almansorem regem, de partium morbis . . . commentaria. Opera . . . Hieronymi Donzelini . . . emendata ac perpolita. (Leonardi Jacchini . . . opuscula . . . , nempe Praecognoscendi methodus . . .). Basileae, 1563-64. 2 pts. in 1 vol. 4to.*
- GILPIN (Richard) *Daemonologia sacra. Or, a treatise of Satans temptations: in three parts. London, 1677. 4to.*
- GRIMM (Friedrich Melchior) BARON, and DIDEROT (Denis) *Correspondance littéraire, philosophique et critique adressée a un souverain d'Allemagne, depuis 1753 jusqu'en 1769. Paris, 1813. 6 vols. 8vo.*
- HARLEY (Robert) *Earl of Oxford. Catalogus Bibliothecae Harleianae, in locos communes distributus cum indice auctorum. Londini, 1743-45. 4 vols. 8vo.*
- HARRIS (James) *Hermes, or, a philosophical inquiry concerning universal grammar. The third edition, revised and corrected. London, 1771. 8vo.*
- *Philological inquiries, in three parts. London, 1781. 2 vols. 8vo.*
- HARROWER (Joannes) *Flosculi Graeci Boreales, sive Anthologia Graeca Aberdonensis. Series nova. [Greek and English.] (Aberdeen University Studies: No. 28.) Aberdoniae, 1907. 4to.*
- HEDERICH (Benjamin) *Lexicon manuale Graecum, . . . in tres partes, videlicet hermeneuticam, analyticam, et syntheticam divisum; . . . recensitum et plurimum auctum a Sam. Patrick. Londini, 1727. 4to.*
- HEPBURN (James) *Earl of Bothwell. Les affaires du Conte de Boduel. L'an MDLXVIII. [Edited by T. G. Repp.] [Bannatyne Club.] Edinbourg, 1829. 4to.*
- HIPPOCRATES. *Opera omnia. Editionem curavit C. G. Kühn. [Greek and Latin.] Lipsiae, 1825-27. 3 vols. 8vo.*
- HUYGENS (Christiaan) *Systema Saturnium, sive De causis mirandorum Saturni phaenomenon, et comite ejus Planeta Novo. Hagae-Comitis, 1659. 4to.*

JAMES IV. *King of Scotland*. Epistolae Jacobi Quarti, Jacobi Quinti, et Mariae, regum Scotorum, eorumq: tutorum et regni gubernatorum. . . . Interjectae sunt quaedam exterorum principum ac virorum illustrium literae. *Edinburgi*, 1722-24. 2 vols. 8vo.

JUVENALIS (Decimus Junius) and PERSIUS FLACCUS (Aulus) *Satyræ*, cum scholiis veterum, et commentariis . . . fere omnium eruditorum; . . . Accedit Auli Persii Flacci Satirarum liber—I. Casaubonus recensuit, et commentario . . . illustravit. Editio novissima. Cura et opera M. Casauboni. *Lugduni Batavorum*, 1695. 4to.

— [Satires]. Translated and illustrated, as well with sculpture as notes. By Barten Holyday. *Oxford*, 1673. Fol.

KEILL (John) *Introductio ad veram astronomiam, seu Lectiones astronomicae, habitae in schola astronomica Academiae Oxoniensis*. Editio secunda, multo auctior et emendatior. *Londini*, 1721. 8vo.

KIRCHMANN (Johann) *De annulis liber singularis*. Accedunt G. Longi, Abr. Gorlaei, et H. Kornmanni de iisdem tractatus absolutissimi. *Lugduni Batavorum*, 1672. 4 vols. in 1. 12mo.

LAMPE (Friedrich Adolph) *Meditationum exegeticarum opera anecdota*, . . . omnia recensuit. . . . Daniel Gerdes. *Groningae*, 1741. 4to.

LANZI (Luigi Antonio) *Saggio di lingua Etrusca e di altre antiche d'Italia per servire alla storia de' popoli, delle lingue e delle belle arti*. Edizione seconda. *Firenze*, 1824-25. 3 vols. 8vo.

LEES (John) *The Anacreontic poetry of Germany in the eighteenth century*. (Aberdeen University Studies: No. 49.) *Aberdeen*, 1911. 8vo.

LEIPSIC. *Acta Eruditorum anno 1682(-1702) publicata*. *Lipsiae*, 1682-1702. 21 vols. 4to.

— *Acta Eruditorum quae Lipsiae publicantur Supplementa*. Tomus i.(-ii.). *Lipsiae*, 1692-96. 2 vols. 4to.

LIVERE (Le) de Reis de Brittanie e Le Livre de Reis de Engleterre. Edited by John Glover. [Rolls Series.] *London*, 1865. 8vo.

LUC (Jean André de) *Idées sur la météorologie*. *Londres*, 1786-87. 2 vols. in 3. 8vo.

LUCANUS (Marcus Annaeus) *Pharsalia, sive de bello civile, Caesaris et Pompeii libri X*. Ex editione . . . H. Grotii; cum ejusdem et Thomae Farnabii notis. Accedit . . . Lucani supplementum, authore T. Maio. *Amstelaedami*, 1714. 12mo.

MACFARLANE (John) Antoine Vérard. [Bibliographical Society's Illustrated Monographs.] *London*, 1900 for 1899. 4to.

MACKENZIE (Henry) *Report of the committee of the Highland Society of Scotland appointed to inquire into the nature and authenticity of the poems of Ossian*. With a copious appendix. *Edinburgh*, 1805. 8vo.

MACPHERSON (John) Critical dissertations on the origin, antiquities, language, government, manners and religion, of the ancient Caledonians, their posterity the Picts, and the British and Irish Scots. *London*, 1768. 4to.

MAIMONIDES (Moses) Porta Mosis, sive, Dissertationes aliquot a R. Mose Maimonide, suis in varias Mishnaioth, sive textus Talmudici partes, commentariis praemissae, . . . Latine editae, opera et studio E. Pocockii. [Arabic and Latin.] *Oxoniae*, 1654-55. 2 pts. in 1 vol. 4to.

MAXWELL (*Sir* Herbert Eustace) The early Chronicles relating to Scotland, being the Rhind Lectures in Archæology for 1912. *Glasgow*, 1912. 8vo.

MEYER (Lodewijk) Philosophia S. Scripturae interpres; exercitatio paradoxa. [By Lodewijk Meyer.] *Eleutheropoli*, 1666. 4to.

MICHAELIS (Johann Heinrich) Uberiorum adnotationum philologico-exegeticarum in hagiographos Vet. Testamenti libros . . . adnotationes J. H. Michaelis, . . . et Christiani Ben. Michaelis. . . . *Halae*, 1720. 3 vols. 4to.

MURRAY (Alexander) History of the European languages: or, researches into the affinities of the Teutonic, Greek, Celtic, Slavonic and Indian nations. With a life of the author. *Edinburgh*, 1823. 2 vols. 8vo.

MUSCHENBROEK (Petrus van) Tentamina experimentorum naturalium captorum in Academia del Cimento . . . quibus commentarios, nova experimenta, et orationem de methodo instituendi experimenta physica addidit P. van Musschenbroek. *Lugduni Batavorum*, 1731. 2 pts. in 1 vol. 4to.

NICHOLSON (William) A journal of natural philosophy, chemistry and the arts. *London*, 1797-1802. 5 vols. 4to.

PARIS: ACADEMIE DES INSCRIPTIONS ET BELLES LETTRES. Choix des Mémoires de l'Académie Royale des Inscriptions et Belles-Lettres. *Londres*, 1777. 3 vols. 4to.

PERSIUS FLACCUS (Aulus) Satirarum liber. . . . Editio novissima. . . . Cura et opera M. Casauboni. *Lugduni Batavorum*, 1695. 4to.

PHAEDRUS. Fabularum Aesopiarum libri V. cum integris commentariis. Curante Petro Burmanno. *Amstelaedami*, 1698. 8vo.

PROPERTIUS (Sextus Aurelius) Elegiarum libri quatuor. *Amstelaedami*, 1702. 4to.

QUINTILIANUS (Marcus Fabius) Declamationes XIX . . . et Calpurnii Flacci declamationes. Cum notis doctorum virorum; curante Petro Burmanno. *Lugduni Batavorum*, 1720. 4to.

REVUE ARCHÉOLOGIQUE. Troisième série. Tome XIII, 1889 (-XVI, 1890). *Paris*, 1889-90. 4 vols. 8vo.

- ROBERTSON (James) *Clavis Pentateuchi ; sive Analysis omnium vocum Hebraicarum suo ordine in Pentateucho Moseos occurrentium : una cum versione Latina et Anglica : notis criticis et philologicis adjectis.* *Edinburgi*, 1770. 8vo.
- ROSINUS (Joannes) *Antiquitatum Romanarum corpus . . . cum notis Thomae Dempsteri, . . . accesserunt Pauli Manutii lib. ii., de legibus, et de senatu, cum And. Schotti electis. . . . Accurante C. Schrevelio.* *Lugduni Batavorum*, 1663. 4to.
- SALLUSTIUS CRISPUS (Caius) *Opera, quae extant, omnia : cum . . . variorum observationibus et accurata recensione Antonii Thysii.* Editio secunda auctor et emendatio. *Lugduni Batavorum*, 1659. 8vo.
- SCHARPIUS (Joannes) *Symphonia Prophetarum, et Apostolorum, in qua ordine chronologico loci sacrae scripturae, specie tenus contradicentes, conciliantur . . . in duas partes divisa.* *Genevae*, 1625. 4to.
- SENECA (Lucius Annaeus) *Tragoediae, cum notis Th. Farnabii.* *Amstelodami*, 1678. 12mo.
- SMITH (Robert) *A compleat system of opticks in four books, viz. a popular, a mathematical, a mechanical, and a philosophical treatise. To which are added, remarks upon the whole.* *Cambridge*, 1738. 2 vols. 4to.
- SOPHOCLES. *The tragedies of Sophocles, translated from the Greek ; (with a dissertation on antient tragedy). By Thomas Francklin. A new edition carefully revised and corrected.* *London*, 1766. 2 vols. 8vo.
- TERENTIUS AFER (Publius) *Comoediae, Phaedri fabulae Æsopiae, Publii Syri et aliorum veterum sententiae, ex recensione et cum notis R. Bentleii.* *Cantabrigiae*, 1726. 2 vols. in 1. 4to.
- THRELKELD (Lancelot Edward) *An Australian language as spoken by the Awabakal, the people of Awaba, or Lake Macquarie (near Newcastle, New South Wales). . . . Re-arranged . . . and edited by John Fraser.* *Sydney*, 1892. 8vo.
- TIBULLUS (Albius) *Quae exstant. . . . Accedunt notae, cum variarum lectionum libello, et terni indices [by J. Broukhusius].* *Amstelædami*, 1708. 4to.
- VIRGILIUS MARO (Publius). *P. Virgilii Maronis cum veterum omnium commentariis et selectis recentiorum notis. Nova editio. Inscripta viro amplissimo G. Valkenier.* [*Leiden*], 1646. 4to.
- VITRINGA (Compegius) *Observationum sacrarum libri sex, in quibus de rebus varii argumenti, . . . critique ac theologicè disseritur.* *Franequerae*, 1711-17. 3 vols. in 2. 4to.
- WHITE (Thomas) *De mundo dialogi tres : quibus materia . . . forma . . . causae . . . et tandem definitio, rationibus purè è natura depromptis aperiuntur, concluduntur.* *Parisiis*, 1642. 4to.

THOMAS P. ADIN, Esq., of Withington, Manchester.

CALVIN (Jean) *Institution de la Religion Chrestienne*, nouvellement mise en quatre livres, . . . augmentee aussi de tel accroissement, qu'on la peut presque estimer vu livre nouveau. *Geneve*, 1564. 8vo.

ARTHUR B. BALL, Esq., of Manchester.

BENTIVOGLIO (Guido) *Cardinal. Relationi. Relatione delle Provincie Unite di Fiandra*, fatta dal Cardinal Bentivoglio in tempo della sua nuntiature. *Colonia*, 1646. 8vo.

MISS E. M. BARLOW, of Marple.

ANGLÈS (Pedro Martyr) *Prontuario orthologi-graphico trilingue*, en que se enseña á pronunciar, escribir, y letrear . . . en latin, castellano y catalan : con una idia-graphia, ó arte de escribir en secreto. . . . *Barcelona*, [1743]. 8vo.

ARISTOTLE. *Liber de mirabilibus auscultationibus explicatus* a J. Beckmann. Additis annotationibus H. Stephani, F. Sylburgii, I. Casauboni, I. N. Niclas; subjectis sub finem notulis C. G. Heynii. [Greek and Latin.] *Göttingae*, 1786. 4to.

SCHRIJVER (Pieter) *Veteres de re militari scriptores quotquot extant, nunc primâ vice in unum redacti corpus* [by P. Schrijver]. . . . Accedunt I. G. Stewechii . . . in F. Vegetium commentarius. II. Ejusdem conjectanea, F. Modii notae in S. J. Frontinum. III. P. Scriverii in F. Vegetium et S. J. Frontinum animadversiones. *Vesaliae Clivorum*, 1670. 2 vols. in 1. 8vo.

R. H. BARON, Esq., of Blackburn.

STANHOPE (Philip Dormer) *4th Earl of Chesterfield. Letters to his godson and successor*, edited from the originals, with a memoir of Lord Chesterfield, by the Earl of Carnarvon. Second edition. *Oxford*, 1890. 8vo.

VINOGRADOFF (Paul) *English society in the eleventh century. Essays in English mediæval history.* *Oxford*, 1908. 8vo.

THE RIGHT HON. EARL BEAUCHAMP, K.G.

WALTER DE MILEMETE. *The treatise of Walter de Milemete De nobilitatibus, sapientiis, et prudentiis regum* . . . together with a selection of pages from the companion manuscript of the treatise *De secretis secretorum Aristotelis*. With an introduction by M. R. James. [Roxburghe Club.] *Oxford*, 1913. 4to.

HENRY BRIERLEY, Esq., of Wigan.

ARISTOTLE. *Opera ex recensione I. Bekkeri. Accedunt Indices Sylburgiani.* [Greek.] *Oxonii*, 1837. 11 vols. 8vo.

CICERO (Marcus Tullius) Opera omnia ex recensione J. A. Ernesti, cum ejusdem notis et clave Ciceroniana. *Londini*, 1819. 5 vols. in 8. 8vo.

— Delectus commentariorum in M. T. Ciceronis opera omnia, ad editionem J. A. Ernesti accommodatus. Ex editione J. Oliveti. *Londini*, 1819. 3 vols. 8vo.

NIZOLIUS (Marius) Lexicon Ciceronianum ex recensione A. Scoti. Accedunt phrases et formulae linguae Latinae ex commentariis S. Doleti. Juxta editionem J. Faccioliati. *Londini*, 1820. 3 vols. 8vo.

PHILIP C. BURSILL, Esq., The Public Library, Woolwich.

BALFOUR (Arthur James) The foundations of belief, being notes introductory to the study of theology. Sixth edition. *London*, 1896. 8vo.

BALFOUR (John Hutton) A manual of botany, being an introduction to the study of the structure, physiology, and classification of plants. New edition, revised by the author. *Edinburgh*, 1863. 8vo.

FARRELLY (M. J.) The settlement after the war in South Africa. *London*, 1900. 8vo.

HAMILTON (Angus) Problems of the Middle East. *London*, 1909. 8vo.

HAMILTON (Gail) *pseud.* [i.e., Miss M. A. Dodge]. A battle of the books, recorded by an unknown writer for the use of authors and publishers : . . . edited and published by Gail Hamilton. *Cambridge (Mass.)*, 1870. 8vo.

HAND-BOOK. The hand-book of taste in bookbinding. New edition. *London*, [n.d.]. 8vo.

KINGSLEY (Charles) Health and education. *London*, 1877. 8vo.

LEWES (George Henry) The history of philosophy from Thales to Comte. Fourth edition, corrected and partly rewritten. *London*, 1871. 2 vols. 8vo.

NEWMAN (John Henry) Apologia pro vita sua : being a history of his religious opinions. *London*, 1890. 8vo.

PRIDEAUX (Sarah Treverbian) An historical sketch of bookbinding, with a chapter on early stamped bindings by E. Gordon Duff. *London*, 1893. 8vo.

PRIVAT-DESCHANEL (Augustin) Elementary treatise on natural philosophy. Translated and edited, with extensive modifications, by J. D. Everett. Eighth edition. *London*, 1884-85. 4 vols. 8vo.

RAMSAY (William) A manual of Roman antiquities. Eleventh edition, revised and enlarged. *London*, [n.d.]. 8vo.

SPEARS (Robert) Memorable Unitarians, being a series of brief biographical sketches. [Anon.] *London*, 1906. 8vo.

SULLY (James) Outlines of psychology, with special reference to the theory of education. Second edition. *London*, 1885. 8vo.

UNITARIAN CHRISTIANITY. Ten lectures on the positive aspects of Unitarian thought and doctrine, delivered by various ministers, . . . in St. George's Hall, London, in March and April, 1881. With a preface by Rev. James Martineau. Fourth edition. *London* [1881?]. 8vo.

C. G. CASH, Esq., of Midlothian.

ANGLERIUS (Petrus Martyr) The history of trauallye in the West and East Indies, and other countreys lying eyther way, towards the . . . Moluccaes, . . . gathered in parte, and done into Englyshe by R. Eden. Newly set in order, augmented and finished by R. Willes. *London: R. Jugge*, 1577. 4to.

THE CLARK UNIVERSITY, Worcester, Mass. Per Dr. Louis N. Wilson, Librarian.

CLARK UNIVERSITY: Clark College Record. Vol. 10, 1915. *Worcester, Mass*, 1915. 8vo.

— Clark University Library. Publications. Edited by L. N. Wilson. Vol. 4, 1914-15. *Worcester, Mass.*, [1915]. 8vo.

— Journal of religious psychology. Edited by G. Stanley Hall. Vol. 7, 1914-15. *Worcester, Mass.*, [1915]. 8vo.

DR. J. GRAY CLEGG, F.R.C.S., of Manchester.

LIVIVS (Titus) *Patavinus*. Historiarum quod extat, cum perpetuis Car. Sigonii et J. F. Gronovii notis. *Amstelodami*, 1678-79. 3 vols. 8vo.

THE CONVENT OF OUR LADY OF LORETO, Manchester.

PENLEY (Aaron) The English school of painting in water-colours: its theory and practice. Accompanied with forty-seven illustrations in the first style of chromo-lithography. New and revised edition. *London*, 1874. Fol.

THE REV. ERNEST HAMPDEN-COOK, M.A., of Manchester.

BRADSHAW (John) A concordance to the poetical works of John Milton. *London*, 1894. 8vo.

JAMES (Norman G. Brett) The history of Mill Hill School, 1807-1907. *London*, [1910]. 8vo.

LUNN (Charles) The philosophy of voice, showing the right and wrong action of voice in speech and song, with laws for self-culture. Ninth (standard) edition. *London*, 1900. 8vo.

MATSON (William Tidd) The poetical works. Now first collected and including a large number of pieces not before published. *Portsmouth*, 1894. 8vo.

PETAVEL (Emmanuel) The extinction of evil. Three theological essays. Translated . . . by Rev. C. H. Oliphant. The preface by Rev. E. White. *Boston [U.S.A.]*, 1889. 8vo.

DR. A. K. COOMARASWAMY, of Britford, Salisbury.

RĀJENDRA. The taking of Toll, being the *Dāna Līlā* of Rājendra, translated into English by A. Coomaraswamy, with an introduction and notes and a woodcut by E. Gill. *London*, 1915. 4to.

THE REV. W. J. CRAKE, of Gloucester.

ALBERT, *Prince Consort*. The principal speeches and addresses. With an introduction, giving some outlines of his character. [Edited by Sir A. Helps.] *London*, 1862. 8vo.

HELPS (*Sir Arthur*) Casimir Maremma. [Anon.] *London*, 1870. 2 vols. 8vo.

— The claims of labour. An essay on the duties of the employers to the employed. [Anon.] *London*, 1844. 8vo.

— The claims of labour. The second edition. [Anon.] *London*, 1845. 8vo.

— Conversations on war and general culture. [Anon.] *London*, 1871. 8vo.

— Essays written in the intervals of business. [Anon.] *London*, 1841. 8vo.

— Ivan de Biron, or, the Russian Court in the middle of the last century. [Anon.] *London*, 1874. 3 vols. 8vo.

— Life and labours of Mr. Brassey, 1805-1870. *London*, 1872. 8vo.

— The life of Columbus, the discoverer of America. Chiefly by A. Helps [assisted by H. P. Thomas]. *London*, 1869. 8vo.

— The life of Pizarro, with some account of his associates in the conquest of Peru. *London*, 1869. 8vo.

— Organization in daily life. An essay. [Anon.] *London*, 1862. 8vo.

— Some talk about animals and their masters. [Anon.] *London*, 1873. 8vo.

TAYLOR (*Sir Henry*) Edwin the Fair. An historical drama. *London*, 1842. 8vo.

— The eve of the Conquest, and other poems. *London*, 1847. 8vo.

— Isaac Commenus. A play. [Anon.] *London*, 1827. 8vo.

— Notes from books. In four essays. *London*, 1849. 8vo.

— Notes from life, in six essays. *London*, 1847. 8vo.

— Philip van Artevelde; a dramatic romance. In two parts. *London*, 1834. 2 vols. 8vo.

RECONSTRUCTION OF LOUVAIN LIBRARY 245

TAYLOR (*Sir Henry*) *St. Clement's eve*. A play. *London*, 1862. 8vo.

— *The statesman*. *London*, 1836. 8vo.

— *The virgin widow*. A play. *London*, 1850. 8vo.

VICTORIA, *Queen of Great Britain and Ireland*. *Leaves from the Journal of our life in the Highlands, from 1848 to 1861*. Edited by Arthur Helps. *London*, 1868. 8vo.

JOHN CHARLES CROWE, Esq., of Manchester.

AUSTIN (John) *Lectures on jurisprudence, or the philosophy of positive law*. Fifth edition, revised and edited, by Robert Campbell. *London*, 1885. 2 vols. 8vo.

BALL (John Thomas) *Historical review of the legislative systems operative in Ireland, from . . . (1172-1800)*. New edition. *London : Dublin*, 1889. 8vo.

BAXTER (Robert Dudley) *The taxation of the United Kingdom*. *London*, 1869. 8vo.

BENTHAM (Jeremy) *Theory of legislation*, by J. Bentham. Translated from the French of Etienne Dumont. By R. Hildreth. Fifth edition. *London*, 1887. 8vo.

CLATER (Francis) *Every man his own farrier ; or the whole art of farriery laid open*. The twenty-third edition. *London*, 1817. 8vo.

DUFFY (*Sir Charles Gavan*) *The ballad poetry of Ireland*, edited by the Hon. C. G. Duffy. Forty-third edition. *Dublin* [n.d.]. 8vo.

IRISH TEXTS SOCIETY. *Publications*. Vols. 1-3, 5, 7, 10-13. *London, Dublin*, 1899-1913. 9 vols. 8vo.

JUSTINIAN I, *Emperor of the East*. *The Institutes*, with English introduction, translation, and notes by T. C. Sandars. Fourth edition. [Latin and English.] *London*, 1869. 8vo.

MAINE (*Sir Henry Sumner*) *Ancient law : its connection with the early history of society, and its relation to modern ideas*. Fourteenth edition. *London*, 1891. 8vo.

— *The early history of institutions*. New edition. *London*, 1890. 8vo.

MILL (John Stuart) *Principles of political economy, with some of their applications to social philosophy*. *London*, 1881. 8vo.

O'CONNELL (Daniel) *A memoir on Ireland native and Saxon*. Vol. 1. (1172-1660). [No more published.] *Dublin*, 1843. 8vo.

O'REILLY (Edward) *An Irish-English dictionary*. A new edition, carefully revised and corrected. With a supplement . . . by John O'Donovan. *Dublin*, [1864]. 4to.

READ (Charles A.) *The cabinet of Irish literature : selections from the works of the chief poets, orators, and prose writers of Ireland.* (Vol. 4. By T. P. O'Connor.) *London : Glasgow, 1879-80.* 4 vols. 8vo.

SMITH (Adam) *An inquiry into the nature and causes of the wealth of nations.* With an introductory essay and notes by J. S. Nicholson. *London, 1891.* 8vo.

TOYNBEE (Arnold) *Lectures on the industrial revolution of the eighteenth century in England.* Popular addresses, notes and other fragments . . . together with a short memoir by B. Jowett. Third edition. *London, 1890.* 8vo.

WALKER (Francis Amasa) *Political economy.* Third edition, revised and enlarged. *London, 1888.* 8vo.

THE REV. ARTHUR DIXON, M.A., of Denton, Lancs.

BENSON (Edward White) *Archbishop of Canterbury.* Christ and his times, addressed to the diocese of Canterbury in his second visitation. *London, 1890.* 8vo.

HORATIUS FLACCUS (Quintus) *Opera omnia,* with English notes by the Rev. A. J. Maclean. Abridged from the larger edition in the *Bibliotheca Classica.* Revised edition. *London, 1879.* 8vo.

JOURNAL OF THEOLOGICAL STUDIES. [Edited by C. H. Turner and W. E. Barnes.] Vol. 15-16. *London and Oxford, 1914-15.* 2 vols. 8vo.

MARTIALIS (Marcus Valerius) *Epigrammata selecta.* Select epigrams from Martial, with English notes by F. A. Paley and the late W. H. Stone. *London, 1875.* 8vo.

MORMON, Book of. *The Book of Mormon : an account written by the hand of Mormon, upon plates taken from the plates of Nephi.* Translated by Joseph Smith, jun. Sixth European edition, stereotyped. *Liverpool, 1866.* 8vo.

PALÆONTOGRAPHICAL SOCIETY. [Publications issued by the Society during the years 1847-1854.] *London, 1848-54.* 10 vols. 4to.

PHILLIPS (John) *Manual of geology, theoretical and practical.* Edited by R. Etheridge and H. G. Seeley. *London, 1885.* 2 vols. 8vo.

THEOCRITUS. *The Idylls and Epigrams commonly attributed to Theocritus,* with English notes by Herbert Snow (now Kynaston). Third edition. *Oxford, 1877.* 8vo.

THOMAS (Aquinas) *Saint.* *Summa theologica diligenter emendata Nicolai, Sylvi, Billuart et C. J. Drioux notis ornata.* Editio nona. *Londini, 1874-75.* 8 vols. 8vo.

THE REV. JOHN T. DURWARD, Baraboo, Wisconsin, U.S.A.

DORWARD (B. I.) *Wild flowers of Wisconsin. Poems by B. I. Dorward. Milwaukee, 1872. 8vo.*

DORWARD (Wilfrid J.) *Annals of The Glen* [n.p., 1901]. 8vo.

DURWARD (John T.) *The building of a Church. Baraboo, Wis., 1902. 8vo.*

— *Holy Land and Holy Writ. Baraboo, Wis., 1913. 8vo.*

THE VERY REV. ALOYSIUS EMERY, I.C., of Rugby.

ANGELERI (Francisco) *Rosmini è panteista? Risposta all' opuscolo Degli Universali del P. M. Liberatore. Verona, 1882. 8vo.*

BURONI (Giuseppe) *Antonio Rosmini e la Civiltà Cattolica dinanzi alla S. Congregazione dell' Indice, ossia spiegazione del Dimittantur opera A. Rosmini-Serbati secondo la Bolla Sollicita di Benedetto XIV. Edizione seconda. Torino, 1880. 8vo.*

— *Dell' essere e del conoscere. Studii su Parmenide, Platone e Rosmini. Torino, 1877. 4to.*

— *La Trinità e la Creazione, nuovi confronti tra Rosmini e S. Tommaso . . . con un Cenno della risposta seconda al P. Cornoldi, e un' appendice sulla necessità di liberar la Chiesa dalla calunnia. Edizione prima. Torino, 1879. 8vo.*

CASARTELLI (Louis Charles) *Bishop of Salford. Dante and Rosmini, a lecture to the Dante Society of Manchester (March 9th, 1910). Reprinted from "The Ratcliffian". Market Weighton, Yorks, [1910]. 4to.*

— *A forgotten chapter of the Second Spring. [A paper read before the Manchester Branch of the Catholic Truth Society, and reprinted . . . from "The Harvest".] London, Market Weighton, 1895. 8vo.*

D. (F. C.) *Teologo. Ragioni della condanna fatta dal S. Uffizio delle così dette XL Proposizioni di Antonio Rosmini esposte dal Teologo F. C. D. Firenze, 1889. 8vo.*

DE-VIT (Vincenzo) *Adria e le sue antiche epigrafi. [Vols. 8 and 9 of the "Opere varie edite e inedite del V. De-Vit".] Firenze, 1888. 2 vols. 8vo.*

— *Quali Britanni abbiano dato il proprio nome all' Armorica in Francia, dissertazioni tre, con appendice. Edizione terza riveduta ed ampliata. [Vol. 10 of the "Opere varie edite e inedite del V. De-Vit".] Firenze, 1889. 8vo.*

FERRÉ (Pietro Maria) *Degli Universali secondo la teoria Rosminiana confrontata . . . colla dottrina di San Tommaso d'Aquino e con quella di parecchi Tomisti e filosofi moderni con appendice di nove opuscoli di argomento affine. Casale, 1880-86. 11 vols. 8vo.*

FERRÉ (Pietro Maria) Saint Thomas of Aquin and ideology. A discourse read to the Accademia Romana, 18th August, 1870. Translated by a Father of Charity [William Lockhart]. Second edition. *London*, 1878. 8vo.

[HIRST (Joseph)] Biography of Father Lockhart. Reprinted, with additions, from the autumn number of "The Ratcliffian". *Market Weighton*, 1893. 16mo.

JARVIS (Stephen Eyre) A history of Ely Place, of its ancient sanctuary, and of St. Ethelreda, its titular saint. A guide for visitors. Third edition. *Market Weighton*, 1903. 8vo.

LANZONI (Luigi) I nomi Eucaristici. Schizzi di meditazioni. *Casale*, 1886. 12mo.

LOCKHART (William) The old religion ; or, how shall we find primitive Christianity? A journey from New York to old Rome. Reprinted from "Catholic Opinion". Fourth edition. *London*, [n.d.]. 8vo.

— Vie d'Antonio Rosmini Serbati fondateur de l'Institut de la Charité. Traduit de l'Anglais par M. Segond. *Paris*, 1889. 8vo.

MEZZERA (Guiseppe) Risposta al libro del padre G. M. Cornaldi intitolato Il Rosminianismo Sintesi dell' ontologismo e del panteismo. *Milano*, 1882. 8vo.

MOGLIA (Agostino) La filosofia di San Tommaso nelle scuole italiane. *Piacenza*, 1885. 8vo.

MORANDO (Giuseppe) Le apparenti contraddizione di S. Tommaso : a proposito d'un articolo della "Revue de Philosophie" sulla Psicologia dantesca. *Lodi*, 1908. 8vo.

— Esame critico delle XL Proposizioni Rosminiane, condannate dalla S. R. U. Inquisizione : studi filosofico-teologici di un laico. *Milano*, 1905. 8vo.

— Il Rosminianismo e l'enciclica "Pascendi". *Lodi*, 1908. 8vo.

NEDELEC (Louis) Cambria Sacra ; or, the history of the early Cambro-British Christians. *London*, 1879. 8vo.

PAGANI (Giovanni Battista) The science of the Saints in practice. Third edition. *London*, 1903. 4 vols. 8vo.

— La vita di Antonio Rosmini scritta da un Sacerdote dell' Istituto della Carità. *Torino*, 1897. 2 vols. 8vo.

— The life of Antonio Rosmini-Serbati, translated from the Italian. *London*, [1906]. 8vo.

— La vita di Luigi Gentili sacerdote dell' Istituto della Carità. *Roma*, 1904. 8vo.

PAOLI (Francesco) Antonio Rosmini e la sua Prosapia. Monografia. *Rovereto*, 1880. 8vo.

— Della vita di Antonio Rosmini-Serbati. Memorie. *Torino and Rovereto*, 1880-84. 2 vols. in 1. 8vo.

PAROCCHI (Lucido Maria) Del lume dell' intelletto secondo la dottrina de' SS. dottori Agostino, Bonaventura e Tommaso d'Aquino opposta al sistema del soggettivismo propugnato dal Cardinal Parocchi nell' Indirizzo a PP. Leone XIII circa l'Enciclica Aeterni Patris. *Torino*, 1881. 8vo.

PURCELL (Edmund Sheridan) Life and letters of Ambrose Phillipps de Lisle. Edited and finished by Edwin de Lisle. *London*, 1900. 2 vols. 8vo.

ROSMINI SERBATI (Antonio) Antropologia in servizio della scienza morale libri IV. Seconda edizione. *Novara*, 1847. 8vo.

— Antropologia soprannaturale. Opera postuma. *Casale*, 1884. 3 vols. 8vo.

— Calendarietto spirituale ossia sentenze ascetiche di Antonio Rosmini distribuite per tutti i giorni dell' anno. *Casale*, 1883. 16mo.

— Catechismo disposto secondo l'ordine delle idee. Edizione VI. *Torino*, 1863. 16mo.

— Compendio di etica e breve storia di essa, con annotazioni di G. B. P. [i.e. G. B. Paoli]. *Roma*, 1907. 8vo.

— Conferenze sui doveri ecclesiastici. Opera inedita. *Torino*, 1880. 8vo.

— Discourses on moral and religious subjects selected from the published sermons of A. Rosmini and translated from the Italian by a member of the Institute. *London*, 1882. 8vo.

— Della educazione cristiana libri tre. Edizione ritoccata dagli editori. *Roma*, 1900. 8vo.

— Epistolario completo. *Casale Monferrato*, 1887-94. 13 vols. 8vo.

— Delle Cinque Piaghe della Santa Chiesa. Trattato dedicato al Clero Cattolico. *Lugano*, 1848. 8vo.

— Filosofia del diritto. Seconda edizione. [Vols. 19 and 20 of "Opere edite e inedite di A. Rosmini-Serbati"]. *Intra*, 1865-66. 2 vols. 8vo.

— Filosofia della politica della naturale costituzione della società civile. *Rovereto*, 1887. 8vo.

— Introduzione alla filosofia. Opere varie. Volume unico. [Vol. I of "Opere edite e inedite dell' abate A. Rosmini-Serbati."] *Casale*, 1850. 8vo.

ROSMINI SERBATI (Antonio) L'introduzione del Vangelo secondo Giovanni commentata. Libri tre. *Torino*, 1882. 8vo.

— Sul principio, la legge dubbia non obbliga e sulla retta maniera di applicarlo lettere . . . con una Risposta di Monsignor Scavini ed una replica alla medesima. *Casale*, 1850. 8vo.

— Letters (chiefly on religious subjects). *London*, 1901. 8vo.

— Logica libri tre. Seconda edizione eseguita sull' esemplare della prima usato e annotato dall' autore. *Intra*, 1867. 8vo.

— Massime di perfezione cristiana. *Torino*, 1883. 16mo.

— Maximes de perfection chrétienne et explication du magnificat. Traduites de l'italien, avec préface et appendice par Cés. Tondini de Quarenghi. *Paris*, 1882. 8vo.

— Della missione a Roma negli anni 1848-49: commentario. *Torino*, 1881. 8vo.

— Le nozioni di peccato e di colpa illustrate. Parte seconda. [*Milano*, 1843.] 8vo.

— The origin of ideas. Translated from the fifth Italian edition of the Nuovo Saggio sull' Origine delle Idee. *London*, 1883-86. 3 vols. 8vo.

— Il sistema filosofico. Seconda edizione Torinese. *Torino*, 1911. 8vo.

— The philosophical system. Translated, with a sketch of the author's life, bibliography, introduction, and notes by Thomas Davidson. *London*, 1882. 8vo.

— Psychology. [Translated from the Italian.] *London*, 1884-88. 3 vols. 8vo.

— Questioni politico-religiose della giornata brevemente risolte . . . raccolte . . . dall' . . . Giuseppe Pagani. *Torino*, 1897. 8vo.

— Il razionalismo che tenta insinuarsi nelle scuole teologiche, additato in vari recenti opuscoli anonimi. *Torino*, 1882. 8vo.

— Il Rinnovamento della filosofia in Italia del conte Terenzio Mamiani della Rovere . . . a dichiarazione e conferma della teoria ideologica esposta nel "Nuovo Saggio sull' Origine delle Idee". Quarta edizione. *Lodi*, 1910. 8vo.

— The ruling principle of method applied to education. Translated by Mrs. William Grey. [Heath's Pedagogical Library—8.] *London*, [1887]. 8vo.

— Saggio storico-critico sulle categorie e la dialettica. Opera postuma. *Torino*, 1883. 8vo.

— Scritti sul matrimonio. *Roma*, 1902. 8vo.

ROSMINI SERBATI (Antonio) Scritti vari di metodo e di pedagogia. [Vol. 19 of "Opere edite e inedite di A. Rosmini-Serbati."] *Torino*, 1883. 8vo.

— Teosofia. (Opere postume). [Vols. 10-14 of "Opere edite e inedite di A. Rosmini-Serbati."] *Torino e Intra*, 1859-74. 5 vols. 8vo.

— Theodicy: essays on divine providence. Translated with some omissions from the Milan edition of 1845. *London*, 1912. 3 vols. 8vo.

— Trattato della coscienza morale libri III. Edizione seconda riveduto dall' autore. *Milano*, 1844. 8vo.

MRS. EMMOTT, of Birkenhead. (In memory of the late Professor G. H. Emmott, of Liverpool University.)

BALUZE (Étienne) Capitularia regum Francorum. *Parisiis*, 1677. 2 vols. Fol.

BRUNNER (Heinrich) Deutsche Rechtsgeschichte. Erster Band. [Systematisches Handbuch der Deutschen Rechtswissenschaft . . . herausgegeben von K. Binding.] *Leipzig*, 1887. 8vo.

BRYCE (James) *Viscount Bryce*. Studies in history and jurisprudence. *Oxford*, 1901. 2 vols. 8vo.

BUTLER (Charles) Horae Biblicae; part the second: being a connected series of miscellaneous notes on the Koran, the Zend-Avesta, the Vedas, the Kings, and the Edda. [First edition.] [*London*], 1802. 8vo.

— Horae juridicae subsecivae: a connected series of notes respecting the . . . literary history of the principal codes, and original documents of the Grecian, Roman, feudal, and canon law. *London*, 1804. 8vo.

DARESTE (Rodolphe) Études d'histoire du droit. Deuxième édition. *Bar-le-Duc*, 1908. 8vo.

ENGLAND: Exchequer. Liber niger scaccarii. E codice calamo exarato . . . descripsit et nunc primus edidit T. Hearnius. Qui et cum duobus aliis codicibus MSS. contulit Wilhelmique etiam Worcestrii annales rerum Anglicarum subiecit. *Oxonii*, 1728. 2 vols. 8vo.

GIRAUD (Charles Joseph Barthélemy) Essai sur l'histoire du droit français au moyen age. *Paris*, 1846. 2 vols. 8vo.

GLASSON (Ernest Désiré) Histoire du droit et des institutions de la France. *Paris*, 1887-89. 3 vols. 8vo.

HARDY (Ernest George) Roman laws and charters. Translated, with introduction and notes, by E. G. Hardy. *Oxford*, 1912. 2 pts. in 1 vol. 8vo.

HEARNSHAW (Fossey John Cobb) Leet jurisdiction in England especially as illustrated by the records of the court leet of Southampton. [Southampton Record Society.] *Southampton*, 1908. 8vo.

JUSTINIAN I, *Emperor of the East*. Imperatoris Justiniani Institutionum libri quattuor. With introductions, commentary, and excursus by J. B. Moyle. Second edition. *Oxford*, 1890. 8vo.

— The digest of Justinian. Translated by C. H. Monro. Vol. 2. *Cambridge*, 1909. 8vo.

— The Institutes. Translated into English, with an index by J. B. Moyle. Second edition. *Oxford*, 1889. 8vo.

LOUIS IX, *King of France, Saint*. Les Établissements de Saint Louis . . . avec une introduction et des notes, publiés pour la Société de l'Histoire de France, par P. Viollet. *Paris*, 1881-86. 4 vols. 8vo.

MAINE (*Sir Henry James Sumner*) *Ancient law: its connection with the early history of society, and its relation to modern ideas*. Fifth edition. *London*, 1874. 8vo.

NORMANDY: Magni Rotuli Scaccarii Normanniae sub Regibus Angliae. Opera Thomae Stapleton. *Londini*, 1840-44. 2 vols. 8vo.

POLLOCK (*Sir Frederick*) and MAITLAND (*Frederick William*) *The history of English law before the time of Edward I*. *Cambridge*, 1895. 2 vols. 8vo.

ROBY (*Henry John*) *Roman private law in the times of Cicero and of the Antonines*. *Cambridge*, 1902. 2 vols. 8vo.

SELDEN (*John*) *Opera omnia*. . . Collegit ac recensuit vitam auctoris praeftationes et indices adjecit D. Wilkins. *Londini*, 1726. 3 vols. in 6. Fol.

VIOLLET (*Paul Marie*) *Droit privé et sources. Histoire du droit civil français*. . . Seconde édition du Précis de l'histoire du droit français corrigée et augmentée. *Paris*, 1893. 8vo.

— *Droit privé et sources. Histoire du droit civil français*. . . Troisième édition du Précis de l'histoire du droit français corrigée et augmentée. *Paris*, 1905. 8vo.

J. W. FARRAR, Esq., of Pendleton, Manchester.

ROBERTSON (*William*) *The works*. To which is prefixed an account of the life and writings of the author, by Dugald Stewart. *London*, 1840. 8 vols. 8vo.

THE REV. GEORGE WILSON FROGGATT, M.A., of Sunderland.

BERTRAND (*Ernest*) *Une nouvelle conception de la Rédemption. La doctrine de la justification et de la réconciliation dans le système théologique de Ritschl*. *Paris*, 1891. 8vo.

SABATIER (*Louis Auguste*) *L'Apôtre Paul. Esquisse d'une histoire de sa pensée*. *Strasbourg*, 1870. 8vo.

SABATIER (*Louis Auguste*) *Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire*. Sixième édition. *Paris*, 1901. 8vo.

THE REV. A. FULLER, M.A., of Sydenham Hill, London, S.E.

BRAMHALL (John) The works. With a life of the author and a collection of his letters. [Library of Anglo-Catholic Theology.] *Oxford*, 1842-45. 5 vols. 8vo.

BRANDES (H. B. Chr.) Das ethnographische Verhältniss der Kelten und Germanen nach den Ansichten der Alten und den sprachlichen Überresten. *Leipzig*, 1857. 8vo.

BROWN (Robert) The miscellaneous botanical works. (Atlas of plates.) [Ray Society.] *London*, 1866-68. 3 vols. 8vo, and 4to.

COSIN (John) The works. [Library of Anglo-Catholic Theology.] *Oxford*, 1843-55. 5 vols. 8vo.

DIBDIN (Thomas Frognall) The library companion ; or, the young man's guide, and the old man's comfort, in the choice of a library. *London*, 1824. 8vo.

DRAPER (John William) History of the conflict between religion and science. Nineteenth edition. *London*, 1885. 8vo.

ENTOMOLOGIST'S MONTHLY MAGAZINE : conducted by T. Blackburn, H. G. Knaggs, R. McLachlan, etc. *London*, 1864-1905. 41 vols. 8vo.

ESCHRICHT (Daniel Frederik), REINHARDT (Johannes Theodor) and LILLJEBORG (Wilhelm). Recent memoirs on the Cetacea. Edited by W. H. Flower. [Ray Society.] *London*, 1866. 4to.

GUÉNIN (Eugène) Dupleix d'après des documents inédits tirés des archives publiques ou privées de France et d'Angleterre. *Paris*, 1908, 4to.

HAMMOND (Henry) The miscellaneous theological works. To which is prefixed, the life of the author, by John Fell. [Library of Anglo-Catholic Theology.] *Oxford*, 1847-50. 3 vols. in 4. 8vo.

HICKS (George) Two treatises, on the Christian priesthood, and on the dignity of the episcopal order. Fourth edition. [Library of Anglo-Catholic Theology.] *Oxford*, 1847-48. 3 vols. 8vo.

HIPPERT (T.) and LINNIG (Joseph) Le peintre-graveur hollandais et belge du XIX^{me} siècle. [A dictionary of artists.] *Bruxelles*, 1874-79. 4 vols. 8vo.

HOME (John) The history of the Rebellion in the year 1745. *London*, 1802. 4to.

HOMER. [Works.] Carmina. Recognovit et explicuit F. H. Bothe. *Lipsiae*, 1832-35. 6 vols. in 4. 8vo.

KIDD (Benjamin) Social evolution. *London*, 1896. 8vo.

MARSHALL (Nathaniel) The penitential discipline of the primitive church, for the first four hundred years after Christ ; together with its declension from the fifth century downwards to its present state. A new edition. [Library of Anglo-Catholic Theology.] *Oxford*, 1844. 8vo.

NITZSCH (Christian Ludwig) Pterylography, translated from the German. Edited by P. L. Sclater. [Ray Society.] *London*, 1867. 4to.

OVIDIUS NASO (Publius) Opera omnia, cum integris N. Heinsii, variorum notis: studio B. Cnippingii. *Amstelodami*, 1702. 3 vols. 8vo.

PARKER (William Kitchen) A monograph on the structure and development of the shoulder-girdle and sternum in the Vertebrata. [Ray Society.] *London*, 1867. 4to.

SCHMIDT (Oscar) The doctrine of descent and Darwinism. Fifth edition. *London*, 1883. 8vo.

SCLATER (Philip Lutley) A monograph of the Jacamars and Puff-birds, or families Galbulidae and Bucconidae. *London*, [1879-82]. 4to.

SEBER (Wolfgang) Index vocabulorum in Homeri Iliade atque Odyssea caeterisque quotquot extant poematis. Editio nova auctior et emendatior. (Appendix ad Seberi indicem.) *Oxonii*, 1780-82. 2 parts in 1 vol. 8vo.

SOPHOCLES. Quae exstant omnia cum veterum grammaticorum scholiis . . . illustravit, . . . R. F. P. Brunck, . . . excerpta ex varietate lectionis quam, continet editio C. G. A. Erfurdtii. [Greek and Latin.] *Londini*, 1824. 4 vols. 8vo.

THORNDIKE (Herbert) The theological works. [Library of Anglo-Catholic Theology.] *Oxford*, 1844-56. 6 vols. in 10. 8vo.

WATERHOUSE (George Robert) A natural history of the Mammalia. *London*, 1846-48. 2 vols. 8vo.

ZEUFs (Kaspar) Die Deutschen und die Nachbarstämme. *München*, 1837. 8vo.

DR. MERCIER GAMBLE, of Fallowfield, Manchester.

GEOGRAPHICAL, historical, and political description of the empire of Germany, Holland, the Netherlands, Switzerland, Russia, Italy, Sicily, Corsica, and Sardinia. To which are added, statistical tables of all the States of Europe: translated from the German of J. G. Boetticher. *London*, 1800. 4to.

MISS E. M. GELDART, of St. Leonards-on-Sea.

BIBLE: GREEK. The Greek Testament: with a critically revised text: . . . and a critical and exegetical commentary by Henry Alford, Dean of Canterbury. *London*, 1857-61. 4 vols. in 5. 8vo.

— Vetus Testamentum Graece juxta LXX interpretes. Recensionem Grabianam ad fidem Codicis Alexandrini aliorumque denuo recognovit . . . F. Field. *Oxonii*, 1859. 8vo.

BIBLE: HEBREW. *London*, 1861. 8vo.

BURDER (Samuel) *Oriental customs: or an illustration of the Sacred Scriptures, by an explanatory application of the customs and manners of the eastern nations, and especially the Jews.* Second edition. *London*, 1807. 2 vols. 8vo.

FAIRBAIRN (Patrick) *The typology of scripture: viewed in connection with the entire scheme of the divine dispensations.* Third edition. *Edinburgh*, 1857. 2 vols. 8vo.

ROLLIN (Charles) *The ancient history of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Grecians and Macedonians.* Translated from the French. The eighteenth edition, revised, corrected, and illustrated with maps. *London*, 1834. 6 vols. 8vo.

SUETONIUS TRANQUILLUS (Caius) *Opera, et in illa commentarius S. Pitisci.* *Trajecti ad Rhenum*, 1690. 2 vols. 8vo.

WINER (Georg Benedict) *A grammar of the New Testament diction: intended as an introduction to the critical study of the Greek New Testament.* Translated from the sixth enlarged and improved edition of the original by Edward Masson. Fifth edition. *Edinburgh*, 1864. 8vo.

H. T. GERRANS, Esq., of Oxford.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. *Report of the fifty-fourth (-eighty-fourth) meeting of the British Association for the Advancement of Science.* *London*, 1885-1915. 31 vols. 8vo.

CHEMICAL SOCIETY OF LONDON. *Annual reports of the progress of Chemistry for 1904 (-1910) issued by the Chemical Society.* Vols. 1-(-7). *London*, 1905-11. 7 vols. in 3. 8vo.

— *Journal.* Vol. 67 (-Vol. 104). *London*, 1895-1913. 39 vols. 8vo.

— *Proceedings.* Vol. XI, 1895 (-Vol. XXIX, 1913). *London*, 1896-1914. 19 vols. in 6. 8vo.

DRYDEN (John) *The works illustrated with notes, historical, critical, and explanatory, and a life of the author, by Sir Walter Scott, Bart.* Revised and corrected by George Saintsbury. *Edinburgh*, 1882-93. 18 vols. 8vo.

ELECTRICIAN. *The Electrician: a weekly illustrated journal of electrical engineering, industry, and science.* Vol. XLII (second series), October 28, 1898 (-Vol. LXVII, August 4, 1911). *London*, 1899-1911. 26 vols. 4to.

WORDSWORTH (William) *The poetical works edited by William Knight.* (The life of W. Wordsworth by W. Knight.) *Edinburgh*, 1882-89. 11 vols. 8vo.

R. EMMETT HAILWOOD, Esq., of Manchester.

BURCKHARDT (John Lewis) *Travels in Nubia*. Second edition. *London*, 1822. 4to.

— *Travels in Syria and the Holy Land*. [Edited by W. M. Leake.] *London*, 1822. 4to.

THE MISSES A. and C. A. HANKINSON, of Woodlands Park, Altrincham. (In memory of their Brother, the late G. H. Hankinson, Esq.)

CERVANTES SAAVEDRA (Miguel de) *Don Quichotte de la Mancha*, traduit de l'Espagnol par Florian; ouvrage posthume. *Paris*, 1806. 6 vols. 12mo.

HOLBEIN SOCIETY. *The Holbein Society's facsimile Reprints*. *Manchester*, 1869-88. 16 vols. 4to and Fol.

1. *Les simulachres et historiees faces de la mort*: commonly called "the Dance of Death". Translated and edited by H. Green. 1869.

2. *Holbein's Icones historiarum Veteris Testamenti*. Edited by H. Green. 1869.

3. *The Mirrour of Majestie*: or the badges of honour conceitedly emblazoned. Edited by H. Green and J. Croston. 1870.

4. *Andreae Alciati emblematum fontes quatuor*. Edited by H. Green. 1870.

5. *Andreae Alciati emblematum flumen abundans*. Edited by H. Green. 1871.

6. *Grimaldi's funeral oration*, January 19, 1550, for Andrea Alciati. Edited by H. Green. 1871.

6. [Another copy.]

7. *The theatre of women*. Designed by J. Ammon. Edited by A. Aspland. 1872.

8. *The Four Evangelists*. Arabic and Latin. With woodcuts designed by A. Tempesta. Edited by A. Aspland. 1873.

9. 10. 11. *The triumphs of the Emperor Maximilian I.* by Hans Burgmaier. Edited by A. Aspland. 1873-75. 3 vols.

12. *The fall of man*. By Albrecht Altdorfer. Edited by A. Aspland: with an introduction by W. B. Scott. 1876.

13. *The Golden Legend*. A reproduction from a copy in the Manchester Free Library. With an introduction by A. Aspland. 1878.

15. *The adventures and a portion of the story of . . . Tewrdannkh*. A reproduction of the edition printed at Augsburg, in 1519. Edited by W. H. Rylands. 1884.

16. *A briefe and true report of the new found land of Virginia*. By Thomas Hariot. A reproduction of the edition printed at Frankfort, in 1590. Edited by W. H. Rylands. 1888.

MOLIÈRE (Jean Baptiste Poquelin de) *Œuvres*. Nouvelle édition. *Londres*, 1784. 7 vols. 12mo,

H. L. HAYMAN, Esq. Per favour of Monsignor M. E. Carton de Wiart.

MALINES. *Cavalcade religieuse à l'occasion du Jubilé de 850 ans., célébré avec grande pompe en l'honneur de Notre Dame d' Hanswyck a Malines*. Pendant la dernière quinzaine du mois d'août 1838. *Malines* [1838]. Obl. 8vo.

J. D. HUGHES, Esq., of Manchester.

AUGUSTINE, *Saint, Bishop of Hippo*. *De fide, spe, et charitate enchiridion ad Laurentium Urbis Romae Primicerium. Et ejusdem libellus de fide, et operibus, ex manuscriptis codicibus per Theologos Lovanienses emendati*. *Lovanii*, 1661. 12mo.

AUGUSTINE, *Saint, Bishop of Hippo*. De utilitate credendi, ad Honoratum liber unus. Ejusdem D. Augustini libellus de catechizandis rudibus. *Lovanii*, 1680. 12mo.

EDWARD M. HUTTON, Esq., of Guildford, Surrey.

MILL (John Stuart) An examination of Sir William Hamilton's philosophy, and of the principal philosophical questions discussed in his writings. Third edition. *London*, 1867. 8vo.

— A system of logic ratiocinative and inductive. Seventh edition. *London*, 1868. 2 vols. 8vo.

PLATO. The dialogues of Plato. Translated into English, with analyses and introductions by B. Jowett. *Oxford*, 1871. 4 vols. 8vo.

THE JOHN CRERAR LIBRARY, Chicago, U.S.A.

CHICAGO.—THE JOHN CRERAR LIBRARY. First (-twentieth) annual report for the year 1895 (-1914). *Chicago*, 1897-1915. 20 vols. in 2. 8vo.

— Handbook, 1913. *Chicago*, 1913. 8vo.

— A list of books exhibited December 30, 1907-January 4, 1908, including Incunabula and other early printed books in the Senn Collection. *Chicago*, 1907. 8vo.

— A list of books in the Reading Room, 1909. *Chicago*, 1909. 8vo.

— A list of books on industrial arts, October, 1903. *Chicago*, 1904. 8vo.

— A list of books on the history of science, January, 1911. Prepared by A. G. S. Josephson. *Chicago*, 1911. 8vo.

— A list of current medical periodicals and allied serials. Second edition, April, 1913. *Chicago*, 1913. 8vo.

— A list of current periodicals in the Reading Room, June, 1902. *Chicago*, 1902. 8vo.

CHARLES JOHNSON, Esq., of Hampstead, London.

ÆSCHYLUS. Quae supersunt edidit R. H. Klausen Volumen I. Orestea. [Greek.] [Bibliotheca Graeca . . . curantibus F. Jacobs et V. C. F. Rost. A. Poetarum, vol. vii.] *Gothae et Erfordiae*, 1833-35. 2 pts. in 1 vol. 8vo.

— Persae ad fidem manuscriptorum emendavit notas et glossarium adjecit C. J. Blomfield. Editio secunda. [Greek.] *Cantabrigiae*, 1818. 8vo.

— Prometheus vinctus ad fidem manuscriptorum emendavit notas et glossarium adjecit C. J. Blomfield. Editio secunda. [Greek.] *Cantabrigiae*, 1812. 8vo.

— Septem contra Thebas ad fidem manuscriptorum emendavit notas et glossarium adjecit C. J. Blomfield. Editio sexta. [Greek.] *Londini*, 1847. 8vo.

CICERO (Marcus Tullius) *De oratore libri tres, ex editione J. A. Ernesti cum notis variorum. Accessit appendix ex notis Harlessii, Pearcii, Schiitzii, et aliorum excerpta a J. Greenwood. Londini, 1824. 8vo.*

EURIPIDES. *Opera omnia; ex editionibus praestantissimis fideliter recusa; Latina interpretatione, scholiis antiquis, et eruditorum observationibus, illustrata: necnon indicibus omnigenis instructa. Glasgae, 1821. 9 vols. in 13. 8vo.*

POTTER (John Philips) *Characteristics of the Greek philosophers. Socrates and Plato. London, 1845. 8vo.*

SCHWEIGHAEUSER (Jean) *Lexicon Herodoteum. Argentorati et Parisiis, 1824. 2 vols. in 1. 8vo.*

SOPHOCLES. *Tragoediae septem; et deperditarum fragmenta, ex editionibus et cum annotatione integra Brunckii et Schaeferi. . . . Accedunt notae C. G. A. Erfurdii. [Greek and Latin.] Oxonii, 1820. 3 vols. 8vo.*

— *Oedipus Coloneus, e recensione P. Elmsley. Accedit Brunckii et aliorum annotatio selecta, cui et suam addidit editor. [Greek.] Oxonii, 1823. 8vo.*

— *Oedipus Rex. Ex recensione et cum notis Brunckii. Accedunt Scholia Graeca, textui nunc primum subjecta. Londini, 1818. 8vo.*

THUCYDIDES. *De bello Peloponnesiaco libri VIII. Cum versione Latina, scholiis Graecis, et virorum doctorum animadversionibus. Ex editione J. C. Gottleberi, C. L. Baveri. [Greek.] Londini, 1819. 3 vols. 8vo.*

DR. WALTER E. LANG, State Hospital, Allentown, Pennsylvania, U.S.A.

GRESSET (Jean Baptiste Louis) *Oeuvres. Édition stéréotype, d'après le procédé de F. Didot. Paris, 1817. 2 vols. 12mo.*

THE UNIVERSITY PRESS, Liverpool.

ANNETT (H. E.), DUTTON (J. Everett) and ELLIOTT (J. H.) *Report of the Malaria Expedition to Nigeria. [Liverpool School of Tropical Medicine.—Memoir 3.] Liverpool, 1901. 4to.*

BALY (E. C. C.) *The spectroscope in relation to chemistry. An inaugural lecture delivered at the University of Liverpool, 4th November, 1910. Liverpool, 1911. 8vo.*

BARNARD (Francis Pierrepont) *English antiquities and the Universities. An inaugural lecture delivered on invitation to the Chair of Mediaeval Archæology in the University of Liverpool. Liverpool, 1909. 8vo.*

BATE (Frank) *The Declaration of Indulgence, 1672. A study in the rise of organised dissent. With an introduction by C. H. Firth. Liverpool, 1908. 8vo.*

- BEATTIE (J. M.) Bacteriology: a review and an outlook. An inaugural lecture delivered before the University of Liverpool on Friday, December 6, 1912. *Liverpool*, 1913. 8vo.
- BOYCE (Rubert) The anti-malaria measures at Ismaila (1902-1904.) [Liverpool School of Tropical Medicine.—Memoir 12.] *Liverpool*, 1904. 4to.
- Yellow fever prophylaxis in New Orleans, 1905. [Liverpool School of Tropical Medicine.—Memoir 19]. *Liverpool*, [1906]. 8vo.
- BOYCE (Rubert), EVANS (Arthur) and CLARKE (H. Herbert) Report on the sanitation and anti-malarial measures in practice in Bathurst Conakry and Freetown. February, 1905. [Liverpool School of Tropical Medicine.—Memoir 14.] *Liverpool*, 1905. 4to.
- BREINL (Anton) Memoir XXI of the Liverpool School of Tropical Medicine by A. Breinl [and others]. *Liverpool*, [1906]. 8vo.
- CAMPAGNAC (Ernest Trafford) Training of teachers. An inaugural lecture delivered upon election to the Chair of Education in the University of Liverpool. *Liverpool*, 1909. 8vo.
- CLARKE (Henry H.) Studies in tuberculosis. *Liverpool*, [1909]. 8vo.
- DUTTON (J. Everett) Report of the Malaria Expedition to the Gambia, 1902. By J. E. Dutton, and an appendix by F. V. Theobald. [Liverpool School of Tropical Medicine.—Memoir 10.] *Liverpool*, 1903. 4to.
- DUTTON (J. Everett) and TODD (John L.) First report of the Trypanosomiasis Expedition to Senegambia (1902). With notes by H. E. Annett and an appendix by F. V. Theobald. [Liverpool School of Tropical Medicine.—Memoir 11.] *Liverpool*, 1903. 4to.
- The nature of human tick-fever in the eastern part of the Congo Free State with notes on the distribution and bionomics of the tick. [Liverpool School of Tropical Medicine.—Memoir 17.] *Liverpool*, [1905]. 4to.
- Reports of the expedition to the Congo, 1903-1905. With descriptions of two new Dermanyssid Acarids by Robert Newstead. [Liverpool School of Tropical Medicine.—Memoir 18.] *Liverpool*, [1906]. 8vo.
- DUTTON (J. Everett), TODD (John L.) and CHRISTY (Cuthbert) Reports of the Trypanosomiasis Expedition to the Congo, 1903-1904. With a comparison of the Trypanosomes of Uganda and the Congo Free State. [Liverpool School of Tropical Medicine.—Memoir 13.] *Liverpool*, 1904. 4to.
- GILES (G. M.) General sanitation and anti-malarial measures in Sekondi, the Goldfields and Kumassi, and a comparison between the conditions of European residence in the Gold Coast with those existing in India. [Liverpool School of Tropical Medicine. Memoir 15.] *Liverpool*, 1905. 4to.

GLYNN (Ernest) The study of disease in the domesticated animals, its importance to the community, with a plea for an animal hospital. An inaugural lecture delivered before the University of Liverpool, on Friday, February 21, 1913. *Liverpool*, 1913. 8vo.

HARRISON (A.) Women's industries in Liverpool. An enquiry into the economic effects of legislation regulating the labour of women. *Liverpool*, 1904. 8vo.

HOOLE (Charles) A new discovery of the old art of teaching schoole, in four small treatises. Edited with bibliographical index by E. T. Compagnac. *Liverpool*, 1913. 8vo.

KELLY (James Fitzmaurice) The relations between Spanish and English literature. *Liverpool*, 1910. 8vo.

LEWIS (W. C. McC.) Physical chemistry and scientific thought. An inaugural lecture delivered at the University of Liverpool on Friday, 16 January, 1914. *Liverpool*, 1914. 8vo.

LIVERPOOL. A history of municipal government in Liverpool from the earliest times to the Municipal Reform Act of 1835. Part 1. A narrative introduction by Ramsay Muir. Part 2. A collection of charters and other documents, transcribed . . . by Edith M. Platt. *Liverpool*, 1906. 4to.

— Liverpool Vestry Books, 1681-1834. Edited by Henry Peet. Vol. 1. With an introduction by W. Lyon Blease. Vol. 2. With an introduction by the editor. *Liverpool*, 1912-15. 2 vols. 8vo.

LIVERPOOL UNIVERSITY: Otia Merseiana. The publication of the Arts Faculty of University College, Liverpool. Vol. 1 (-4). *Liverpool*, 1899-1904. 4 vols. 8vo.

— Primitiae. Essays in English literature by students of the University of Liverpool. *Liverpool*, 1912. 8vo.

— The University of Liverpool Students' Song Book. *Liverpool*, 1913. 8vo.

— The Thompson Yates (and Johnston) Laboratories Report, edited by Robert Boyce and C. S. Sherrington. *Liverpool*, 1900-1905. 7 pts. 4to.

Vol. 2. Vol. 3, pt. ii. Vol. 4, pt. i.-ii. Vol. 5, pt. i.-ii. Vol. 6, pt. ii.

— The Town Planning Review Quarterly. The Journal of the Department of Civic Design at the School of Architecture of the University of Liverpool. Edited by P. Abercrombie in collaboration with C. H. Reilly and S. D. Adshead. Vol. 1 (-5). *Liverpool*, 1910-14. 5 vols. 8vo.

— The University of Liverpool Engineering Society Journal. A record of the transactions of the Society together with papers and articles on engineering matters. Vol. 1 (-3). *Liverpool*, 1912-15. 7 pts. 8vo.

- LIVERPOOL UNIVERSITY. The Bio-Chemical Journal, edited by B. Moore and E. Whitley. Vol. 1, No. 1, January 1906 (-Vol. 6, Part 4, October, 1912). *Liverpool*, [1906-12]. 37 pts. in 6 vols. 8vo.
- Annals of Archæology and Anthropology issued by the Institute of Archæology. Edited by J. L. Myres in collaboration with F. P. Barnard [and others]. Vol. 1, September, 1908 (-Vol. 7, July, 1916). *Liverpool*, [1908-16]. 7 vols. 8vo.
- Annals of tropical medicine and parasitology issued by the Liverpool School of Tropical Medicine. Vol. 1 (-8). [*Liverpool*, 1907-15.] 8 vols. in 36 pts. 8vo.
- LIVERPOOL TOWN PLANNING AND HOUSING EXHIBITION, 1914. Transactions of Conference held March 9-13, 1914, at Liberty Buildings, Liverpool. Edited by S. D. Adshead and Patrick Abercrombie. *Liverpool*, [1914]. 8vo.
- MACCUNN (John) Liverpool addresses on ethics of social work. *Liverpool*, 1911. 8vo.
- MACKAY (John Macdonald) A miscellany presented to John Macdonald Mackay, LL.D., July, 1914. (Addresses to J. M. Mackay, Rathbone Professor of History, 1884-1914, in University College, Liverpool, and in the University of Liverpool, upon the occasion of his retirement.) *Liverpool*, 1914. 8vo.
- A new university. *Liverpool*, 1914. 8vo.
- MAIR (Alexander) Philosophy and reality. An inaugural lecture delivered in the University of Liverpool. *Liverpool*, 1911. 8vo.
- MALAY PENINSULA. Fasciculi Malayenses. Anthropological and zoological results of an expedition to Perak and the Siamese Malay States, 1901-1902, undertaken by Nelson Annandale and Herbert C. Robinson. *Liverpool*, 1903-07. 7 pts. 4to.
- MOORE (J. E. S.) and WALKER (C. E.) The Maiotic process in mam-malia. [Cancer Research Laboratories (Mrs. Sutton Timmis Memorial Fund) University of Liverpool.] *Liverpool*, 1906. 4to.
- MOUNTMORRES, Viscount. Maize, cocoa, and rubber. Hints on their production in West Africa. Lectures delivered at the Lagos Agricultural Show of 1906. *Liverpool*, 1907. 8vo.
- MUIR (James Ramsay Bryce) Introduction to the history of municipal government in Liverpool. *Liverpool*, 1906. 8vo.
- William Roscoe. An inaugural lecture on election to the Andrew Geddes and John Rankin Chair of Modern History in the University of Liverpool. *Liverpool*, 1906. 8vo.
- MYRES (John L.) The value of ancient history. A lecture delivered at Oxford, May 13, 1910. *Liverpool*, [1910]. 8vo.
- PALLIN (W. A.) A treatise on epizootic lymphangitis. With illustrations. Second edition. *Liverpool*, [1904]. 8vo.

PATERSON (Andrew Melville) *The human sternum.* Three lectures delivered at the Royal College of Surgeons, England, November, 1903. *Liverpool*, 1904. 4to.

PETSCH (Robert) *The development of the German drama in the nineteenth century.* An inaugural lecture delivered before the University of Liverpool, on Friday, October 25, 1912. *Liverpool*, 1912. 8vo.

RICHEL (Charles) *Anaphylaxis.* Authorised translation by J. Murray Bligh. With a preface by T. R. Bradshaw. *Liverpool*, 1913. 8vo.

ROSS (Ronald) *First progress report of the campaign against mosquitoes in Sierra Leone.* [Liverpool School of Tropical Medicine.—Memoir 5, part 1.] *Liverpool*, 1901. 8vo.

— *Malarial fever : its cause, prevention, and treatment.* Ninth edition revised and enlarged. [Liverpool School of Tropical Medicine.—Memoir 1.] *Liverpool*, 1902. 8vo.

ROSS (Ronald), ANNETT (H. E.), and AUSTEN (E. E.) *Report of the Malaria Expedition of the Liverpool School of Tropical Medicine and Medical Parasitology.* [Liverpool School of Tropical Medicine.—Memoir 2.] *Liverpool*, 1900. 4to.

STEPHENS (J. W. W.) and CHRISTOPHERS (S. R.) *The practical study of malaria and other blood parasites.* [Liverpool School of Tropical Medicine.] *Liverpool*, 1903. 8vo.

STRONG (Herbert Augustus) *Quintilian the Roman schoolmaster and some of his probable views on modern education.* An inaugural address delivered in the Arts Theatre of the University of Liverpool, on Saturday, October 17th, 1908, to the Liverpool Guild of Education. *Liverpool*, 1908. 8vo.

THOMAS (H. Wolferstan) *Report on Trypanosomes, Trypanosomiasis, and sleeping sickness, being an experimental investigation into their pathology and treatment.* And a description of the tissue changes by Anton Breinl. [Liverpool School of Tropical Medicine.—Memoir 16.] *Liverpool*, 1905. 4to.

WEIGHTMAN (Jane) *The language and dialect of the later old English poetry.* Being the thesis offered for the examination of B.A. with honours in the School of English Language and Philology in the University of Liverpool. *Liverpool*, 1907. 8vo.

WYLD (Henry Cecil) *Law in language.* An inaugural address delivered at University College, Liverpool, on the third of March, 1900. *Liverpool*, 1900. 8vo.

— *The neglect of the study of the English language in the training of teachers.* Criticisms and suggestions. *Liverpool*, 1904. 8vo.

THE PUBLIC LIBRARY, Luton. Per Thos. E. Maw, Esq., Librarian.

FOSTER (Joseph) Some feudal coats of arms from heraldic rolls 1298-1418, illustrated with 830 zinco etchings from effigies, brasses, and coats of arms. *London*, 1902. 8vo.

HAYDEN (Arthur) The furniture designs of Thomas Chippendale arranged by J. Munro Bell, with an introduction and critical estimate by A. Hayden. *London*, 1910. 4to.

OLIVER MARSDEN, Esq., of Leeds.

GELLERT (Christian Fuerchtegott) Sämmtliche Fabeln und Erzählungen. [In verse.] In drei Büchern. *Berlin*, 1806. 8vo.

THE MITCHELL LIBRARY, Glasgow. Per S. A. Pitt, Esq., Librarian.

BEECHER (Edward) The papal conspiracy exposed; or, the Romish corporation dangerous to the political liberty and social interests of man. With preface by Rev. James Begg. *Edinburgh*, 1856. 8vo.

BELLORI (Giovanni Pietro) Le antiche lucerne sepolcrali figurate raccolte dalle cave sotterranee, e grotte di Roma . . . diseguate . . . da P. Santi Bartoli . . . con l'osservazioni di G. P. Bellori. *Roma*, 1729. Fol.

BOSWORTH (Joseph) A dictionary of the Anglo-Saxon language. *London*, 1838. 8vo.

BRIDGES (Frederick) Phrenology made practical and popularly explained. Third edition. *London, Liverpool* [printed], [1876]. 8vo.

BRODIE (Sir Benjamin Collins) Psychological inquiries: in a series of essays, intended to illustrate the mutual relations of the physical organization and the mental faculties. [By Sir Benjamin Collins Brodie.] *London*, 1854. 8vo.

BUCHANAN (Joseph Rodes) Outlines of lectures on the neurological system of anthropology, as discovered, demonstrated, and taught in 1841 and 1842. *Cincinnati*, 1854. 8vo.

CLARKE (Edward Daniel) Travels in various countries of Europe, Asia, and Africa. Fourth edition. *London*, 1816-18. 8 vols. 8vo.

COBB (Lyman) The evil tendencies of corporal punishment as a means of moral discipline in families and schools, examined and discussed. *New York*, 1847. 8vo.

COMBE (George) Elements of phrenology. Sixth edition, improved and enlarged. *Edinburgh*, 1845. 8vo.

— Essays on phrenology, or an inquiry into the principles and utility of the system of Drs. Gall and Spurzheim, and into the objections made against it. *Edinburgh*, 1819. 8vo.

- CUNNINGHAM (William) Historical theology. A review of the principal doctrinal discussions in the Christian Church since the apostolic age. *Edinburgh*, 1863. 2 vols. 8vo.
- DEAN (Amos) Lectures on phrenology: delivered before the Young Men's Association for mutual improvement of the City of Albany. *Albany*, 1834. 12mo.
- DRAPER (John William) Human physiology, statical and dynamical; or, the conditions and course of the life of man. *London*, 1856. 8vo.
- GALL (Franz Joseph) [The works]. [The Phrenological Library, edited by Nahum Capen. Vols. 1-6.] *Boston, U.S.A.*, 1835. 6 vols. 8vo.
- GRIFFITHS (Samuel) Griffiths' guide to the iron trade of Great Britain, with plates and illustrations. *London*, 1873. 8vo.
- HAMPSON (R. T.) Origines Patriciae; or a deduction of European titles of nobility and dignified offices, from their primitive sources. *London*, 1846. 8vo.
- HEYWOOD (James) Academic reform and University representation. *London*, 1860. 8vo.
- HILL (Micaiah) and CORNWALLIS (Caroline Frances) Two prize essays on juvenile delinquency. *London*, 1853. 8vo.
- HOBBS (Thomas) Opera philosophica quae Latine scripsit: omnia in unum corpus nunc primum collecta, studio et labore G. Molesworth. *Londini*, 1839-45. 5 vols. 8vo.
- HOWE (Samuel Gridley) On the causes of idiocy, etc. *Edinburgh*, 1858. 8vo.
- INTERNATIONAL PENITENTIARY CONGRESS, LONDON. Prisons and reformatories at home and abroad, being the Transactions of the International Penitentiary Congress held in London, July 3-13, 1872. Edited by Edwin Pears. *London*, 1872. 8vo.
- JACKSON (John William) Ethnology and phrenology, as an aid to the historian. *London*, 1863. 8vo.
- LANCASHIRE PUBLIC SCHOOL ASSOCIATION. National education not necessarily governmental, sectarian, or irreligious, shown in a series of papers, read at the meetings of the Lancashire Public School Association. *London, Manchester*, 1750. 8vo.
- LEONARD (William A.) Hindu thought: a short account of the religious books of India, with some remarks concerning their origin, character, and influence. And other essays. *Glasgow*, 1875. 8vo.
- MAUDSLEY (Henry) Body and mind: an inquiry into their connection and mutual influence, specially in reference to mental disorders. An enlarged and revised edition. To which are added psychological essays. *London*, 1873. 8vo.

- MAXSE (Frederick Augustus) The causes of social revolt. A lecture, etc. *London*, 1873. 8vo.
- NOTT (Josiah Clark) Types of mankind: or ethnological researches, . . . illustrated by selections from the inedited papers of S. G. Morton, . . . and by additional contributions from L. Agassiz, W. Usher, and H. S. Patterson. By J. C. Nott and G. R. Gliddon. *London, Philadelphia*, 1854. 8vo.
- PASCAL (Blaise) Oeuvres. *La Haye*, 1779. 5 vols. 8vo.
- PHILOSOPHY. The philosophy of phrenology simplified. By a member of the Phrenological and Philosophical Societies of Glasgow. *Glasgow*, 1836. 12mo.
- POTTER (Alonzo) The school and the schoolmaster. A manual for the use of teachers, employers, trustees, inspectors, etc., of common schools. In two parts. Part I. by A. Potter. Part II. by G. B. Emerson. *Boston [U.S.A.]*, 1843. 8vo.
- QUARTERLY REVIEW. The Quarterly Review. [Vol. 1, 1809- Vol. 73, 1844.] *London*, 1812-44. 73 vols. 8vo.
* * * Wanting, vol. 60.
- RICHARDSON (Charles) A new dictionary of the English language. New edition. *London*, 1858. 2 vols. 4to.
- ROUTH (Martin Joseph) Reliquiae sacrae; sive, auctorum fere jam perditorum secundi tertiique saeculi post Christum natum quae supersunt. Editio altera. *Oxonii*, 1846-48. 5 vols. 8vo.
- RUSSELL (Michael) Polynesia: or, an historical account of the principal islands in the South Sea, including New Zealand. Second edition. *Edinburgh*, 1843. 8vo.
- SCHILLER (Johann Christoph Friedrich von) Sämmtliche Werke. *Stuttgart und Tübingen*, 1847. 12 vols. in 6. 8vo.
- SILJESTRÖM (Pehr Adam) The educational institutions of the United States, their character and organization. Translated by Frederica Rowan. *London*, 1853. 8vo.
- THELWALL (Algernon Sydney) The iniquities of the opium trade with China; being a development of the main causes which exclude the merchants of Great Britain from the advantages of an unrestricted commercial intercourse with that vast empire. *London*, 1839. 8vo.
- TURNER (Sharon) The history of the Anglo-Saxons from the earliest period to the Norman Conquest. *Philadelphia*, 1841. 2 vols. 8vo.
- TYNDALL (John) Contributions to molecular physics in the domain of radiant heat. *London*, 1872. 8vo.
- WELD (Charles Richard) A history of the Royal Society, with memoirs of the presidents. Compiled from authentic documents. *London*, 1848. 2 vols. 8vo.

MURRAY MARKS, Esq., of Brompton, London, S.W.

PINELLI (Maffeo) *Bibliotheca Pinelliana*. A catalogue of the . . . library of Maffei Pinelli . . . sold by auction, on Monday, March 2, 1789. . . . [*London*, 1789]. 8vo.

MEMBERS OF THE FAMILY OF THE LATE SIR CHARLES NICHOLSON, Bart. Per C. W. Sutton, Esq., M.A.

ADIMARI (Lodovico) *Marquis*. Satire, con illustrazione etc, *Londra*, 1788. 12mo.

ALDER (Jacob Georg Christian) *Novi Testamenti versiones Syriacae simplex Philoxeniana et Hierosolymitana*. Denuo examinatae et ad fidem codicum manuscriptorum bibliothecarum Vaticanae, Angelicae, Assemanianae, Mediceae, Regiae aliarumque novis observationibus atque tabulis aere incisiss illustratae. *Hafniae*, 1789. 4to.

ADRICHIOMIUS (Christianus) *Theatrum Terrae Sanctae et Biblicarum historiarum cum tabulis geographicis aere expressis*. *Coloniae Agrippinae*, 1590. Fol.

AFFÒ (Ireneo) *Vita di Pierluigi Farnese primo duca di Parma, Piacenza e Guastalla*. [Edited by Count P. Litta.] *Milano*, 1821. 8vo.

ALFIERI (Vittorio) *Count*. *Quindici Tragedie*. Dall' editore A. Montucci. *Edinburgo*, 1806. 3 vols. 8vo.

'AMR IBN AL 'ABD IBN SUFYĀN AL BAKRĪ called TARAFĀH. *Tarfae Moallaca cum Zuzenii scholiis*. Textum ad fidem codicum Parisiensium diligentur emendatum Latine vertit, vitam poetae accurate exposuit, selectas Reiskii annotationes suis subjunxit, indicem Arabicum addidit J. Vullers. [Arabic and Latin.] *Bonnae ad Rhenum*, 1829. 2 pts. in 1 vol. 4to.

ANVILLE (Jean Baptiste Bourguignon d') *Compendium of ancient geography*, translated from the French. Illustrated, with maps. *London*, 1810. 2 vols. 8vo.

APOLLODORUS ATHENIENSIS. *Apollodori* . . . *Bibliothecae libri tres*, ad codd. mss. fidem recensiti a C. G. Heyne. *Goettingae*, 1782-83. 4 vols. 8vo.

APPIAN. *Romanarum historiarum quae supersunt*. Graece et Latine, cum indicibus. *Parisiis*, 1840. 8vo.

ARISTOPHANES. *Comoediae et perditarum fragmenta*, ex nova recensione G. Dindorf. Accedunt Menandri et Philemonis fragmenta auctiora et emendatiora. Graece et Latine, cum indicibus. *Parisiis*, 1838. 8vo.

ARISTOTLE. *The rhetoric, poetic, and Nicomachean ethics of Aristotle*, translated from the Greek. By Thomas Taylor. *London*, 1818. 2 vols. 8vo.

- ARRIAN. Arriani Anabasis et Indica . . . emendavit . . . Fr. Dübner. Reliqua Arriani, et scriptorum de rebus Alexandri M. fragmenta collegit, Pseudo-Callisthenis historiam fabulosam . . . nunc primum edidit . . . C. Müller. *Parisiis*, 1846. 3 pts. in 1 vol. 8vo.
- BEMBO (Pietro) *Cardinal*. Carmina quinque illustrium poetarum P. Bembi, A. Naugerii, B. Castillionii, J. Casae, et A. Politiani, additis J. Sadoleti carminibus; J. B. Amalthei quinque selectissimis eclogis; B. Lampridii et M. A. Flaminii ineditis quibusdam. *Bergomi*, 1753. 8vo.
- BENEDICTUS (Alexander) Il fatto d'arme del Tarro fra i Principi Italiani, et Carlo Ottavo re di Francia, insieme con l'assedio di Novara, tradotto per L. Domenichi. *Vinegia*, 1549. 8vo.
- BENSCH (Ottomar) Rerum seculo quinto decimo in Mesopotamia gestarum librum e codice Bibliothecae Bodleianae Syriaco. Edidit et interpretatione Latina illustravit O. Behnsch. [Syriac and Latin.] *Vratislaviae*, 1838. 4to.
- BIBLE.—SYRIAC AND ENGLISH. Some pages of the Four Gospels retranscribed from the Sinaitic Palimpsest, with a translation of the whole text by Agnes Smith Lewis. *London*, 1896. 4to.
- BIBLE.—ENGLISH. The Holy Bible translated from the Latin Vulgate. The stereotype edition. *Dublin*, 1825. 8vo.
- BINNART (Martinus) Dictionarium Teutonico-Latinum novum, sive biglotton amplificatum. . . . Nunc denuo emendatum atque multis vocibus, quae desiderabantur, locupletatum, studio et diligentia J. de Wilde. *Amstelaedami*, 1719. 8vo.
- BIOGRAPHIE. Biographie de tous les ministres, depuis la constitution de 1791 jusqu'à nos jours. Deuxième édition. [By L. Gallois.] *Paris*, 1825. 8vo.
- BOPP (Franz) Über den Einfluss der Pronomina auf die Wortbildung im Sanskrit und den mit ihm verwandten Sprachen. *Berlin*, 1832. 4to.
- BOULTON (S. B.) The Russian Empire: its origin and development. *London*, 1882. 8vo.
- BOURGOING (Jean François de) Historical and philosophical memoirs of Pius the Sixth, and of his pontificate, down to the period of his retirement into Tuscany. Translated from the French. [Anon.] *London*, 1799. 2 vols. 8vo.
- BRAUNIVS (Joannes) Selecta sacra libri quinque. *Amsteladami*, 1700. 4to.
- BRITISH MUSEUM. Select Papyri in the Hieratic Character, from the collections of the British Museum, with prefatory remarks [by S. Birch. Edited by E. Hawkins]. *London*, 1841-60. 2 pts. in 4. Fol.

BUFFON (Georges Louis Le Clerc) *Comte de*. Natural history of birds, fish, insects, and reptiles. [By Buffon.] (Supplementary volume containing a description of . . . birds . . . selected and arranged by Sonnini and J. J. Virey.) *London*, 1808. 6 vols. 8vo.

BURHĀN AL-DĪN, AL-ZARNŪJĪ. *Enchiridion studiosi*. Ad fidem editionis Relandianae nec non trium codd. . . . Arabice edidit, Latine vertit . . . et scholia Ibn-Ismaëlis selecta . . . adjecit . . . vocalibus instruxit et lexico explanavit C. Caspari. . . . Praefatus est H. O. Fleischer. [Arabic and Latin.] *Lipsiae*, 1838. 4to.

BURNOUF (Émile) *Dictionnaire classique sanscrit-français où sont coordonnés, révisés complétés les travaux de Wilson, Bopp, Westergaard, Johnson, etc., . . . par E. Burnouf . . . avec la collaboration de L. Leupol.* *Paris*, 1865. 8vo.

BUSINI (Giovanni Battista) *Lettere a B. Varchi sugli avvenimenti dell'assedio di Firenze estratte da un codice della Biblioteca Palatina.* *Pisa*, 1822. 8vo.

BUSK (Mrs. William) *The history of Spain and Portugal. From B.C. 1000 to A.D. 1814.* *London*, 1833. 8vo.

BUXTORFIUS (Joannes) *Lexicon Chaldaicum, Talmudicum et Rabbinicum . . . in lucem editum a J. Buxtorfio Filio.* *Basileae*, 1640. Fol.

CALLIMACHUS. *Hymni, epigrammata, et fragmenta. Ex recensione T. J. G. F. Graevii, cum ejusdem animadversionibus. Accedunt N. Frischlini, H. Stephani . . . commentarius, et annotationes E. Spanhemii.* *Ultrajecti*, 1697. 2 vols. 8vo.

CANINA (Luigi) *Indicazione topografica di Roma antica. Quarta edizione.* *Roma*, 1850. 8vo.

CLARENDON (Edward Hyde) *Earl of*. *The life of Edward Earl of Clarendon. (The continuation of the life, being a continuation of his history of the Grand Rebellion . . . to 1667.) Written by himself.* *Oxford*, 1759. 3 vols. 8vo.

— *State papers commencing from the year MDCXXI, containing the materials from which his history of the Great Rebellion was composed.* *Oxford*, 1767. 3 vols. 8vo.

CORPUS INSCRIPTIONUM LATINARUM. . . . Volumen primum. (Inscriptiones Latinae antiquissimae ad C. Caesaris mortem . . . edidit Th. Mommsen.) *Berolini*, 1863. Fol.

COWLEY (Abraham) *The works: consisting of those which were formerly printed, and those which he design'd for the press. The ninth edition. To which are added, some verses, never before printed.* *London*, 1689-1700. 3 pts. in 1 vol. Fol.

CRÉBILLON (Prosper Jolyot de) *Oeuvres.* *Paris*, an. X (1802). 3 vols. in 1. 12mo.

DAMM (Christian Tobias) *Novum lexicon Graecum etymologicum et reale*; . . . editio de novo instructa . . . cura J. M. Duncan. *Glasgae*, 1824. 4to.

— *Lexicon Pindaricum*. Excerpsit et justa serie disposuit H. Huntingford. *Londini*, 1814. 8vo.

DAVID, *ben Joseph Kimchi*. *Hebraicarum institutionum libri IIII*, Sancte Pagnino Lucensi auctore, ex R. D. Kimhi priore parte מכלול, . . . ferè transcripti. *Lutetiae Parisiorum*, 1549. 2 pts. in 1 vol. 4to.

DAVILA (Enrico Caterino) *Historia delle guerre civili di Francia*. *Londra*, 1755. 2 vols. 4to.

DÉFENSE. *Défense des Résumés historiques*. [By Félix Bodin.] *Paris*, 1824. 12mo.

DEMOSTHENES. The orations, delivered on occasions of public deliberation. Together with the orations of Aeschines and Demosthenes on the Crown Translated into English by T. Leland. *London*, 1770-71. 3 vols. in 1. 4to.

DENINA (Carlo Giovanni Maria) *Delle rivoluzioni d'Italia libri venticinque*. *Venezia*, 1816. 6 vols. 8vo.

DICKINSON (Edmund) *Delphi Phoenicizantes, sive, tractatus, in quo Graecos, quicquid apud Delphos celebre erat . . . è Josuae historiâ, scriptisque sacris effinxisse . . . ostenditur*. *Oxoniae*, 1655. 2 pts. in 1 vol. 12mo.

DICTIONARY. A new and general biographical dictionary; containing an historical and critical account of the lives and writings of the most eminent persons in every nation. A new edition, greatly enlarged and improved. [Edited by W. Tooke.] *London*, 1798. 15 vols. 8vo.

DIODEGENES LAERTIUS. *De vitis, dogmatibus et apophthegmatibus clarorum philosophorum libri X*. Graece et Latine. . . . Seorsum excusas Aeg. Menagii in Diogenem observationes auctiores habet volumen II. . . . *Amstelaedami*, 1692. 2 vols. 4to.

— *De clarorum philosophorum vitis, dogmatibus et apophthegmatibus libri decem*. Ex Italicis codicibus nunc primum excussis recensuit C. G. Cobet. [Greek and Latin.] *Parisiis*, 1850. 8vo.

DIONYSIUS HALICARNASSENSIS. *De structura orationis liber*. Ex recensione Jacobi Uptoni. Editio tertia. [Greek and Latin.] *Londini*, 1747. 8vo.

DIONYSIUS PERIEGETES. *Periegesis sive Dionysii geographia emendata et locupletata, additione geographiae hodiernae Graeco carmine pariter donatae*. . . . Ab E. Wells. Editio secunda. *Oxonii*, 1709. 8vo.

DIX-HUIT (Le) BRUMAIRE, ou tableau des événemens qui ont amené cette journée; des faits qui l'ont accompagnée, et des résultats qu'elle doit avoir. [By V. Lombard de Langres.] *Paris*, [1800]. 8vo.

- DOELLINGER (Johann Joseph Ignaz von) Muhammed's Religion nach ihrer inneren Entwicklung und ihrem Einflusse auf das Leben der Völker. Eine historische Betrachtung. *Regensburg*, 1838. 4to.
- DOMBAY (Franz Lorenz von) Grammatica linguae Persicae, accedunt dialogi, historiae, sententiae, et narrationes Persicae. *Vindobonae*, 1804. 4to.
- DU CANGE (Charles Dufresne) *Seigneur*. Glossarium manuale ad scriptores mediae et infimae Latinitatis, ex magnis glossariis C. Du Fresne, . . . et Carpentarii in compendium redactum. *Halae*, 1772-84. 6 vols. 8vo.
- EBERS (Joannes) Vollständiges Wörterbuch der Englischen Sprache für die Deutschen. *Leipzig*, 1793-94. 2 vols. 8vo.
- The new and complete dictionary of the German and English languages, composed chiefly after the German dictionaries of Adelung and of Schwan. Elaborated by J. Ebers. *Leipzig*, 1796-99. 3 vols. 8vo.
- EURIPIDES. Fragmenta, iterum edidit perditorum tragicorum omnium nunc primum collegit F. G. Wagner. *Parisiis*, 1846. 8vo.
- EUSTACE (John Chetwode) A classical tour through Italy An. MDCCCII. Third edition, revised and enlarged. *London*, 1815. 4 vols. 8vo.
- FAT'H IBN MUHAMMAD IBN 'UBAID ALLAH IBN KHĀKĀN (Abū Naīr) Specimen criticum, exhibens locos Ibn Khacanis de Ibn Zeidonno, ex MSS. codicibus . . . editos, Latine redditos et annotatione illustratos, quod . . . publicae quaestioni objectum defendit H. E. Weyers. [Arabic and Latin.] *Lugduni Batavorum*, 1831. 4to.
- FOOTE (Samuel) The dramatic works, to which is prefixed a life of the author. *London*, 1797. 2 vols. 8vo.
- GALLUZZI (Jacopo Riguccio) Storia del granducato di Toscana. Nuova edizione. *Firenze*, 1822. 11 vols. in 5. 8vo.
- GATAKER (Thomas) Opera critica. Dissertatio de N. Instrumenti stylo; Cinnus, sive adversaria miscellanea; adversaria miscellanea posthuma. Marci Antonini de rebus suis libri XII, [Greek and Latin] commentario perpetuo explicati. Opuscula varia. *Trajecti ad Rhenum*, 1697-98. 2 vols. in 1. Fol.
- GERMANICUS CAESAR. Germanici Caesaris . . . Reliquiae quae extant omnes, ex recensione et cum notis J. C. Orellii. . . . Quibus etiam scholia vetera auctoris incerti, ex editione Buhlana, adjunxit J. A. Giles. *Londini*, 1838. 8vo.
- GESENIUS (Friedrich Heinrich Wilhelm) Anecdota Orientalia edidit et illustravit G. Gesenius. Fasciculus primus, Carmina Samaritana continens. [No more published.] *Lipsiae*, 1824. 4to.
- Thesaurus philologicus criticus linguae Hebraeae et Chaldaeae Veteris Testamenti. Editio altera. *Lipsiae*, 1829-58. 3 vols. in 2. 4to.

GIANNONE (Pietro) Dell' istoria civile del regno di Napoli libri XL. *Napoli*, 1723. 4 vols. 4to.

GROTIUS (Hugo) Epistolae ineditae, quae ad Oxenstiernas . . . aliosque . . . e Gallia missae . . . nunc prodeunt ex Musaeo Meermanniano. *Harlemi*, 1806. 8vo.

GUICCIARDINI (Francesco) Della istoria d'Italia libri XX. *Friburgo*, 1775-76. 4 vols. 4to.

— Istoria d'Italia, alla miglior lezione ridotta dal G. Rosini. *Pisa*, 1819-20. 10 vols. in 5. 8vo.

GUIZOT (François Pierre Guillaume) Histoire du Protectorat de Richard Cromwell et du rétablissement des Stuart (1658-1660). *Paris*, 1856. 2 vols. in 1. 8vo.

HAUG (Martin) Essay on the Pahlavi language. From the Pahlavi-Pazand glossary, edited by Destur Hoshangji and M. Haug. *Stuttgart*, 1870. 8vo.

HERMANN (Johann Gottfried Jacob) Opuscula. *Lipsiae*, 1827-34. 5 vols. 8vo.

HERODOTUS. Historiarum libri IX, recognovit. . . G. Dindorfius. Ctesiae Cnidii et chronographorum, Castoris, Eratosthenis, etc. fragmenta dissertatione et notis illustrata a C. Müllero. Graece et Latine cum indicibus. *Parisiis*, 1844. 8vo.

HESIOD. Quae exstant. Ex recensione T. Robinsoni, cum . . . notis J. G. Graevii lectionibus et D. Heinsii introductione. Curante C. F. Loesnero. [Greek and Latin.] *Lipsiae*, 1778. 8vo.

HOEFER (Carl Gustav Albert) De Prakrita dialecto libri duo. *Berolini*, 1836. 8vo.

HUPFELD (Hermann Christian Carl Friedrich) Exercitationes Aethiopicae sive observationum criticarum ad emendandam rationem grammaticae Semiticae specimen primum. [No more published.] *Lipsiae*, 1825. 4to.

JUSTIN, *Martyr, Saint*. Opera quae feruntur omnia. Recensuit . . . J. C. T. Otto. *Jenae*, 1847-50. 3 vols. in 2. 8vo.

LASSEN (Christian) Gymnosophista sive Indicae philosophiae documenta. Collegit, edidit, enarravit C. Lassen. Voluminis I. fasciculus I. Isvaracishnae Sankhya-Caricam tenens. [No more published.] *Bonnae ad Rhenum*, 1832. 4to.

LE BAKER (Galfridus) *de Swinbroke*. Chronicon. Edited with notes by E. M. Thompson. *Oxford*, 1889. 4to.

LE BEAU (Charles) Storia del Basso Impero. (Grande collezione storica di Rollin, Crevier, Le Beau con aggiunte, note, osservazioni e schiarimenti. Vols. LXVII-CII.) *Venezia*, 1850-53. 36 vols. 8vo.

- LENGERKE (Caesar von) *Commentatio critica de Ephraemo Syro S. S. interprete. Qua simul versionis Syriacae, quam Peschito vocant, lectiones variae ex Ephraemi commentariis collectae exhibentur. Halis Saxonum, 1828. 4to.*
- LEOPOLD (Ernestus Fridericus) *Lexicon Hebraicum et Chaldaicum in libros Veteris Testamenti. Lipsiae, 1832. 16mo.*
- LONGUS. *Pastoralium de Daphnide et Chleo, libri quatuor. Ex recensione et cum animadversionibus J. B. C. D'Ansse de Villoison. [Greek and Latin.] Parisiis, 1778. 8vo.*
- LUCANUS (Marcus Annaeus) *La Pharsale de Lucain. Traduction de Marmontel avec le texte en regard. Nouvelle édition, revue . . . et du Supplément de T. May. Paris, 1816. 2 vols. 8vo.*
- *Lucan's Pharsalia. Translated into English verse by Nicholas Rowe. The third edition. London, 1753. 2 vols. 8vo.*
- LUCIAN. *Quomodo historia conscribenda sit. Edidit ac notis illustravit Franciscus Riollay. [Greek and Latin.] Oxonii, 1776. 8vo.*
- LUKĀN, called *Al-Hakīm*. *Locmani fabulae . . . annotationibus criticis et glossario explanatae ab Aemilio Roedigero. Editio altera aucta et emendata. Halis Saxonum, 1839. 4to.*
- MACDONALD (William Bell) *Sketch of a Coptic grammar adapted for self-tuition. [Lithographed.] Edinburgh, 1856. 8vo.*
- MARINI (Giovanni Battista) *L'Adone, poema heroico, con gli argomenti del conte Sanvitale e l'allegorie di Don Lorenzo Scoto. Amsterdam, et Parigi, 1678. 4 vols. 12mo.*
- *La Sampogna, divisa in idillii favolosi, e pastorali. Venetia, 1674. 2 pts. in 1 vol. 12mo.*
- MARIUS, de *Calasio*. *Concordantiae Sacrorum Bibliorum Hebraicorum: (Edidit G. Romaine. Fr. Lucae Guaddini . . . de Hebraicae Linguae origine, praestantia, et utilitate, . . . opusculum.) Londini, 1747-49. 4 vols. Fol.*
- MARTÍNEZ DE MORETIN (Manuel) *Estudios filológicos: ó sea exámen razonado de las dificultades principales en la lengua española. Londres, 1857. 8vo.*
- MASON (William) *Poems. A new edition. York, 1771. 8vo.*
- MAURICE (Thomas) *The modern history of Hindostan: comprehending that of the Greek Empire of Bactria, . . . commencing at the period of the death of Alexander, and intended to be brought down to the close of the eighteenth century. London, 1802-09. 2 vols. 4to.*
- MAXIMIANUS, *Etruscus*. *Cornelii Maximiani Etrusci Galli elegiae sex, ex recensione et cum notis Wernsdorfii. Iterum excudi fecit J. A. Giles. Londini, 1838. 8vo.*

MESHA, *King of Moab*. Die Inschrift des Königs Mesa von Moab . . . erklärt von T. Nöldeke. Mit einer lithographierten Tafel. *Kiel*, 1870. 8vo.

— Die Siegestsäule Mesa's Königs der Moabiter. Ein Beitrag zur Hebräischen Alterthumskunde von K. Schlottmann. Oster-Programm der Universität Halle-Wittenberg. *Halle*, 1870. 8vo.

MÉZERAY (François Eudes de) Histoire de France depuis Faramond jusqu'au regne de Louis le Juste. Nouvelle édition. *Paris*, 1685. 3 vols. Fol.

MONTESQUIEU (Charles de Secondat de) *Baron*. Reflections on the causes of the grandeur and declension of the Romans. By the Author of the Persian Letters. Translated from the French. [Anon.] *London*, 1734. 16mo.

MONUMENTA. Monumenta sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae opera Collegii Doctorum ejusdem. . . . Edidit A. M. Ceriani. Tomus I-III. *Mediolani*, 1861-64. 3 vols. in 1. 4to.

MUELLER (Carl Otfried) Antiquitates Antiochenae, commentationes duae. Cum tab. ii. *Gottingae*, 1839. 4to.

MUELLERUS (Carolus) and (Theodorus) Fragmenta historicorum Graecorum. . . . Apollodori Bibliotheca cum fragmentis. Auxerunt, notis et prolegomenis illustrarunt, indice plenissimo instruxerunt C. et T. Mulleri. Accedunt Marmora Parium et Rosettanum, hoc cum Letronnii, illud cum C. Mulleri commentariis. *Parisiis*, 1841-51. 4 vols. 8vo.

NUGAE. Nugae venales, sive, thesaurus ridendi et jocandi. [*n.p.*], 1642. 3 pts. in 1 vol. 16mo.

OPPERT (Julius) Histoire des empires de Chaldée et d'Assyrie d'après les monuments, depuis l'établissement définitif des Sémites en Mésopotamie (2000 ans avant J. C.), jusqu'aux Séleucides (150 ans avant J. C.), etc. *Versailles*, 1865. 8vo.

PARIAN CHRONICLE. The Parian chronicle, or the chronicle of the Arundelian Marbles, with a dissertation concerning its authenticity. [By J. Robertson.] [Greek, Latin, and English.] *London*, 1788. 8vo.

PARIS. Histoire de l'Académie Royale des Inscriptions et Belles Lettres depuis son établissement jusqu'à présent. Avec les Mémoires de Littérature tirez des registres de cette Académie depuis son renouvellement, (jusques et compris l'année 1763). *Paris*, 1729-68. 32 vols. 4to.

PAUSANIUS. Descriptio Graeciae. Recognovit et praefatus est L. Dindorfius. Graece et Latine cum indice locupletissimo. *Parisiis*, 1845. 8vo.

PERTICARI (Giulio) Opere. *Bologna*, 1822-23. 3 vols. 8vo.

- PHILO JUDAEUS. Omnia quae extant opera. Ex S. Gelenii et aliorum interpretatione, partim ab A. Turnebo, partim a D. Hoeschelio edita et illustrata. . . . [Greek and Latin.] *Francofurti*, 1691. Fol.
- PHILOSTRATUS. Philostratorum et Callistrati opera. Recognovit A. Westermann. Eunapii vitae Sophistarum iterum edidit J. F. Boissonade. Himerii Sophistae declamationes, accurate excusso codice optimo et unico XXII declamationum emendavit Fr. Diibner. *Parisiis*, 1849. 8vo.
- PICTET (Adolphe) Les origines indo-européennes ou les Aryas primitifs, essai de paléontologie linguistique. *Paris*, 1859-63. 2 vols. 8vo.
- PINDAR. Carmina et fragmenta ; cum lectionis varietate et annotationibus, a C. G. Heyne. [Greek and Latin.] *Oxonii*, 1807-09. 3 vols. in 2. 8vo.
- PLATO. Dialogi III. Quibus praefiguntur Olympiodori vita Platonis et Albini in dialogos Platonis introductio. Opera et studio G. Etwall. [Greek and Latin.] *Oxonii*, 1771. 8vo.
- Euthydemus et Gorgias. Recensuit, vertit, notasque suas adjecit, M. J. Routh. [Greek and Latin.] *Oxonii*, 1784. 8vo.
- PLUTARCH. Scripta moralia. Graece et Latine. *Parisiis*, 1841. 2 vols. 8vo.
- Vitae. Secundum codices Parisinos, recognovit Theod. Doehner. Graece et Latine. *Parisiis*, 1846. 2 vols. 8vo.
- POLYBIUS. Historiarum reliquiae Graece et Latine cum indicibus. *Parisiis*, 1839. 8vo.
- PONTANUS (Johann Isaac) Rerum Danicarum historia, libris X. . . . Accedit chorographica regni Daniae tractusq. ejus universi borealis . . . descriptio. *Amstelodami*, 1631. Fol.
- PORTUS (Aemilius) Dictionarium Ionicum Graeco-Latinum, quod indicem in omnes Herodoti libros continet. Editio nova. *Oxonii*, 1810. 8vo.
- POTTER (John) Archaeologia Graeca, or the antiquities of Greece : a new edition ; with a life of the author, by Robert Anderson ; and an appendix . . . by George Dunbar. *Edinburgh*, 1827. 2 vols. 8vo.
- PSALMANAZAAR (George) An historical and geographical description of Formosa, an island subject to the Emperor of Japan. *London*, 1704. 8vo.
- PSELLUS (Michael Constantine) De operatione daemonum dialogus. Gilbertus Gaulminis Molinensis primus Graecè edidit et notis illustravit. [Greek and Latin.] *Kiloni*, 1688. 16mo.
- RAPHELENGIUS (Franciscus) *the Elder*. Lexicon Arabicum. (T. Erpenii observationes in lexicon Arabicum.) *Leidae*, 1613. 2 pts. in 1 vol. 4to.

- RAYNAL (Guillaume Thomas François) A philosophical and political history of the settlements and trade of the Europeans in the East and West Indies. Translated from the French, by J. Justamond. The third edition, revised and corrected. *Dublin*, 1779. 4 vols. 8vo.
- REGNARD (Jean François) Oeuvres. *Paris*, 1817. 5 vols. in 2. 12mo.
- REINECCIUS (Christianus) Janua Hebraeae linguae Veteris Testamenti in qua totius codicis Hebraei vocabula una cum radicibus et . . . analysi comparent . . . accessit una cum grammatica lexicon Hebraeo-Chaldaicum. *Lipsiae*, 1756. 8vo.
- ROEDIGER (Emil) De origine et indole Arabicae librorum V. T. historicorum interpretationis libri duo. *Halis Saxonum*, 1829. 4to.
- ROSA (Salvatore) Satire con le note D. Anton Maria Salvini ed'altri. *Londra*, 1787. 12mo.
- ROSEMUELLER (Ernst Friedrich Carl) Institutiones ad fundamenta linguae Arabicae. Accedunt sententiae et narrationes Arabicae una cum glossario Arabico-Latino. *Lipsiae*, 1818. 4to.
- ROSINI (Giovanni) Saggio sulle azioni e sulle opere di Francesco Guicciardini. *Pisa*, 1820. 8vo.
- SADĀNANDA YOGĪNDRA. Die Philosophie der Hindu. Vaedanta-Sara von Sadananda, Sanskrit und Teutsch zum erstenmal übersetzt, und mit Anmerkungen und Auszügen aus den Scholien des Rama-Krishna-Tirtha begleitet von O. Frank. *München*, 1835. 4to.
- SALUSTE DU BARTAS (Guillaume de) Du Bartas his Devine Weekes and Workes translated . . . by Josuah Sylvester. Now fourthly corr: & augm. *London*, 1613. 4to.
- SANNAZARO (Jacopo) L'Arcadia, colle antiche annotazioni di T. Porcacchi, insieme colle Rime dell' autore, ed una Farsa del medesimo non istampata altre volte. *Napoli*, 1758. 2 vols. in 1. 16mo.
- SARPI (Paolo) Opere [Vols. 1-5.] *Helmstat*, 1761-63. 5 vols. 4to.
* * Wants Vols. 6-8.
- SAVARY (Claude Étienne) Letters on Greece; being a sequel to Letters on Egypt. Translated from the French. *London*, 1788. 8vo.
- SCHAAF (Carl) Lexicon Syriacum Concordantiale omnes Novi Testamenti Syriaci voces . . . complectens, etc. Editio secunda, priori emendatior et auctior. *Lugduni Batavorum*, 1717. 4to.
- SCHULTENS (Albert) Sylloge dissertationum philologico-exegeticarum, a diversis auctoribus editarum, sub praesidio A. Schultens, J. J. Schultens et N. G. Schroeder defensarum. *Leidae et Leovardiae*, 1772-75. 2 vols. 4to.
- SCRIPTORES. Scriptores Latini in usum Delphini cum notis variorum variis lectionibus conspectu codicum et editionum et indicibus locupletissimis accurate recensiti, cura et impensis A. J. Valpy. *Londini*, 1819-30. 157 vols. in 146. 8vo.

SEBASTIANI (Leopoldo) Storia universale dell' Indostan dall' anno 1500 avanti G. C. . . . infino all' anno 1819 dell' era nostra. *Roma*, 1821. 8vo.

SECTANUS (Quintus) *pseud.* [i.e., Lodovico Sergardi]. Satire con aggiunte e annotazione. *Londra*, 1786. 12mo.

SELDEN (John) De jure naturali et gentium, juxta disciplinam Ebraeorum libri septem. *London*, 1640. Fol.

SOLDANI (Jacopo) Satire di J. Soldani, P. J. Martelli, L. Paterno, F. Berni ed altri. *Londra*, 1787. 12mo.

SOPHOCLES. Sophoclis, ut volunt, Clytaemnestrae fragmentum. Post editionem Mosquensem principem edi curavit notis adjectis C. L. Struve. *Rigae*, 1807. 8vo.

— Tragoediae. Recensuit et brevibus notis instruxit C. G. A. Erfurdt. [Greek.] *Lipsiae*, 1822-25. 7 vols. in 4. 8vo.

— The Tragedies, translated from the Greek, . . . by T. Francklin. A new edition, carefully revised and corrected. *London*, 1788. 8vo.

STORR (Gottlob Christian) Opuscula Academica ad interpretationem librorum sacrorum pertinentia. *Tubingae*, 1796-1803. 3 vols. 8vo.

STRABO. Rerum geographicarum libri XVII. Accedunt huic editioni, ad Casaubonianam III expressae, notae integrae G. Xylandri, Is. Casauboni . . . Subjiciuntur chrestomathiae. Graec. et Lat. *Amstelaedami*, 1707. 2 vols. in 3. Fol.

THEOCRITUS. Reliquiae. Graece et Latine. Edidit T. Kiessling. *Lipsiae*, 1819. 8vo.

— Scholia in Theocritum. Auctiona reddidit et annotatione critica instruxit Fr. Dübner. Scholia et paraphrases in Nicandrum et Oppianum, partim nunc primum edidit . . . U. C. Bussemaker. *Parisiis*, 1849. 8vo.

THEOGNIS. Reliquiae. Novo ordine disposuit, commentationem criticam et notas adjecit F. T. Welcker. [Greek.] *Francofurti ad Moenum*, 1826. 8vo.

THIESSÉ (Léon) Résumé de l'histoire de Pologne. *Bruxelles*, 1824. 12mo.

— Résumé de l'histoire de Pologne. Seconde édition. *Paris*, 1824. 12mo.

THOMAS, a Monk of Ely. Liber Eliensis, ad fidem codicum variorum. Vol. 1. [Edited by D. J. Stewart.] *London*, 1848. 8vo. [No more published.]

THUCYDIDES. Historia belli Peloponnesiaci cum nova translatione Latina F. Haasii. [Greek and Latin.] Accedunt Marcellini vita, Scholia Graeca emendatius expressa, et indices nominum et rerum. *Parisiis*, 1842. 8vo.

- TIRABOSCHI (Girolamo) *Storia della letteratura Italiana*. Seconda edizione modenese. *Modena*, 1787-94. 9 vols. in 10. 4to.
- TISCHENDORF (Lobegott Friedrich Constantin) *De Israelitarum per mare rubrum transitu*. *Lipsiae*, 1847. 8vo.
- TURPIE (David MacCalman) *A manual of the Chaldee language: containing a grammar of the Biblical Chaldee and of the Targums, and a Chrestomathy, consisting of selections from the Targums, with a vocabulary, adapted to the Chrestomathy*. *London and Edinburgh*, 1879. 8vo.
- VARCHI (Benedetto) *Opere*. *Milano*, 1803-04. 7 vols. in 4. 8vo.
- VERTOT D'AUBEUF (René Aubert de) *Histoire des révolutions de Portugal*. *Paris*, [1796]. 8vo.
- *Histoire des révolutions de la république romaine*. *Paris*, [1796]. 3 vols. 8vo.
- *Histoire des révolutions de Suède*. (Histoire de la dernière révolution de Suède, arrivée le 19 Août 1772. Pour servir de suite à celle de Vertot.) *Paris*, [1796]. 2 vols. 8vo.
- VSÉVOLOJSKY (N. S.) *Dictionnaire géographique-historique de l'Empire de Russie*. *Moscou*, 1813. 2 vols. in 1. 8vo.
- WAGENER (Samuel Christoph) *Die Gespenster. Kurze Erzählungen aus dem Reiche der Wahrheit*. (Neue Gespenster. Erster Theil.) *Berlin*, 1799-1801. 5 vols. 8vo.
- YETSIRAH, *Book of*. *Das Buch Jezira, die älteste kabalistische Urkunde der Hebraer*. Hebraisch und Teutsch. Herausgegeben von J. F. von Meyer. *Leipzig*, 1830. 4to.
- BREVET LIEUT.-COLONEL JOHN P. NICHOLSON, Litt.D., Recorder-in-Chief, Philadelphia, U.S.A.
- NICHOLSON (John Page) *Catalogue of library of Brevet Lieutenant-Colonel J. P. Nicholson, relating to the War of the Rebellion, 1861-1866*. *Philadelphia*, 1914. 8vo.

NOTE.—Such has been the pressure upon our space in the present issue that we have been reluctantly compelled to hold over the second half of this list of contributions for inclusion in the next issue.

CLASSIFIED LIST OF RECENT ACCESSIONS TO THE JOHN RYLANDS LIBRARY.

The classification of the items in this list is in accordance with the main divisions of the "Dewey Decimal System," and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subject, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of the system employed is that it is easily capable of comprehension by persons previously unacquainted with it. Its distinctive feature is the employment of the ten digits, in their ordinary significance, to the exclusion of all other symbols—hence the name, decimal system.

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which follows :—

ORDER OF CLASSIFICATION.

000 General Works.

- 010 BIBLIOGRAPHY.
- 020 LIBRARY ECONOMY.
- 030 GENERAL CYCLOPEDIAS.
- 040 GENERAL COLLECTIONS.
- 050 GENERAL PERIODICALS.
- 060 GENERAL SOCIETIES.
- 070 NEWSPAPERS.
- 080 SPECIAL LIBRARIES. POLYGRAPHY.
- 090 BOOK RARITIES.

100 Philosophy.

- 110 METAPHYSICS.
- 120 SPECIAL METAPHYSICAL TOPICS.
- 130 MIND AND BODY.
- 140 PHILOSOPHICAL SYSTEMS.
- 150 MENTAL FACULTIES. PSYCHOLOGY.
- 160 LOGIC.
- 170 ETHICS.
- 180 ANCIENT PHILOSOPHERS.
- 190 MODERN PHILOSOPHERS.

200 Religion.

- 210 NATURAL THEOLOGY.
- 220 BIBLE.
- 230 DOCTRINAL THEOL. DOGMATICS.
- 240 DEVOTIONAL AND PRACTICAL.
- 250 HOMILETIC. PASTORAL. PAROCHIAL.
- 260 CHURCH. INSTITUTIONS. WORK.
- 270 RELIGIOUS HISTORY.
- 280 CHRISTIAN CHURCHES AND SECTS.
- 290 NON-CHRISTIAN RELIGIONS.

300 Sociology.

- 310 STATISTICS.
- 320 POLITICAL SCIENCE.
- 330 POLITICAL ECONOMY.
- 340 LAW.
- 350 ADMINISTRATION.
- 360 ASSOCIATIONS AND INSTITUTIONS.
- 370 EDUCATION.
- 380 COMMERCE AND COMMUNICATION.
- 390 CUSTOMS. COSTUMES. FOLK-LORE.

400 Philology.

- 410 COMPARATIVE.
- 420 ENGLISH.
- 430 GERMAN.
- 440 FRENCH.
- 450 ITALIAN.
- 460 SPANISH.
- 470 LATIN.
- 480 GREEK.
- 490 MINOR LANGUAGES.

500 Natural Science.

- 510 MATHEMATICS.
- 520 ASTRONOMY.
- 530 PHYSICS.
- 540 CHEMISTRY.
- 550 GEOLOGY.
- 560 PALEONTOLOGY.
- 570 BIOLOGY.
- 580 BOTANY.
- 590 ZOOLOGY.

600 Useful Arts.

- 610 MEDICINE.
- 620 ENGINEERING.
- 630 AGRICULTURE.
- 640 DOMESTIC ECONOMY.
- 650 COMMUNICATION AND COMMERCE.
- 660 CHEMICAL TECHNOLOGY.
- 670 MANUFACTURES.
- 680 MECHANIC TRADES.
- 690 BUILDING.

700 Fine Arts.

- 710 LANDSCAPE GARDENING.
- 720 ARCHITECTURE.
- 730 SCULPTURE.
- 740 DRAWING, DESIGN, DECORATION.
- 750 PAINTING.
- 760 ENGRAVING.
- 770 PHOTOGRAPHY.
- 780 MUSIC.
- 790 AMUSEMENTS.

800 Literature.

- 810 AMERICAN.
- 820 ENGLISH.
- 830 GERMAN.
- 840 FRENCH.
- 850 ITALIAN.
- 860 SPANISH.
- 870 LATIN.
- 880 GREEK.
- 890 MINOR LANGUAGES.

900 History.

- 910 GEOGRAPHY AND DESCRIPTION.
- 920 BIOGRAPHY.
- 930 ANCIENT HISTORY.
- 940 EUROPE.
- 950 ASIA.
- 960 AFRICA.
- 970 NORTH AMERICA.
- 980 SOUTH AMERICA.
- 990 OCEANICA AND POLAR REGIONS.

Modern.

800 LITERATURE : GENERAL.

ANECDOTA OXONIENSIA. Texts, documents, and extracts chiefly from manuscripts in the Bodleian and other Oxford libraries. *Oxford*, 1914.
4to. *In progress.* R 8206

iv. Mediæval and modern series: 14. Map (W.) W. Map: De nugis curialium.
Edited by M. R. James. . . .

BIBLIOTHÈQUE LITTÉRAIRE DE LA RENAISSANCE. (Publiée sous la direction de . . . Pierre de Nolhac et Léon Dorez.) *Paris*, 1907.
8vo. *In progress.* R 14367

Nouvelle série.

3. Courteault (P.) G. de Malvyn, magistrat et humaniste bordelais, 1545 ?-1617 : étude biographique et littéraire. Suivie de harangues, poésies et lettres inédites.

DELEPIERRE (Joseph Octave) Supercherries littéraires, pastiches, suppositions d'auteur, dans les lettres et dans les arts. *Londres*, 1872.
4to, pp. 328. R 37911

— Tableau de la littérature du centon, chez les anciens et chez les modernes. *Londres*, 1874-75. 2 vols. 4to. R 37910

DUBROCA (Louis) L'art de lire à haute voix, suivi de l'application de ses principes à la lecture des ouvrages d'éloquence et de poésie. Nouvelle édition entièrement refondue . . . augmentée d'une dernière partie consacrée à la poésie dramatique et à l'art théâtral. *Paris*, 1824. 8vo.
pp. xvij, 535. R 31297

HERFORD (Charles Harold) The permanent power of English poetry. . . .
Manchester, 1902. 4to, pp. 30. R 36405

MACDONNEL (D. E.) A manual of quotations, from the ancient, modern, and oriental languages, including law phrases, maxims, proverbs, and family mottoes. By E. H. Michelsen. . . . Forming a new and . . . enlarged edition of Macdonnel's Dictionary of quotations. *London*, 1856. 8vo, pp. vii, 308. R 30307

MUENCHENER BEITRAEGE zur Romanischen und Englischen Philologie.
1-3. Herausgegeben von . . . H. Breymann. 4-11. Herausgegeben von . . . H. Breymann und E. Koepfel. 12-54. Herausgegeben von H. Breymann und J. Schick. *Erlangen & Leipzig*, 1890-1912. 54 vols. 8vo. R 34648

1. Ungemach (H.) Die Quellen der fünf ersten Chester plays.—1890.

2. Ackermann (G. C. R.) Quellen, Vorbilder, Stoffe zu Shelley's poetischen Werken.

1. Alastor. 2. Epipsychidion. 3. Adonais. 4. Hellas.—1890.

3. Rauschmaier (A.) Über den figürlichen Gebrauch der Zahlen im Altfranzösischen.—1892.

4. Hartmann (G.) Merope im italienischen und französischen Drama.—1892.

5. Albert (A. C.) Die Sprache Philippes de Beaumanoir in seinen poetischen Werken, eine Lautuntersuchung.—1893.

6. Peters (R.) P. Scarron's "Jodelet duelliste" und seine spanischen Quellen. Mit einer Einleitung: die Resultate der bisherigen Forschung über den spanischen Einfluss auf das französische Drama des xvii Jahrhunderts.—1893.

7. Child (C. G.) J. Lyly and euphuism.—1894.

8. 14. Kuebler (A.) Die suffixhaltigen romanischen Flurnamen Graubündens, soweit sie jetzt noch dem Volke bekannt sind. 2 vols.—1894-98.

800 LITERATURE: GENERAL.

9. Swallow (J. A.) *Methodism in the light of the English literature of the last century.*—1895.
10. Rosenbauer (A.) *Die poetischen Theorien der Plejade nach Ronsard und Dubellay. Ein Beitrag zur Geschichte der Renaissance poetik in Frankreich.*—1895.
11. Koeppel (E.) *Quellen-studien zu den Dramen B. Jonson's, J. Marston's und Beaumont's und Fletcher's.*—1895.
12. Klein (F.) *Der Chor in den wichtigsten Tragödien der französischen Renaissance.*—1897.
13. Fest (O.) *Der Miles gloriosus in der französischen Komödie von Beginn der Renaissance bis zu Molière.*—1897.
14. See 8.
16. Reinsch (H.) *B. Jonson's Poetik und seine Beziehungen zu Horaz.*—1899.
17. Molenaar (H.) *R. Burns' Beziehungen zur Litteratur.*—1899.
18. Mulert (A.) *P. Corneille auf der englischen Bühne und in der englischen Übersetzungsliteratur des siebzehnten Jahrhunderts.*—1900.
19. Lydgate (J.) *Lydgate's horse, goose, and sheep. Mit Einleitung und Anmerkungen.* Herausgegeben von . . . M. Degenhart.—1900.
20. Koehler (F.) *Die Allitteration bei Ronsard.*—1901.
21. Dekker (T.) *The pleasant comedie of Old Fortunatus.* Herausgegeben nach dem Drucke von 1600 von . . . H. Scherer.—1901.
22. Buchetmann (E.) *J. de Rotrou's Antigone und ihre Quellen. Ein Beitrag zur Geschichte des antiken Einflusses auf die französische Tragödie des xvii. Jahrhunderts.*—1901.
23. R. A., *Gent.* *The Valiant Welshman.* By R. A. Gent. [i.e. R. Armin]. Nach dem Drucke von 1615 herausgegeben von . . . V. Kreb.—1902.
24. Boehm (C.) *Beiträge zur Kenntnis des Einflusses Seneca's auf die in der Zeit von 1552 bis 1562 erschienenen französischen Tragödien.*—1902.
25. Maurus (P.) *Die Wielandsage in der Literatur.*—1902.
26. Holl (F.) *Das politische und religiöse Tendenzdrama des 16. Jahrhunderts in Frankreich.*—1903.
27. Kroder (A.) *Shelley's Verskunst. Dargestellt von . . . A. Kroder.*—1903.
28. Triwunatz (M.) *G. Bude's De l'institution du prince. Ein Beitrag zur Geschichte der Renaissancebewegung in Frankreich.*—1903.
29. Jung (H.) *Das Verhältnis T. Middleton's zu Shakspeare.*—1904.
30. Leykauff (A.) *F. Habert und seine Übersetzung der Metamorphosen Ovids.*—1904.
31. Solomon, *King of Israel.* Die altenglischen Dialoge von Salomon und Saturn. Mit historischer Einleitung, Kommentar und Glossar. Herausgegeben von A. R. v. Vincenti. . . .—1904.
32. Lindner (E.) *Die poetische Personifikation in den jugendschauspielen Calderon's. Ein Beitrag zu Studien über Stil und Sprache des Dichters.*—1904.
33. Lohr (A.) *R. Flecknoe. Eine literarhistorische Untersuchung.*—1905.
34. Roth (T.) *Der Einfluss von Ariost's Orlando furioso auf das französische Theater.*—1905.
35. Aukenbrand (H.) *Die Figur des Geistes im Drama der englischen Renaissance.*—1906.
36. Mensch (J.) *Das Tier in der Dichtung Marots.*—1906.
37. Jakob (F.) *Die Fabel von Atreus und Thyestes in den wichtigsten Tragödien der englischen, französischen und italienischen Literatur.*—1907.
38. Riedner (W.) *Spenser's Belesenheit.*—1908.
39. Stumfall (B.) *Das Märchen von Amor und Psyche in seinem Fortleben in der französischen, italienischen und spanischen Literatur bis zum 18. Jahrhundert.*—1907.
40. La Taille (J. de) *J. de la Taille und sein Saul le furieux. [With the text.]* Von . . . A. Werner. [With portrait.]—1908.
41. Friedrich (E.) *Die Magie im französischen Theater des xvi. und xvii. Jahrhunderts. [With illustrations.]*—1908.
42. Albert (F.) *Über T. Heywood's The life and death of Hector, eine Neubearbeitung von Lydgates Troy book.*—1909.
43. Grashey (L.) *G. A. Cicognini's Leben und Werke, unter besonderer Berücksichtigung seines Dramas la Marienne ovvero il maggior mostro del mondo.*—1909.
44. Schwerdt (C.) *Vergleich, Metapher und Allegorie in den "Tragiques" des A. d'Aubigné.*—1909.
45. Simhart (M.) *Lord Byrons Einfluss auf die italienische Literatur.*—1909.
46. Dierlamm (G.) *Die Flugschriftenliteratur der Chartistenbewegung und ihr Widerhall in der öffentlichen Meinung.*—1909.

800 LITERATURE : GENERAL.

47. Garrett (R. M.) *Precious stones in Old English literature.*—1909.
 48. Reismueller (G.) *Romanische Lehnwörter, Erstbelege, bei Lydgate.* Ein Beitrag zur Lexicographie des Englischen im xv. Jahrhundert.—1911.
 49. Lochner (L.) *Pope's literarische Beziehungen zu seinen Zeitgenossen.* Ein Beitrag zur Geschichte der englischen Literatur des 18 Jahrhunderts.—1910.
 50. Chapelain (J.) *Die Parodie, Chapelain décoiffé.* Von . . . A. Bernhard.—1910.
 51. Richter (L.) *Swinburne's Verhältnis zu Frankreich und Italien.*—1911.
 52. Kohler (E.) *Entwicklung des biblischen Dramas des xvi. Jahrhunderts in Frankreich unter dem Einfluss der literarischen Renaissancebewegung.*—1911.
 53. Walter (G.) *Der Wortschatz des Altfresischen.* Eine wortgeographische Untersuchung.—1911.
 54. Goldstein (M.) *Darius, Xerxes und Artaxerxes im Drama der neueren Literaturen.* Beitrag zur vergleichenden Literaturgeschichte.—1912.

PAUL (Herbert Woodfield) *Famous speeches. Selected and edited, with introductory notes, by H. Paul.* . . . *London*, 1911-12. 2 vols. 8vo.
 R 38255

REVUE analytique des ouvrages écrits en centons, depuis les temps anciens jusqu'au XIX^{ième} siècle. Par un bibliophile belge [i.e. J. O. Delepierre]. *Londres*, 1868. 4to, pp. 505.
 R. 37917
 * * 112 copies printed.

RICE (John) *An introduction to the art of reading with energy and propriety.* *London*, 1765. 8vo, pp. viii, 322.
 R 31340

WORSFOLD (William Basil) *The principles of criticism : an introduction to the study of literature.* . . . New edition. *London*, 1902. 8vo, pp. viii, 256.
 R 37665

810 LITERATURE : AMERICAN.

BENÉT (William Rose) *The falconer of God and other poems.* *New Haven*, 1914. 8vo, pp. xi, 121.
 R 38870

DOTEN (Elizabeth) *Poems from the inner life.* . . . Fourth edition. *Boston*, 1865. 8vo, pp. xxviii, 171.
 R 34232

JAMES (Henry) *Novelist. Notes of a son and brother* [William James]. [With plates.] *London*, 1914. 8vo, pp. 479.
 R 36218

— *Notes on novelists, with some other notes.* [London], 1914. 8vo, pp. vii, 360.
 R 37492

MARVIN (Frederic Rowland) *Love and letters.* . . . *Boston*, 1911. 8vo, pp. 252.
 R 37816

— *A free lance ; being short paragraphs and detached pages from an author's notebook.* . . . *Boston*, 1912. 8vo, pp. 196.
 R 37787

820 LITERATURE : ENGLISH : GENERAL.

COLUMBIA UNIVERSITY. *Studies in English and comparative literature.* *New York*, 1914. 8vo. *In progress.*

Forsythe (R. S.) *The relation of Shirley's plays to the Elizabethan drama.*

R 38530

820 LITERATURE: ENGLISH: GENERAL.

EARLY ENGLISH TEXT SOCIETY. [Publications.] *London*, 1907-13.
8vo. *In progress*. R 4668

Original Series.

184, 135, 138, 146. Coventry. The Coventy leet book : or mayor's register, containing the records of the city court leet or view of frankpledge, A.D. 1420-1555, with divers other matters. Transcribed and edited by M. D. Harris. 4 pts. in 1 vol.—1907-13.

Extra Series.

113. Salusbury (*Sir J.*) Poems by Sir J. Salusbury and R. Chester. With an introduction by C. Brown.

SCOTTISH TEXT SOCIETY. [Publications.] [With facsimiles.] *Edinburgh and London*, 1914. 8vo. *In progress*. R 7448

64. Henryson (R.) The poems of R. Henryson. Edited by C. G. Smith. Vol. I.

New Series.

6. Fowler (W.) *Poet*. The works of W. Fowler, secretary to Queen Anne, wife of James VI. Edited with introduction, appendix, notes and glossary by H. W. Meikle. . . .

BEOWULF. Beowulf, with the Finnsburg fragment. Edited by A. J. Wyatt. New edition, revised, with introduction and notes by R. W. Chambers. [With facsimiles.] *Cambridge*, 1914. 8vo, pp. xxxviii, 254. R 38719

CHANNELS OF ENGLISH LITERATURE. The channels of English literature. Edited by Oliphant Smeaton. . . . *London and Toronto*, 1915. 8vo. *In progress*.

Walker (H.) The English essay and essayists.

R 38219

ELLIOTT (H. B.) Lest we forget. A war anthology. Edited by H. B. Elliott. Foreword by Baroness Orczy. [New impression]. [With plates.] *London*, [1915]. 8vo, pp. 143. R 39095

JOHNSON (Reginald Brimley) Famous reviews. Selected and edited, with introductory notes, by R. B. Johnson. . . . *London*, 1914. 8vo, pp. xii, 498. R 38189

TINKER (Chauncey Brewster) The Salon and English letters : chapters on the interrelations of literature and society in the age of Johnson. [With plates.] *New York*, 1915. 8vo, pp. ix, 290. R 39079

821 LITERATURE: ENGLISH POETRY.

BRINK (Bernhard ten) The language and metre of Chaucer. Set forth by B. ten Brink. Second edition, revised by Friedrich Kluge. Translated by M. Bentinck Smith. *London*, 1901. 8vo, pp. xxxvi, 280. R 28473

BROOKE (Rupert Chawner) 1914 and other poems. [With prefatory note subscribed E. M.] [With portrait.] *London*, 1915. 8vo, pp. 63. R 39069

BURNS (Robert) Burns nights in St. Louis. Burns and English poetry. Burns and the prophet Isaiah. Burns and the auld clay biggin. View points of . . . J. L. Lowes, . . . M. N. Sale and . . . F. W. Lehmann. The club, the room, the Burnsiana, the nights by Walter B. Stevens. [With plates.] [Burns Club of St. Louis.] *St. Louis*, [1911 ?] 8vo, pp. 59. R 37833

821 LITERATURE: ENGLISH POETRY.

BURNS (Robert) Facsimile of the Kilmarnock edition of Burns' poems, 1786. [*Edinburgh*, 1913] 8vo, pp. 240. R 35129

. The title is taken from the wrapper.

BUTTERWORTH (Adeline M.) William Blake, mystic: a study. Together with Young's Night thoughts: nights I & II. With illustrations by W. Blake. . . . *Liverpool*, 1911. 8vo. R 38235

DE SÉLINCOURT (Ernest) English poets and the national ideal: four lectures. *Oxford*, 1915. 8vo, pp. 119. R 39066

GRAY (Thomas). The correspondence of T. Gray and William Mason, with letters to . . . James Brown. Edited by . . . John Mitford. Second edition. . . . *London*, 1855. 8vo, pp. xxxviii, 546. R 26249

HARDY (Thomas) Satires of circumstance, lyrics and reveries, with miscellaneous pieces. *London*, 1914. 8vo, pp. ix, 230. R 37566

HERRICK (Robert) The poetical works of R. Herrick. Edited by F. W. Moorman. [With frontispiece.] *Oxford*, 1915. 8vo, pp. xxiii, 492. R 38833

HUNTER (Joseph) Milton. A sheaf of gleanings after his biographers and annotators: I. Genealogical investigation. II. Notes on some of his poems. *London*, 1850. 8vo, pp. 72. R 35569

KEATS (John) The Keats letters, papers and other relics forming the Dilke bequest in the Hampstead Public Library, reproduced in . . . facsimiles, edited with full transcriptions and notes and an account of the portraits of Keats, with . . . reproductions by George C. Williamson, . . . together with forewords by Theodore Watts-Dunton, and an introduction by H. Buxton Forman. . . . *London*, 1914. Fol., pp. 111. R 36286

. 320 copies printed. This copy is No. 8.

— The poems of J. Keats. Arranged in chronological order with a preface by Sidney Colvin. *London*, 1915. 2 vols. 8vo. R 38511

KING (Henry) *Bishop of Chichester*. The English poems of H. King, . . . 1592-1669, sometime Bishop of Chichester. . . . Collected from various sources and edited by Lawrence Mason. . . . [With portrait.] *New Haven*, 1914. 8vo, pp. xv, 226. R 38810

LEONARD (R. Maynard) Patriotic poems. Selected by R. M. Leonard. . . . [Oxford Garlands.] *Oxford*, 1914. 8vo, pp. 128. R 39060

MASEFIELD (John) The faithful: a tragedy in three acts. *London*, [1915]. 8vo, pp. vii, 131. R 39068

MISCELLANY POEMS. Containing a new translation of Virgill's Eclogues, Ovid's Love elegies, Odes of Horace, and other authors; with several original poems. By the most eminent hands [i.e. J. Dryden and others]. (Sylvæ: or, the second part of Poetical miscellanies) *London*, 1684-85. 2 vols. in 1. 8vo. R 37791

821 LITERATURE: ENGLISH POETRY.

- NOYES (Alfred) Collected poems. . . . Fifth impression. *Edinburgh and London*, 1914. 2 vols. 8vo. R 38085
- PATMORE (Coventry Kersey Dighton) Poems. . . . Ninth collective edition. . . . *London*, 1906. 2 vols. 8vo. R 38107
1. The angel in the house. The victories of love.
 2. The unknown eros. Amelia, etc.
- Principle in art, etc. *London*, 1912. 8vo, pp. viii, 265. R 38108
- Religio poetarum, etc. Uniform edition. *London*, 1907. 8vo, pp. viii, 175. R 38109
- The rod, the root, and the flower. . . . Second edition, revised. *London*, 1914. 8vo, pp. viii, 234. R 38110
- REEVES (Boleyne) Cassiope and other poems. *London*, 1890. 8vo, pp. viii, 211. R 38554
- SCOTLAND. Songs from David Herd's manuscripts. Edited with introduction and notes by Hans Hecht. . . . [With facsimile.] *Edinburgh*, 1904. 8vo, pp. xv, 348. R 35267
- * * One of 100 copies printed on hand-made paper. This copy is No. 11.
- STEPHENS (James) Songs from the clay. *London*, 1915. 8vo, pp. vi, 106. R 38480
- SYMONS (Arthur) The romantic movement in English poetry. *London*, 1909. 8vo, pp. xi, 344. R 38723
- UNDERHILL, afterwards MOORE (Evelyn) Immanence: a book of verses. . . . [New impression.] *London and Toronto*, 1914. 8vo, pp. x, 83. R 38185
- VAUGHAN (Henry) *the Silurist*. The works of H. Vaughan. Edited by Leonard Cyril Martin. . . . *Oxford*, 1914. 2 vols. 8vo. R 38835
- WELBY (Thomas Earle) Swinburne: a critical study. . . . *London*, 1914. 8vo, pp. 191. R 38395

822 LITERATURE: ENGLISH DRAMA.

- GAYLEY (Charles Mills) Francis Beaumont: dramatist. A portrait, with some account of his circle, Elizabethan and Jacobean, and of his association with John Fletcher. [With plates.] *London*, 1914. 8vo, pp. 445. R 38371
- HANKIN (St. John Emile Claverling) The dramatic works of St. J. Hankin. With an introduction by John Drinkwater. [With portraits.] *London*, 1912. 3 vols. 8vo. R 38111

822 LITERATURE: ENGLISH DRAMA.

- MALONE SOCIETY. The Malone Society reprints. [General editor: W. W. Greg.] [With facsimiles.] [*Oxford printed*], 1914. *In progress*. R 13851
- Wilson (R.) *Dramatist*. The cobbler's prophecy. 1594. [Edited by A. C. Wood with the assistance of W. W. Greg.]
- Pedlar. The pedlar's prophecy. 1595. [Attributed to R. Wilson.] [Edited by W. W. Greg.]
- NOYES (Alfred) Rada: a Belgian Christmas Eve. . . . With . . . illustrations after Goya. *London* [1915]. 8vo, pp. vii, 82. R 38481
- OTWAY (Thomas) The works of . . . T. Otway. . . . Consisting of his plays, poems, and letters. [With portrait.] *London*, 1768. 3 vols. 12mo. R 37817
- REPRESENTATIVE ENGLISH COMEDIES. With introductory essays and notes, and a comparative view of the fellows and followers of Shakespeare. Under the general editorship of Charles Mills Gayley. . . . *New York*, 1913. 1 vol. 8vo. R 23976
2. The later contemporaries of Shakespeare: Ben Jonson and others.—1913.
- SETTLE (Elkanah) The conquest of China, by the Tartars. A tragedy. . . . *London*, 1676. 4to, pp. 67. R 37578
- The heir of Morocco, with the death of Gayland. . . . *London*, 1682. 4to, pp. 51. R 37579
- SHAW (George Bernard) Cashel Byron's profession . . . , being No. 4 of the novels of his nonage. Also The admirable Bashville, and an essay on Modern prize-fighting. [New edition.] *London*, 1912. 8vo, pp. xxiii, 349. R 38750
- The doctor's dilemma, Getting married, and The showing up of Blanco Posnet. [Third impression.] *London*, 1913. 8vo, pp. xciv, 407. R 38755
- Dramatic opinions and essays, with an apology. . . . Containing as well A word on the dramatic opinions and essays of B. Shaw by James Huneker. *London*, 1915. 2 vols. 8vo. R 38807
- The irrational knot. . . . Being the second novel of his nonage. *London*, 1909. 8vo, pp. xxvi, 422. R 38751
- John Bull's other island and Major Barbara: also, How he lied to her husband. [Fourth impression.] *London*, 1911. 8vo, pp. lxi, 293. R 38752
- Man and superman. A comedy and a philosophy. (The revolutionist's handbook and pocket companion. . . . Maxims for revolutionists.) [New impression.] *London*, 1912. 8vo, pp. xxxviii, 244. R 38754
- Misalliance, The dark lady of the sonnets, and Fanny's first play. With a treatise on Parents and children. *London*, 1914. 8vo, pp. cxxi, 234. R 38756

822 LITERATURE : ENGLISH DRAMA.

SHAW (George Bernard) *The perfect Wagnerite: a commentary on the Niblung's ring.* [Third edition.] *London*, 1913. 8vo, pp. xvi, 150.
R 38758

— Three plays for puritans: *The devil's disciple, Cæsar and Cleopatra, and Captain Brassbound's conversion.* [With plates.] [Seventh impression.] *London*, 1912. 8vo, pp. xxxvii, 308.
R 38753

SPANISH Wives. *The Spanish wives.* A farce. . . . [By Mary Pix.]
London, 1696. 4to, pp. 48.
R 37586

TATE (Nahum) *Cuckolds-haven: or, an alderman no conjurer.* A farce.
. . . *London*, 1685. 4to, pp. 45.
R 37580

— *Injur'd love: or, The cruel husband.* A tragedy. . . . *London*,
1707. 4to, pp. 70.
R 37581

— *The loyal general, a tragedy.* . . . *London*, 1680. 4to, pp. 59.
R 37582

ROBERTSON (Thomas William) *the Elder.* *The principal dramatic works of T. W. Robertson.* With memoir by his son [T. W. Robertson]. [With portraits.] *London*, 1889. 2 vols. 8vo.
R 19040

823 LITERATURE : ENGLISH FICTION.

BEHN (Aphara) *The works of A. Behn.* Edited by Montague Summers. [With plates.] *London*, 1915. 6 vols. 8vo.
R 39110

GREGORY (Allene) *The French revolution and the English novel.* *New York and London*, 1915. 8vo, pp. xi, 337.
R 39102

FALLS (Cyril) *Rudyard Kipling: a critical study.* [With portrait.]
London, 1915. 8vo, pp. 207.
R 38379

PEACOCK (Thomas Love) *The works of T. L. Peacock, including his novels, poems, fugitive pieces, criticisms, etc., with a preface by . . . Lord Houghton, a biographical notice by . . . Edith Nicolls, and portrait.* Edited by Henry Cole. . . . *London*, 1875. 3 vols. 8vo.
R 38408

824-8 LITERATURE : ENGLISH ESSAYS, MISCELLANY, ETC.

ADDISON (*Right Hon.* Joseph) *Essays of J. Addison.* Chosen and edited, with a preface and . . . notes, by Sir James George Frazer. . . . [Eversley Series.] *London*, 1915. 2 vols. 8vo.
R 38202

BRATHWAIT (Richard) *A strappado for the Diuell.* . . . With an introduction by . . . J. W. Ebsworth. . . . *Boston, Lincolnshire*, 1878. 8vo, pp. xxx, 347.
R 38507

824-8 LITERATURE: ENGLISH ESSAYS, MISCELLANY, ETC.

BUTLER (Samuel) *Erewhon: or over the range. . . . New and revised edition. . . . London, 1913. 8vo, pp. xviii, 323. R 37829*

— *Erewhon revisited twenty years later, both by the original discoverer of the country and by his son, London, 1913. 8vo, pp. x, 337. R 37830*

— *The way of all flesh. . . . Seventh impression of second edition. London, 1914. 8vo, pp. 420. R 37831*

CANNAN (Gilbert Eric) *Samuel Butler: a critical study. [With portrait.] London, 1915. 8vo, pp. 194. R 38499*

GOULD (George Milbry). *Concerning Lafcadio Hearn. . . . With a bibliography by Laura Stedman. With . . . illustrations. London, 1908. 8vo, pp. xv, 303. R 39204*

W. S. *Outlines by W. S. Oxford, Daniel, 1899. 8vo, pp. 61. R 37187*

*. * 150 copies printed. This copy is No. 96.

830 LITERATURE: GERMAN.

QUELLEN UND FORSCHUNGEN zur Sprach-und Culturgeschichte der germanischen Voelker. Herausgegeben von Alois Brandl, Erich Schmidt, Franz Schultz. *Strassburg, 1913. 8vo. In progress. R 2766*

119. Thietz (R.) *Die Ballade vom Grafen und der Magd: ein Rekonstruktionsversuch und Beitrag zur Charakterisierung der Volkspoesie.*

ALSACE. *Chansons populaires de l'Alsace. Par J. B. Weckerlin. [German and French. With music.] [Les Littératures Populaires de Toutes les Nations. 17, 18.] Paris, 1883. 2 vols. 8vo. R 36963*

BORINSKI (Carl) *Die Poetik der Renaissance und die Anfänge der literarischen Kritik in Deutschland. Berlin, 1886. 8vo, pp. xv, 396. R 39073*

BUERGER (Gottfried August) *Leonora. A tale, translated freely [by J. T. Stanley] from the German of G. A. Bürger. . . . (Lenore . . . Ein Gedicht. . . .) [With frontispiece.] London, 1796. 2 pts. in 1 vol. 8vo. R 36966*

LESSING (Gotthold Ephraim). *The dramatic works. . . . Translated from the German. Edited by Ernest Bell. . . . With a short memoir by Helen Zimmern. . . . [With portrait.] [Bohn's Libraries.] London, 1914. 2 vols. 8vo. R 38716*

1. Tragedies.
2. Comedies.

839 LITERATURE: MINOR TEUTONIC.

AMERICAN-SCANDINAVIAN FOUNDATION. Scandinavian classics. *New York*, 1914. 8vo. *In progress*.

1. Holberg (L.) *Baron*. Comedies by Holberg: Jeppe of the hill, The political tinker, Erasmus Montanus. Translated from the Danish by O. J. Campbell . . . and F. Schenck. . . . With an introduction by O. J. Campbell. . . .—1914. R 37777

2. Tegnér (E.) Poems by Tegnér: The children of the Lord's supper, translated from the Swedish by H. W. Longfellow, and Frithiof's Saga, translated by . . . W. L. Blackley. With an introduction by P. R. Liedner. . . .—1914. R 37778

BERGH (Laurent Philippe Charles van den) *De Nederlandsche volksromans. Eene bijdrage tot de geschiedenis onzer letterkunde.* *Amsterdam*, 1837. 8vo, pp. xvi, 198. R 38230

CORNELL UNIVERSITY LIBRARY. *Islandica: an annual relating to Iceland and the Fiske Icelandic collection in Cornell University library*, Edited by G. W. Harris. . . . *Ithaca, N.Y.*, 1908, etc. 8vo. *In progress*. R 20305

7. The story of Griselda in Iceland. Edited, with an introduction, by H. Hermannsson. —1914.

SNORRI, *Sturlason*. The sagas of Olaf Tryggvason and of Harald the Tyrant, Harald Haardraade. [Translated from Gustav Storm's version of the *Heimskringla* by Ethel H. Hearn.] [With illustrations.] *London*, 1911. 8vo, pp. 219. R 37317

840 LITERATURE: FRENCH: GENERAL.

SOCIÉTÉ DES ANCIENS TEXTES FRANÇAIS. [Publications.] *Paris*, 1913. 8vo. *In progress*. R 32030

Renart (J.) *Poet*. *Le lai de l'ombre*. . . . Publié par J. Bédier.

SOCIÉTÉ DES TEXTES FRANÇAIS MODERNES. *Paris*, 1905-15. 8vo. *In progress*. R 17648

Arouet de Voltaire (F. M.) *Candide ou l'optimisme*. Édition critique avec une introduction et un commentaire par A. Morize.—1913.

— *Lettres philosophiques*. Édition critique avec une introduction et un commentaire par G. Lanson. 2 vols.—1909.

Bayle (P.) *Pensées diverses sur la comète*. Édition critique avec une introduction et des notes publiée par A. Prat. 2 vols.—1911-12.

Bernardin de Saint-Pierre (J. H.) *La vie et les ouvrages de J. J. Rousseau*. Édition critique publiée avec de nombreux fragments inédits par M. Souriau.—1907.

Brébeuf (G. de) *Entretiens solitaires*. Édition critique avec une introduction et un index par R. Harmand.—1912.

Des Masures (L.) *Tragédies Saintes: David combattant—David triomphant—David fugitif*. Édition critique publiée par C. Comte.—1907.

Du Bellay (J.) *Œuvres poétiques*. . . . Édition critique publiée par H. Chamard. 3 vols.—1908-12.

Du Vair (G.) *Bishop of Lisieux. Actions et traitez oratoires*. Édition critique publiée par R. Radouant.—1911.

Héroet (A.) *Bishop of Digne. Œuvres poétiques*. Édition critique publiée par F. Gohin.—1909.

840 LITERATURE: FRENCH: GENERAL.

Juan, *Don*. Le festin de Pierre avant Molière. Dorimon—De Villiers—Scénario des Italiens—Cicognini. Textes publiés avec introduction, lexique et notes par G. Gendarme de Bévoite.—1907.

Le Bovier de Fontenelle (B.) Histoire des oracles. Édition critique publiée par L. Maigron.—1908.

Mairet (J.) J. Marsan. La Sylvie du . . . Mairet. Tragi-comédie-pastorale. [With frontispiece.]—1905.

Muse Française. La muse française, 1823-24. Édition critique publiée par J. Marsan. 2 vols.—1907-09.

Pathelin (P.) Maistre Pierre Pathelin. Reproduction en facsimilé de l'édition imprimée vers 1485 par G. Le Roy à Lyon. [Edited by E. Picot.]—1907.

Pivert de Senancour (É.) Obermann. Édition critique publiée par G. Michaut. 2 vols.—1912-13.

Pivert de Senancour (É.) Rêveries sur la nature primitive de l'homme. Édition critique par J. Merlant. 1 vol.—1910.

Plutarch. J. Amyot. Les vies des hommes illustres, grecs et romains. . . Édition critique publiée par L. Clément. 1 vol.—1906.

Rousseau (J. B.) Correspondance de J. B. Rousseau et de Brossette. Publiée d'après les originaux, avec une introduction, des notes et un index par P. Bonnefon. . . 2 vols.—1910-11.

Schelandre (J. de) Tyr et Sidon, ou les funestes amours de Belcar et Meliane : tragédie. Édition critique publiée par J. Haraszti.—1908.

Sebillot (T.) Art poétique françoys. Édition critique avec une introduction et des notes publiée par F. Gaiffe.—191[0].

Secondat (C. de) *Baron de Montesquieu*. Lettres persanes. Édition revue et annotée d'après les manuscrits du Château de la Brède avec un avant-propos et un index par H. Barckhausen. 2 vols.—1913.

Tristan l'Hermite (F.) Les plaintes d'Acante, et autres œuvres. Édition critique publiée par J. Madeleine.—1909.

CONSTANS (Léopold) Chrestomathie de l'ancien français, IX^e-XV^e siècles. Précédée d'un tableau sommaire de la littérature française au moyen âge, et suivie d'un glossaire étymologique détaillé. Nouvelle édition . . . revue et . . . augmentée, avec le supplément refondu . . . ouvrage couronné par l'Académie française. Paris, 1890. 8vo, pp. jv, xlviii, 497. R 25821

DARMESTETER (Arsène) and HATZFELD (Adolphe) Le seizième siècle en France : tableau de la littérature et de la langue suivi de morceaux en prose et en vers choisis dans les principaux écrivains de cette époque. . . Cinquième édition, revue et corrigée. Paris, 1893. 2 pts. in 1 vol. 8vo. R 26421

LEFRANC (Abel Jules Maurice) Grands écrivains français de la renaissance. Le roman d'amour de Clément Marot. Le platonisme et la littérature en France. Marguerite de Navarre. Le tiers livre du "Pantagruel" et la querelle des femmes. Jean Calvin. La Pléiade au Collège de France. [Les Lettres et les Idées depuis la Renaissance 2.] Paris, 1914. 8vo, pp. ii, 414. R 36212

LIEBRECHT (Henri) Histoire de la littérature belge d'expression française. Deuxième édition, revue et corrigée, approuvé par le Conseil de perfectionnement de l'enseignement moyen. Préface d'Edmond Picard. [With illustrations.] Bruxelles, 1913. 8vo, pp. ix, 472. R 38884

840 LITERATURE: FRENCH: GENERAL.

- PELLISSIER (Georges) *Le réalisme du romantisme.* Paris, 1912. 8vo, pp. 313. R 37775
- RETINGER (J. H.) *Histoire de la littérature française du romantisme à nos jours.* Paris, 1911. 8vo, pp. 320. R 30865
- SYMONS (Arthur) *The symbolist movement in literature.* [New impression.] London, 1911. 8vo, pp. ix, 193. R 38831
- VINET (Alexandre Rodolphe) *Études sur la littérature française au dix-neuvième siècle.* Paris, 1849-51. 3 vols. 8vo. R 38328
1. *Madame de Staël et Chateaubriand.*
 2. *Poètes lyriques et dramatiques.*
 3. *Poètes et prosateurs.*

842-47 LITERATURE: FRENCH POETRY, DRAMA, ETC.

- AROUET DE VOLTAIRE (François Marie) *Œuvres inédites.* Publiées par Fernand Caussy. (Supplément aux œuvres de Voltaire.) Paris, 1914. 8vo. *In progress.*
1. *Mélanges historiques.* R 35330
- BECAFORT. *Le voyage forcé de Becafort, hypocondriaque. Qui s'imagine être indispensablement obligé de dire ou d'écrire . . . tout ce qu'il pense des autres & de lui-même. . . .* [By Laurent Bordelon.] Paris, 1709. 12mo, pp. xxxv, 342. R 36517
- BELLESSERT (André) *Sur les grands chemins de la poésie classique: Ronsard—Corneille—La Fontaine—Racine—Boileau.* Paris, 1914. 8vo, pp. 368. R 37467
- BÉROALDE DE VERVILLE (François). *Le moyen de parvenir.* Paris, [18-]. 3 vols. in 1. 8vo. R 31293
- BOILEAU-DESPRÉAUX (Nicolas). *Œuvres de N. Boileau-Despréaux. Avec des éclaircissemens historiques, donnez par lui-même. Nouvelle édition revue, corrigée & augmentée de diverses remarques.* [With plates.] Amsterdam, 1718. 2 vols. in 1. 4to. R 35675
- BRUN (C.). *Le roman social en France au XIX^e siècle.* [Études Économiques et Sociales, 10.] Paris, 1910. 8vo, pp. iii, 361. R 37587
- BRUNETIÈRE (Marie Ferdinand). *L'évolution de la poésie lyrique en France au dix-neuvième siècle. Leçons professées à la Sorbonne. . . .* Paris, 1910-13. 2 vols. 8vo. R 38203
- CARON DE BEAUMARCHAIS (Pierre Augustin). *Théâtre de Beaumarchais, suivi de ses poésies diverses et précédé d'observations littéraires par . . . Sainte-Beuve. . . .* [With portrait.] Paris, [1866]. 8vo, pp. xvi, 414. R 28553
- CHATEAUBRIAND (François René Auguste de) *Vicomte. Œuvres de Chateaubriand.* [With portraits and plates.] Paris, 1857-58. 20 vols. 8vo. R 35805

842-47 LITERATURE: FRENCH POETRY, DRAMA, ETC.

- CHÉNIER (Marie André de). Œuvres inédites de A. Chénier. Publiées d'après les manuscrits originaux par Abel Lefranc. . . . [Les Lettres et les idées depuis la Renaissance, 3.] *Paris*, 1914. 8vo, pp. xl, 292.
R 36073
- FITZGERALD (Edward). Dictionary of Madame de Sévigné. . . . Edited and annotated by . . . Mary Eleanor FitzGerald Kerrich. [With plates.] [Eversley Series.] *London*, 1914. 2 vols. 8vo.
R 37363
- HOUSSAYE (Arsène). Les comédiennes de Molière. [With portraits.] *Paris*, 1879. 8vo, pp. 179.
R 34773
* * 476 copies printed. This copy is No. 318.
- MICHAUT (Gustave Marie Abel). La Fontaine. *Paris*, 1913-14. 2 vols. 8vo. *In progress*.
R 38468
- MONT (Karel Marie Polydoor de). Modernités: anthologie des meilleurs poètes contemporains belges d'expression française. Eckhoud—Van Arenbergh.—Verhaeren.—Gilkin.—Rodenbach.—Giraud.—Waller.—Elskamp.—Maeterlinck.—Van Lerberghe.—Le Roy.—Gille.—Fontaines.—Mockel.—Gérardy.—Séverin.—Marlow. *Bruxelles*, [1911?]. 8vo, pp. 324.
R 38883
- NYROP (Kristoffer). Storia dell'epopea francese nel medio evo. Prima traduzione dall'originale danese di Egidio Gorra. Con aggiunte e correzioni fornite dall'autore, con note del traduttore e una copiosa bibliografia. Opera premiata con medaglia d'oro dall' Università di Copenhagen. *Torino*, 1888. 8vo, pp. xvii, 495.
R 34824
- PHILIPOT (Emmanuel). La vie et l'œuvre littéraire de Noël Du Fail, gentilhomme breton. *Paris*, 1914. 8vo, pp. xix, 552.
R 38828
- ROSTAND (Edmond Eugène Alexis). Cyrano de Bergerac: comédie héroïque en cinq actes en vers. . . . Quatre-cent-sixième mille. *Paris*, 1914. 8vo, pp. 215.
R 38466
- SECONDAT (Charles Louis de) *Baron de Montesquieu*. Correspondance de Montesquieu. Publiée par François Gebelin avec la collaboration de . . . André Morize. (Collection Bordelaise.) *Paris*, 1914. 2 vols. 4to.
R 36211
- VAN BEVER (Ad.) and LÉAUTAUD (Paul). Poètes d'aujourd'hui: morceaux choisis, accompagnés de notices bibliographiques et d'un essai de bibliographie. . . . Vingt-troisième édition. *Paris*, 1913. 2 vols. 8vo.
R 38584
- VERHAEREN (Émile). Les blés mouvants: poèmes. *Paris*, 1913. 8vo, pp. 182.
R 38583
- Poems of É. Verhaeren. Selected and rendered into English by Alma Strettell. With a portrait of the author by John S. Sargent. [New edition.] *London*, 1915. 8vo, pp. 91.
R 38503

842-47 LITERATURE: FRENCH POETRY, DRAMA, ETC.

- WALCH (Gérard). *Anthologie des poètes français contemporains. Le Parnasse et les écoles postérieures au Parnasse, 1866-1914. Morceaux choisis, accompagnés de notices bio- et bibliographiques et de . . . autographes. . . . Préface de Sully Prudhomme. . . . [Collection Pallas.] Paris, Leyde, [1915]. 3 vols. 8vo. R 38825*

949 LITERATURE: PROVENÇAL.

- DIEZ (Friedrich Christian). *La poésie des troubadours. . . . Études traduites de l'allemand & annotées par le baron Ferdinand de Roisin. . . . Paris, Lille, 1845. 8vo, pp. xxiv, 422. R 27516*

- ÉMÉRIC-DAVID (Toussaint Bernard). *Notices pour servir à l'histoire littéraire des troubadours. [Extrait du tome XIX. de l'histoire littéraire de la France.] Paris, 1837. 4to, pp. 180. R 38242*

* * 25 copies printed.

- GOUDELIN (Pierre). *Œuvres de P. Goudelin. Collationnées sur les éditions originales, accompagnées d'une étude biographique [by Germain de la Faille] et bibliographique, de notes et d'un glossaire par. . . . J. B. Noulet. Édition publiée sous les auspices du Conseil général de la Haute-Garonne. [With plates.] Toulouse, 1887. 8vo, pp. lviii, xx*, 507. R 38529*

- HISTOIRE LITTÉRAIRE DES TROUBADOURS, contenant leurs vies, les extraits de leurs pièces, & plusieurs particularités sur les mœurs, les usages, & l'histoire du douzième & du treizième siècles. [Arranged and published anonymously by C. F. X. Millot from materials collected by J. B. de La Curne de Sainte-Palaye.] *Paris, 1774. 3 vols. 12mo. R 38231*

- LIVES OF THE TROUBADOURS. Translated from the mediæval Provençal, with introductory matter and notes, and with specimens of their poetry rendered into English by Ida Farnell. . . . *London, 1896. 8vo, pp. ix, 288. R 38244*

- MISTRAL (Frédéric). *Œuvres de F. Mistral. . . . Texte et traduction. [With portrait.] Paris, 1909-12. 6 vols. 8vo. R 38826*

- MONTAUDON, *Monk of*. *Die Dichtungen des Mönchs von Montaudon. Neu herausgegeben von Otto Klein. [Ausgaben und Abhandlungen aus dem Gebiete der Romanischen Philologie, 7.] Marburg, 1885. 8vo, pp. 146. R 38241·2*

- ROGIER (Pierre). *Das Leben und die Lieder des Trobadors Peire Rogier. Bearbeitet von Carl Appel. Berlin, 1882. 8vo, pp. iv, 107. R 38241·1*

850 LITERATURE: ITALIAN.

STORIA LETTERARIA D'ITALIA. Scritta da una società di professori.
Milano, [1897], etc. 8vo. *In progress.* R

- C. Giussani . . . Letteratura romana.
 . . . G. Bertoni. Il duecento.
 N. Zingarelli . . . Dante.
 G. Volpi . . . Il trecento. Seconda edizione corretta e accresciuta.
 V. Rossi . . . Il quattrocento.
 F. Flamini . . . Il cinquecento.
 A. Belloni . . . Il seicento.
 T. Concari . . . Il settecento.
 G. Mazzoni . . . L'ottocento. 2 vols.

VOSSLER (Carl). *Poetische Theorien in der italienischen Frührenaissance.*
 [Litterarhistorische Forschungen, 12.] *Berlin*, 1900. 8vo, pp. 87.
 R 39074

ACCADEMICI OCCULTI. *Rime De Gli Academici Occulti Con Le Loro
 Imprese Et Discorsi.* [With engravings.] *In Brescia*, MDLXVIII.
 ([Colophon:] *In Brescia, Appresso Vincenzo Di Sabbio*, MDLXVIII.)
 4to, ff. [6], 126 [error for 128], [8].

. The title-page is engraved.

R 38729

ANNUNZIO (Gabriele d') *Laudi del cielo del mare della terra e degli
 eroi.* . . . *Milano*, (1903-04). 2 vols. 4to. R 34620

BAINBRIGGE (Marion S.) *A walk in other worlds with Dante.* . . . With
 . . . plates. *London*, 1914. 8vo, pp. xv, 253. R 38693

BALDINI (Massimo) *La costruzione morale dell' "Inferno" di Dante.*
Città di Castello, 1914. 8vo, pp. vii, 331. R 37641

BENEDETTI (Giacopone de') *da Todi.* *Le satire di Jacopone da Todi.*
Ricostituite nella loro più probabile lezione originaria con le varianti dei
MSS. più importanti e precedute da un saggio sulle stampe e sui codici
jacoponici. Per cura di Biorio Brugnoli. [With frontispiece.]
Firenze, 1914. 8vo, pp. clx, 428. R 38226

BERNI (Francesco) *Rime, poesie latine e lettere edite e inedite. Ordinate
 e annotate per cura di Antonio Virgili. Aggiuntovi la Catrina, il*
Dialogo contra i poeti, e il commento [of N. Sermollini] al Capitolo
della primiera. *Firenze*, 1885. 8vo, pp. xlviii, 415. R 38852

BOCCACCIO (Giovanni) *Il Philocolo Di M. Giovanni Boccaccio Nvova-
 mente Revisto. MD [Woodcut] XXX.* [With preface by M. Guazzo.]
 ([Colophon:] *Stampato in Vinegia per Nicolo di Aristotile detto*
Zoppino, MDXXX.) 8vo, ff. 360.

. Title within woodcut border.

R 37528

BRITONIO (Girolamo) *Gelosia del sole Opera Volgare Di Girolamo
 Britonio Di Sicignano Intitolata Gelosia Del Sole.* ([Colophon:]
Stampata in Venetia per Marchio Sessa, Ne li anni del Signore.
M.D.XXXI. Adi primo Settembre.) 8vo, ff. 203 [error for 207].

. Title within woodcut border.

R 38727

850 LITERATURE: ITALIAN.

- DANTE ALIGHIERI. *La divine comédie; le purgatoire.* Traduction nouvelle accompagnée du texte italien avec un commentaire et des notes par Ernest de Laminne. *Paris*, 1914. 8vo, pp. 467. R 36236
- *The Paradise of Dante Alighieri: an experiment in literal verse translation* by Charles Lancelot Shadwell. . . . With an introduction by John William Mackail. . . . *London*, 1915. 8vo, pp. xxxix, 509. R 39123
- *The De monarchia.* . . . Translated into English and annotated [by P. H. W. i.e. Philip Henry Wicksteed]. *Hull*, 1896-98. 3 vols. in 1. 8vo. R 17106
- *The De monarchia of Dante Alighieri.* Edited with translation and notes by Aurelia Henry. . . . *Boston and New York*, 1904. 8vo, pp. li, 216. R 17175
- *Dante's letter to the princes and peoples of Italy, Epist. V. : critical text* by Paget Toynbee. From the *Modern Language Review*, Vol. X, No. 2, April, 1915. *Cambridge*, [1915]. 8vo, pp. (150)-156.
- *.* The title is taken from the wrapper. R 38898
- GAUTHIEZ (Pierre) *L'Italie du XVI^e siècle.* *Paris*, 1895. 8vo. *In progress.* R 28181
- L'Arétin, 1492-1556.*
- GUARINI (Giovanni Battista) *the Younger.* *Pastor fido: or, the faithful shepherd. A pastoral.* . . . [Altered from Sir R. Fanshawe's translation by E. Settle.] *London*, 1694. 4to, pp. 54. R 37585
- LEOPARDI (Giacomo) *Conte.* Opera di G. Leopardi. Edizione accresciuta, ordinata e corretta secondo l'ultimo intendimento dell' autore da Antonio Ranieri . . . Terza impressione. *Firenze*, 1907. 2 vols. 8vo. R 36450
- *Nuovi documenti intorno agli scritti e alla vita di G. Leopardi.* Raccolti e pubblicati da Giuseppe Piergili. Terza edizione . . . accresciuta. *Firenze*, 1892. 8vo, pp. lxvii, 336. R 36452
- *Epistolario di G. Leopardi.* Raccolto e ordinato da Prospero Viani. Sesta ristampa con nuove aggiunte. *Firenze*, 1907. 3 vols. 8vo. R 36451
- *Scritti vari inediti di G. Leopardi dalle carte napoletane.* Seconda impressione. [With facsimiles and portrait.] *Firenze*, 1910. 8vo, pp. ix, 545. R 36453
- MANZONI (Alessandro) *Conte.* Opere di A. Manzoni. . . . [With plates.] *Milano*, 1905-12. 4 vols. 8vo. *In progress.* R 35188
- *.* The title is taken from the wrappers.
- MORLEY (Lacy Collison) *Giuseppe Baretti; with an account of his literary friendships and feuds in Italy and in England in the days of Dr. Johnson.* . . . With an introduction by . . . F. Marion Crawford. With a portrait. *London*, 1909. 8vo, pp. xiv, 376. R 39121

850 LITERATURE: ITALIAN.

NICHOLSON (Joseph Shield) *Life and genius of Ariosto.* London, 1914.
8vo, pp. xix, 124. R 37442

ROTA (Lodovico) Cavaliere Bergamasco. *Rime Del Cauallier Lodouico Rota Amoroze Lugubri Varie e'l Tirsi.* . . . ([Colophon:] *In Venetia, Presso Euangelista Deuchino.* . . .) M.D.C.XII. 8vo, pp. 14, [10] 162, [4].

* * The title-page is engraved.

R 38730

SANDONNINI (Tommaso) *Lodovico Castelvetro e la sua famiglia: note biografiche.* [With folding table.] Bologna, 1882. 8vo, pp. 355.

R 39022

SASSO (Pamfilo) *Opera del preclarissimo poeta Miser Pamphilo Sasso Modenese. Sonetti. ccccvij. Capituli. xxxviij. Egloghe. v.* [Woodcut beneath title.] ([Colophon:] *Venetiis per Gulielmum de Fontaneto de Monferrato, M.ccccc.xix. Adi primo Febraro.*) 4to, ff. [79].

R 38728

* * Title within border of woodcut blocks.

SPERONE DEGLI ALVAROTTI (Sperone) *Canace Tragedia Di Messer Sperone Speroni Nobile Padovano.* ♀ Stampata L'Anno M.D.XLVI. ([Colophon:] *In Fiorenza per Francesco doni l'Anno M.D.XLVI.*) 8vo, ff. 40.

R 37543

860-9 LITERATURE: SPANISH AND PORTUGUESE.

CEJADOR Y FRAUCA (Julio) *Historia de la lengua y literatura castellana, desde los origenes hasta Carlos v.* [With plates.] Madrid, 1915. 8vo, pp. xx, 505.

R 38588

COLECCION DE ESCRITORES CASTELLANOS. Madrid, 1890-1902. 2 vols. 8vo. *In progress.*

R 27511

80, 121. Sales españolas, ó agudezas del ingenio nacional, recogidas por A. Paz y Mélia. . . . 2 vols.

LOISEAU (Arthur) *Histoire de la littérature portugaise depuis ses origines jusqu'à nos jours.* Paris, 1886. 8vo, pp. viii, 404.

R 37205

MENÉNDEZ Y PELAYO (Marcelino) *Obras completas del . . . M. Menéndez y Pelayo.* [With portrait.] Madrid, 1911, etc. 8vo. *In progress.*

R 35847

1. *Historia de los heterodoxos españoles.* . . . Segunda edición refundida.—1911.

2, 3. *Historia de la poesía hispano-americana.* . . . 2 vols.—1911-13.

4. *Historia de la poesía castellana en la edad media.* . . . —1911-13.

MONACI (Ernesto) *Comunicazioni dalle biblioteche di Roma e da altre biblioteche per lo studio delle lingue e delle letterature romanze.* A cura di E. Monaci. [With facsimiles.] Halle a/S, 1875-80. 2 vols. 4to.

R 37014

1. *Il canzoniere portoghese della Biblioteca Vaticana.* Messo a stampa da E. Monaci. Con una prefazione. . . .—1875.

2. *Il canzoniere portoghese Colocci-Brancuti.* Pubblicato nelle parti che completano il Codice Vaticano 4803. Da E. Molteni. . . .—1880.

860-9 LITERATURE: SPANISH AND PORTUGUESE.

- MORA (José Joaquín de) *Leyendas españolas*. Londres, 1840. 8vo, pp. xiv, 470. R 27496
- PEREIRA DE CASTRO (Gabriel) *Vlysseu, Ov Lysboa Edificada: Poema Heroico*. . . . [Edited by L. Pereira de Castro. With a "Discurso Poetico" by M. Galhegos.] [Arms of Portugal beneath title.] Lisboa, 1636. 4to, ff. [8], 207. R 37051
- PORTUGAL. *Cancioneiro portuguez da Vaticana*. Edição critica re-stituída sobre o texto diplomatico de Halle, acompanhada de um glossario e de uma introdução sobre os trovadores e cancioneros portuguezes por Theophilo Braga. . . . Lisboa, 1878. 8vo, pp. cxii, 236. R 37002
- ROMÉRO (Sylvio) *Historia da litteratura brasileira*. . . . 2ª edição melhora-da. . . . Rio de Janeiro, 1902-03. 2 vols. 8vo. R 37210
- *La literatura portuguesa en el siglo xix: estudio literario*. Madrid, 1869. 8vo, pp. 434. R 37207

870 LITERATURE: LATIN.

- BEZARD (J.) *Comment apprendre le latin à nos fils*. [With illustrations.] Paris, [1914]. 8vo, pp. 424. R 38399
- APULEIUS (Lucius) *Madaurensis*. *Œuvres complètes d'Apulée*. Traduites en français par Victor Bétoulard. . . . Nouvelle édition, entièrement refondue. Paris, [1861]. 2 vols. 8vo. R 38181
- *The metamorphoses or golden ass of Apuleius of Madaura*. Translated by H. E. Butler. . . . Oxford, 1910. 2 vols. 8vo. R 38199
- FAERNO (Gabiello) *Centvm Fabvlæ Ex Antiqvis Avctoribvs Delectæ, Et A. G. Faerno*. . . . *Carminibvs Explicatæ*. [Printer's device beneath title.] Antverpiæ, Ex officina Christoph. Plantini. CIOIO XLVII. 16mo, pp. 173. R 37542
- * * Title within woodcut border. Woodcuts.
- LUCRETII CARUS (Titus) *T. Lucretii Cari de rerum natura libri sex*. Chelsea, in ædibus St. J. Hornby, 1913. Fol., pp. 256. R 36977
- * * Printed on vellum.
- OVIDIUS NASO (Publius) *Die Metamorphosen des P. Ovidius Naso*. . . . [Sammlung Griechischer und Lateinischer Schriftsteller.] Berlin, 1898-1903. 2 vols. 8vo. R 35332
1. Buch I-VII. Erklärt von M. Haupt. Nach den Bearbeitungen von O. Korn und H. J. Müller in achter Auflage herausgegeben von R. Ehwald.—1903.
2. Buch VIII-XV. . . . Erklärt von O. Korn, in dritter Auflage neu bearbeitet von R. Ehwald.—1898.
- TACITUS (Publius Cornelius) *The histories of Tacitus: an English translation*. With introduction, frontispiece, notes, maps. . . . By George Gilbert Ramsay. . . . London, 1915. 8vo, pp. lxxv, 463. R 38248

870 LITERATURE: LATIN.

TIBULLUS (Albius) Albii Tibulli carmina ex recensione Car. Lachmanni passim mutata explicuit Ludolphus Dissenius. . . . *Gottingae*, 1835.
2 vols. 8vo. R 34756

VERGILIUS MARO (Publius) The Georgics of Virgil, in heroic couplets. . . . By . . . E. Cobbold. . . . [Latin and English.] *London*, 1852.
8vo, pp. vii, 200. R 28209

880 LITERATURE: GREEK.

BROWNE (Henry Martyn) Handbook of Homeric study. . . . Second edition. [With maps and plates.] *London*, 1908. 8vo, pp. xvi, 333.
R 38711

DUNBAR (Henry) A complete concordance to the comedies and fragments of Aristophanes. [With a preface by W. D. G., i.e. W. D. Geddes.] *Oxford*, 1883. 4to, pp. iv, 342.
R 38194

— A complete concordance to the Odyssey and Hymns of Homer. To which is added a concordance to the parallel passages in the Iliad, Odyssey, and Hymns. *Oxford*, 1880. 4to, pp. iv, 419. R 38195

GLOTTA. Glotta: Zeitschrift für griechische und lateinische Sprache. . . . *Göttingen*, 1909-14. 5 vols. 8vo. R 36122

1-4. Herausgegeben von P. Kretschmer und F. Skutsch.—1909-13.
5. Herausgegeben von P. Kretschmer und W. Kroll.—1914.

LAMB (Walter Rangeley Maitland) Clio enthroned: a study of prose-form in Thucydides. *Cambridge*, 1914. 8vo, pp. xv, 319. R 36401

SANDYS (Sir John Edwin) A short history of classical scholarship from the sixth century B.C. to the present day. . . . With . . . illustrations. *Cambridge*, 1915. 8vo, pp. xv, 455. R 38389

SMYTH (Austin Edward Arthur Watt) The composition of the Iliad: an essay on a numerical law in its structure. . . . [With folding table.] *London*, 1914. 8vo, pp. vii, 225. R 38691

WILAMOWITZ-MOELLENDORFF (Ulrich von) *Freiherr*. Aischylos: interpretationem. *Berlin*, 1914. 8vo, pp. v, 260. R 38815

AESCHYLUS. Aeschyli tragoediae. Edidit Udalricus de Wilamowitz-Moellendorff. Accedunt tabulae. . . . *Berolini*, 1914. 8vo, pp. xxxv, 381. R 38814

ARISTOPHANES. The Knights of Aristophanes. Edited by Robert Alexander Neil. . . . [With prefatory note subscribed W. S. H., i.e. W. S. Hadley, and L. W., i.e. L. Whibley.] [New impression.] *Cambridge*, 1909. 8vo, pp. xiv, 229. R 38524

880 LITERATURE: GREEK.

- EURIPIDES. *The Alcestis of Euripides*. Translated into English rhyming verse with explanatory notes by Gilbert Murray. . . . *London*, [1915]. 8vo, pp. xvi, 81. R 38696
- HOMER. *Die Homerische Odyssee*. Von A. Kirchhoff. Zweite umgearbeitete Auflage von "Die Homerische Odyssee und ihre Entstehung" und "Die Composition der Odyssee". *Berlin*, 1879. 8vo, pp. xii, 597. R 31094
- MENANDER, *the Comic Poet*. Four plays of Menander: *The hero*, *Epitrepontes*, *Periceiomene* and *Samia*. Edited, with introductions, explanatory notes, critical appendix, and bibliography, by Edward Capps. . . . [With frontispiece.] [College Series of Greek Authors.] *Boston*, [1910]. 8vo, pp. xi, 329. R 39118
- NICOLAUS, *Sophista*. Nicolai progymnasmata. Edidit Iosephus Felten. [Bibliotheca . . . Teubneriana. *Rhetores Graeci*, 11.] *Lipsiae*, 1913. 8vo, pp. xxxiii, 81. R 33367
- SCRIPTORES. *Scriptorum classicorum bibliotheca Oxoniensis*. *Oxonii*, 1915. 8vo. *In progress*. R 9551
- Ovidius Naso (P.) P. Ovidi Nasonis Tristium libri quinque, Ex ponto libri quattuor, Halieutica fragmenta. Recognovit brevique adnotatione critica instruxit S. G. Owen.
- THUCYDIDES. *Oeuvres complètes de Thucydide et de Xénophon, avec notices biographiques*. Par J. A. C. Buchon. [Panthéon littéraire. *Littérature Grecque*.] *Paris*, 1836. 8vo, pp. xvi, 818. R 31294

890 LITERATURE: MINOR LANGUAGES.

- PALI TEXT SOCIETY: [Publications]. *London*, 1913-14. 8vo. *In progress*. R 10046
- Khuddaka-Nikāya.—Sutta-Nipāta. *The Sutta-Nipāta*. New edition, by D. Andersen and H. Smith.—1913.
- Khuddaka-Nikāya.—Dhammapada. *The Dhammapada*. New edition, by Sūriyagoḍa Sumaṅgala . . . —1914.
- Yamaka. *The Yamaka: being the sixth book of the Abhidhammapitaka*. Edited by C. Rhys Davids . . . assisted by C. Dibben, M. C. Foley, . . . M. Hunt, and M. Smith. Vol. II.—1913.
- KABĪR. One hundred poems of Kabir. Translated by Rabindranath Tagore, assisted by Evelyn Underhill. [India Society.] *London*, 1914. 8vo, pp. xxvii, 67. R 38082
- RHYS (Ernest) Rabindranath Tagore: a biographical study. [With plates.] *London*, 1915. 8vo, pp. xvii, 164. R 38677
- TAGORE (Rabindra Nath) *The post office: a play* . . . translated by Devabrata Mukerjea. [With preface by W. B. Yeats.] *Churchtown, Dundrum: Cuala Press*, 1914. 8vo, pp. 37. R 36868

890 LITERATURE: MINOR LANGUAGES.

'UMAR KHAIYĀM. The Ruba'iyat of Omar Khayyām : being a facsimile of the manuscript in the Bodleian Library at Oxford, with a transcript into modern Persian characters, translated, with an introduction and notes, and a bibliography, and some sidelights upon Edward Fitz Gerald's poem, by Edward Heron-Allen. . . . Second edition . . . revised and enlarged. [With frontispiece.] *London*, 1898. 8vo, pp. xlii, 320. R 38808

—— Rubāiyāt of Omar Khayyām, a variorum edition of Edward Fitz Gerald's renderings into English verse. Edited by Frederick H. Evans. *London* : (Temple Sheen Press), 1914. 4to, pp. vii, 111. R 38273

* * 300 copies printed.

STEPHENS (Thomas) *of Merthyr Tydfil*. The literature of the Kymry; being a critical essay on the history of the language and literature of Wales, during the twelfth and two succeeding centuries; containing . . . specimens of ancient Welsh poetry in the original and accompanied with English translations. . . . *Llandovery*, 1849. 8vo, pp. xii, 512. R 36475

PATRICK, *Saint, Apostle of Ireland*. Louis Eunius, ou le purgatoire de saint Patrice : mystère breton en deux journées. Publié avec introduction, traduction et notes par Georges Dottin. . . . [With frontispiece.] [La Bretagne et les Pays Celtiques.] *Paris*, 1911. 8vo, pp. 407. R 34655

900 HISTORY: GENERAL.

BREDOW (Gabriel Gottfried) Compendious view of universal history and literature, in a series of tables; from the fifth edition of the German of G. G. Bredow. . . . To which is appended a table of painters . . . from the French notes of Sir Matthew van Brée. . . . The whole translated with considerable additions . . . by . . . James Bell. . . . Second edition. . . . *London*, 1824. Fol. R 34031

FOURNIER (Édouard) L'esprit dans l'histoire : recherches et curiosités sur les mots historiques. . . . Troisième édition revue et . . . augmentée. *Paris*, 1867. 8vo, pp. 468. R 37912

GUILLAND (Antoine) Modern Germany and her historians. . . . [With portrait.] *London*, 1915. 8vo, pp. 360. R 39081

HAMMOND (Basil Edward) Bodies politic and their governments. . . . *Cambridge*, 1915. 8vo, pp. x, 559. R 38715

LYALL (Sir Alfred Comyn) Studies in literature and history. [With a preface by Sir J. O. Miller.] *London*, 1915. 8vo, pp. ix, 462. R 38249

CLASSIFIED LIST OF RECENT ACCESSIONS 301

900 HISTORY: GENERAL.

OXFORD HISTORICAL AND LITERARY STUDIES. Issued under the direction of C. H. Firth and Walter Raleigh. *Oxford*, 1915. 8vo. *In progress*. R 34690

4. Courtney (W. P.) A bibliography of Samuel Johnson. . . . Revised . . . by D. J. N. Smith.—1915.

5. Tubbe (H.) Henry Tubbe. By G. C. Moore Smith.—1915.

SIMCOX (Edith J.) Primitive civilizations, or outlines of the history of ownership in archaic communities. *London*, 1894. 2 vols. 8vo. R 39200

910 HISTORY: GEOGRAPHY AND TRAVEL.

MANDEVILLE (*Sir John*) De Reis van Jan van Mandeville, naar de Middelnederlandsche handschriften en incunabelen. Vanwege de Maatschappij der Nederlandsche Letterkunde te Leiden. Uitgegeven door N. A. Cramer. *Leiden*, 1908. 8vo, pp. lxvi, 321, 4. R 37916

HAKLUYT SOCIETY. Works issued by the Hakluyt Society. Second series. *London*, 1913-14. 8vo. *In progress*. R 1828

32. The quest and occupation of Tahiti by emissaries of Spain during the years 1772-76. Told in dispatches and other contemporary documents: translated into English and compiled, with notes and an introduction, by B. G. Corney. . . . Vol. I.—1913.

35. Mundy (P.) The travels of P. Mundy in Europe and Asia, 1608-67. Edited by . . . Sir R. C. Temple. . . . Vol. II. Travels in Asia, 1628-34.—1914.

929 HISTORY: GENEALOGY AND FAMILY HISTORY.

BUCKLEY (James) Genealogies of the Carmarthenshire sheriffs, from 1760 to 1913. With complete list of sheriffs. . . . *Carmarthen*, 1913. 1 vol. 8vo. R 22463

GRIFFITH (John Edwards) Pedigrees of Anglesey and Carnarvonshire families, with their collateral branches in Denbighshire, Merionethshire, and other parts. Compiled . . . by J. E. Griffith. . . . *Horncastle printed*, 1914. Fol., pp. 410. R 37906

CAMPBELL, *Clan*. The Clan Campbell. . . . From the Campbell collections formed by Sir Duncan Campbell of Barcaldine and Glenure, Baronet. . . . Prepared and edited by . . . Henry Paton. *Edinburgh*, 1915. 8vo. *In progress*. R 33882

Abstracts of entries relating to Campbells in the Sheriff Court Books of Argyll at Inveraray. Second Series.—1915.

FIGAROLA-CANEDA (Domingo) Escudos primitivos de Cuba. Contribución histórica. [With illustrations.] *Habana*, 1913. 8vo, pp. xii, 118. R 38891

GRIMALDI (Stacey) The descent of the family of the Grimaldi's of Genoa and England . . . carried on to the present year by . . . William Beaufort Grimaldi. . . . *Bristol*, 1895. Fol. R 37300

JOHNSTON (James B.) The place-names of England and Wales. *London*, 1915. 8vo, pp. vii, 532. R 38369

929 HISTORY: GENEALOGY AND FAMILY HISTORY.

LEVIS, *Family of*. Catalogue of engraved portraits, views, etc., connected with the name of Levis. [By H. C. Levis.] [With illustrations.] *London*, 1914. 4to, pp. xx, 113. R 38216

MARSDEN (Benjamin Anderton) Genealogical memoirs of the family of Marsden; their ancestors and descent traced from public records, wills, and other documents, and from private sources of information hitherto unrecorded by . . . B. A. Marsden . . . James Aspinall Marsden . . . and Robert Sydney Marsden. . . . *Birkenhead*, 1914. 1 vol. 4to. R 36767

PADIGLIONE (Carlo) Trenta centurie di armi gentilizie. Raccolte e descritte da C. Padiglione. . . . *Napoli*, 1914. 8vo, pp. xxi, 375. R 37676

RIETSTAP (Iohannes Baptist) Planches de l'Armorial général de J.-B. Rietstap. Par V. Rolland. III. *Paris*, 1909[12]. 4to. *In progress*. R 9667

WEDGWOOD, *afterwards* DARWIN (Emma) Emma Darwin, a century of family letters, 1792-1896. Edited by her daughter Henrietta Litchfield. . . . Illustrated. [With postscript by Bernard Darwin.] *London*, 1915. 2 vols. 8vo. R 39016

BUCKS PARISH REGISTER SOCIETY. [Publications.] *Aylesbury*, 1914. 8vo. *In progress*. R 8701

18. Wing. The register of the parish of Wing . . . 1546-1812. . . . Transcribed by A. Vere Woodman. . . .—1914.

DURHAM AND NORTHUMBERLAND PARISH REGISTER SOCIETY. Publications. *Sunderland and Newcastle-upon-Tyne*, 1914. 8vo. *In progress*. R 6393

29. Castle Eden, Durham. The registers of Castle Eden. . . . Baptisms, 1661-1812. Marriages, 1698-1794. Burials, 1696-1812. Transcribed and edited by . . . F. G. T. Robinson. . . . indexed by A. E. & G. M. F. Wood.—1914.

30. Sherburn House, Durham. The registers of Sherburn Hospital. . . . Baptisms, 1692-1812. Marriages, 1695-1763. Burials, 1678-1812. Transcribed by H. M. Wood. . . . indexed by A. E. Wood. . . .—1914.

HARLEIAN SOCIETY. Publications. . . . Registers. *London*, 1914-15. 8vo. *In progress*. R 1870

44, 45. The registers of St. Mary le Bowe, Cheapside, All Hallows, Honey Lane, and of St. Pancras, Soper Lane, London. Edited by W. B. Bannerman. . . . 2 vols.—1914-15.

LANCASHIRE PARISH REGISTER SOCIETY. [Publications.] [With plates.] *Wigan, Rochdale, and Cambridge*, 1913. 8vo. *In progress*. R 6705

48. The registers of the parish church of Preston . . . 1611-35. Transcribed and edited by A. E. Hodder. . . . (The registers of the parish church of Broughton, near Preston. Baptisms, 1653-1804. Burials, 1653-1803. Weddings, 1653-1759. Transcribed and edited by A. E. Hodder. Indexes by R. Wilkinson. . . .)—1913.

49. Middleton, Lancashire. The registers of the parish church of Middleton. . . . Christenings, burials, and weddings, 1729-52. Transcribed by H. Brierley. . . . (The registers of the parish church of Prestwich. . . . Baptisms and burials, 1689-1711, weddings to 1712. Transcribed by H. Brierley. . . .) [With plates.]—1913.

929 HISTORY: GENEALOGY AND FAMILY HISTORY.

PHILLIMORE'S PARISH REGISTER SERIES. *London*, 1914. 8vo. *In progress*. R 5093

136. Berkshire.—Registers. Berkshire parish registers. Marriages. Vol. II. Edited by . . . W. P. W. Phillimore . . . and T. M. Blagg.—1914.

PUTNEY, SURREY. The parish register of Putney, in the county of Surrey. Transcribed by Amy C. Hare. Edited by W. Bruce Bannerman . . . Vol. II. [With frontispieces.] *Croydon: privately printed*, 1915. 8vo. *In progress*. R 35428

YORKSHIRE PARISH REGISTER SOCIETY. Publications. [*Leeds, printed*], 1914. 8vo. *In progress*. R 6703

50. The parish registers of Harewood. . . Baptisms, 1614-1812. Marriages, 1621-1812. Transcribed and edited by W. Brigg.—1914.

932 HISTORY: ANCIENT: EGYPT.

BERLIN: KOENIGLICHE MUSEEN: Hieratische Papyrus aus den Königlichen Museen zu Berlin. Herausgegeben von der Generalverwaltung. . . [With plates.] *Leipzig*, 1908-11. Fol. *In progress*. R 33697

3. Schriftstücke der VI. Dynastie aus Elephantine. Zaubersprüche für Mutter und Kind. Ostraka. [Edited by G. Moeller and A. H. Gardiner.]—1911.

4. 5. Literarische Texte des mittleren Reiches. Herausgegeben von A. Erman. . .
i. Die Klagen des Bauern. Bearbeitet von F. Vogelsang und A. H. Gardiner. . . —1908.

ii. Die Erzählung des Sinuhe und die Hirtengeschichte. Bearbeitet von A. H. Gardiner. . . —1909.

BRITISH SCHOOL OF ARCHÆOLOGY IN EGYPT. British School of Archæology in Egypt and Egyptian Research Account . . . 1913. [With plates and illustrations.] *London*, 1913-15. 4to. *In progress*. R 15283

23. Petrie (W. M. F.) Tarkhan I and Memphis V. By W. M. F. Petrie . . . G. A. Wainwright . . . and A. H. Gardiner. . . —1913.

25. Petrie (W. M. F.) Tarkhan II.—1914.

26. Engelbach (R.) Riqqeh and Memphis VI. . . With chapters by M. A. Murray, H. F. Petrie, W. M. F. Petrie.—1915.

EGYPT. Untersuchungen zur Geschichte und Altertumskunde Aegyptens. Herausgegeben von Kurt Sethe. *Leipzig*, 1913. 4to. *In progress*. R 23226

6. Kommentar zu den Klagen des Bauern. Von F. Vogelsang. [With text and translation.]

EGYPT EXPLORATION FUND. The journal of Egyptian archæology. [With plates and illustrations.] *London*, 1914. 4to. *In progress*. R 35441

GARDINER (Alan Henderson) and WEIGALL (Arthur Edward Pearse) A topographical catalogue of the private tombs of Thebes. [With plates.] *London*, 1913. Fol., pp. 45. R 38546

LONDON: UNIVERSITY COLLEGE: Museum. Amulets: illustrated by the Egyptian collection in University College, London. By W. M. Flinders Petrie. . . [With plates.] *London*, 1914. 4to, pp. x, 58. R 38832

932 HISTORY: ANCIENT: EGYPT.

MARIETTE (François Auguste Ferdinand) Œuvres diverses. Publiées par G. Maspero . . . Tome premier. [With plates.] [Bibliothèque Egyptologique, 18.] *Paris*, 1904. 8vo. R 15229

MARTIN (Louis Auguste) Les civilisations primitives en orient : Chinois—Indiens—Perses—Babyloniens—Syriens—Égyptiens. *Paris*, 1861. 8vo, pp. iv, 552. R 22714

WITHERS (Percy). Egypt of yesterday and to-day. . . . With . . . reproductions from photographs. *London*, 1909. 8vo, pp. 293. R 38083

935 HISTORY: MEDIO-PERSIA.

BRITISH ACADEMY. The Schweich Lectures. *London*, 1914. 8vo. R 38196

1912. Johns (C. H. W.) The relations between the laws of Babylonia and the laws of the Hebrew peoples. . . .—1914.

DEUTSCHE ORIENT-GESELLSCHAFT. Sendschriften der Deutschen Orient-Gesellschaft. *Leipzig and Stuttgart*, 1899, etc. 8vo. *In progress*. R 35291

1. Delitzsch (F.) Babylon. Mit einem Plan. . . .—1899.

2. Meissner (B.) Von Babylon nach den Ruinen von Hira und Huarnaq.—1901.

3. Delitzsch (F.) Im Lande des einstigen Paradieses. Ein Vortrag. Mit . . . Bildern.—1903.

LANGDON (Stephen) Tammuz and Ishtar: a monograph upon Babylonian religion and theology, containing extensive extracts from the Tammuz liturgies and all of the Arbela oracles. [With plates.] *Oxford*, 1914. 8vo, pp. vii, 196. R 36403

937 HISTORY: ANCIENT: ITALY.

BEULÉ (Charles Ernest) Titus et sa dynastie. *Paris*, 1870. 8vo, pp. vii, 325. R 23919

— Le drame du Vésuve. *Paris*, 1872. 8vo, pp. 366. R 31728

HERCULANEUM. Dissertationis isagogicae ad Herculanensium voluminum explanationem pars prima. [With plates and illustrations.] [Reale Accademia Ercolanese di Archeologia.] *Neapoli*, 1797. 1 vol. Fol. R 33563

LANCIANI (Rodolfo Amedeo) Storia degli scavi di Roma e notizie intorno le collezioni romane di antichità. Volume quarto. . . . *Roma*, 1912. 4to. *In progress*. R 8955

4. Dalla elezione di Pio V alla morte di Clementa VIII. 7 gennaio 1566—3 marzo 1605.

PAIS (Ettore) Ricerche sulla storia e sul diritto pubblico di Roma. . . . *Roma*, 1915. 8vo. *In progress*. R 37828

— Storia critica di Roma durante i primi cinque secoli. . . . Volume II. . . . *Roma*, 1915. 8vo. *In progress*. R 33474

937 HISTORY: ANCIENT: ITALY.

STRADA (Jacobus de) *a Rosberg*. Epitome Thesavri Antiquitatum, hoc est, Impp. Rom. Orientalium & Occidentalium Iconum, ex antiquis Numismatibus quam fidelissime deliniatarum. Ex Musæo Iacobi de Strada. . . . [Printer's device beneath title.] [With woodcuts.] *Lygduni* ([Colophon:] . . . *Excudebat Ioannes Tornæsius*) *Apud Iacobum De Strada, Et Thomam Gverinvm*, M.D.LIII. . . . 4to, pp. [88], 339, [3]. R 37547

938-9 HISTORY: ANCIENT: GREECE AND ASIA MINOR.

BERLIN: KOENIGLICHE MUSEEN. Königl. Museen zu Berlin. Milet: Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899. Herausgegeben von Theodor Wiegand. [With plates and illustrations.] *Berlin*, 1906-14. Fol. *In progress*. R 12669
 Hft. 1. Karte der milesischen Halbinsel (1 : 50000). Mit erläuterndem Text von P. Wilski.—1906.
 Hft. 2. Das Rathaus von Milet. Von H. Knackfuss. Mit Beiträgen von C. Fredrich, T. Wiegand, H. Winnefeld.—1908.
 Hft. 3. Das Delphinion in Milet. Von G. Kawerau und A. Rehm, unter Mitwirkung von F. Freiherr Hiller von Gaertringen, M. Lidzbarski, T. Wiegand, E. Ziebarth.—1914.
 Bd. 3, hft. 1. Der Latmos. Von T. Wiegand, unter Mitwirkung von K. Boese, H. Delehaye. . . . H. Knackfuss, F. Krischen, K. Lyncker, W. von Marées, O. Wulff.—1913.

INSCRIPTIONES. Inscriptiones Graecae ad res Romanas pertinentes. Auctoritate et impensis Academiae Inscriptionum et Litterarum Humaniorum collectae et editae. . . . *Paris*, 1901-11. 4to. *In progress*. R 35419

1. Edendum curavit R. Cagnat, auxiliantibus J. Toutain et P. Jouguet.—1901-11.
3. Edendum curavit R. Cagnat, auxiliante G. Lafaye.—1902-06.

LERMINIER (Jean Louis Eugène) *Histoire des législateurs et des constitutions de la Grèce antique*. . . . *Paris*, 1852. 2 vols. 8vo. R 28934

PENNELL (Joseph) *Joseph Pennell's pictures in the land of temples: reproductions of a series of lithographs made by him in the land of temples, March-June, 1913, together with impressions and notes by the artist*. *London*, [1915]. 8vo. R 38760

WALKER (Edward Mewburn) *The Hellenica Oxyrhynchia: its authorship and authority*. *Oxford*, 1913. 8vo, pp. 149. R 34848

WECKLEIN (Nicolaus) *Ueber Themistokles und die Seeschlacht bei Salamis*. [Sitzungsberichte der philosophisch-philologischen und historischen Classe der k. b. Akademie der Wissenschaften zu München. 1892. Heft 1.] [*München*, 1892.] 8vo, pp. 35. R 35750

* * The title is taken from the caption.

940 HISTORY: MODERN: EUROPE.

BARRAL (Dominique de) *Comte*. *Étude sur l'histoire diplomatique de l'Europe*. *Paris*, 1885. 2 vols. 8vo. R 28378

940 HISTORY: MODERN: EUROPE.

- DEBIDOUR (Elie Louis Marie Marc Antoine) *Histoire diplomatique de l'Europe depuis l'ouverture du congrès de Vienne jusqu'à la fermeture du congrès de Berlin, 1814-78.* [Bibliothèque d'Histoire Contemporaine.] *Paris*, 1891. 2 vols. 8vo. R 37554
1. La Sainte-Alliance. 2. La Révolution.
- DUPUIS (Charles) *Le principe d'équilibre et le concert européen de la paix de Westphalie à l'acte d'Algésiras. . . . Paris*, 1909. 8vo, pp. 525. R 38470
- GUEDALLA (Philip) *The partition of Europe: a textbook of European history, 1715-1815.* [With maps.] *Oxford*, 1914. 8vo, pp. vii, 311. R 38724
- HENNE-AM-RHYN (Otto) *Kulturgeschichte der Kreuzzüge.* [With illustrations.] [Illustrierte Bibliothek der Kunst-und Kulturgeschichte.] *Leipzig*, [1894]. 8vo, pp. 302. R 37997
- KLACZKO (Julian) *Deux chanceliers: le prince Gortchakof et le prince de Bismarck.* *Paris*, 1876. 8vo, pp. 449. R 31330
- LAVELEYE (Émile Louis Victor de) *1st Baron. Des Causes actuelles de guerre en Europe et de l'arbitrage.* *Bruxelles, Paris*, 1873. 8vo, pp. 275. R 24236
- MAURICE (Sir John Frederick) *The balance of military power in Europe: an examination of the war resources of Great Britain and the continental states.* [With map.] *Edinburgh and London*, 1888. 8vo, pp. xxxv, 245. R 29256
- PHILLIPS (Walter Alison) *The confederation of Europe: a study of the European alliance, 1813-23, as an experiment in the international organization of peace. Six lectures delivered in the University Schools, Oxford, at the invitation of the delegates of the Common University Fund. Trinity term, 1913.* *London*, 1914. 8vo, pp. xv, 315. R 37495
- RAYNAL (Guillaume Thomas François) *Histoire philosophique et politique des établissemens et du commerce des Européens dans les deux Indes. . . . Nouvelle édition, corrigée et augmentée d'après les manuscrits autographes de l'auteur; précédée d'une notice biographique et de considérations sur les écrits de Raynal, par. . . . A. Jay; et terminée par un volume supplémentaire contenant la situation actuelle des colonies, par. . . . Peuchet. (Atlas de toutes les parties connues du globe terrestre. . . .)* [With frontispieces.] *Paris*, 1820-21. 13 vols. in 12, 8vo and 4to. R 38312
- SHEPPARD (John George) *The fall of Rome, and the rise of the new nationalities. A series of lectures on the connection between ancient and modern history. . . . London*, 1861. 8vo, pp. x, 797. R 31331

CLASSIFIED LIST OF RECENT ACCESSIONS 307

940 HISTORY: MODERN: EUROPE.

- STUBBS (William) successively *Bishop of Chester and of Oxford*. Lectures on European history (1519-1648). Edited by Arthur Hassall. . . . London, 1904. 8vo, pp. viii, 424. R 38223
- WEIR (Archibald) The historical basis of modern Europe, 1760-1815. An introductory study to the general history of Europe in the nineteenth century. . . . London, 1886. 8vo, pp. xx, 616. R 31494
- BECK (James Montgomery) The evidence in the case: an analysis of the diplomatic records submitted by England, Germany, Russia, and Belgium in the supreme court of civilization, and the conclusions deducible as to the moral responsibility for the war. . . . New York and London, [1914]. 8vo, pp. xxiv, 200. R 38378
- BROCK (Arthur Clutton) Thoughts on the war. . . . From the Times Literary Supplement. Fifth edition. London, [1915?]. 8vo, pp. vii, 86. R 38087
- More thoughts on the war. . . . From the Times Literary Supplement. London, [1915]. 8vo, pp. vi, 84. R 38557
- DICKINSON (Goldsworthy Lowes) After the war. London, 1915. 8vo, pp. 44. R 38501
- HEDIN (Sven Anders) With the German armies in the west. . . . Authorised translation from the Swedish by H. G. de Walterstorff. With . . . illustrations and . . . maps. London, 1915. 8vo, pp. xvi, 402. R 38762
- MANCHESTER GUARDIAN. The "Manchester Guardian" history of the war, 1914-. [With plates and illustrations.] Manchester, [1914-], etc. In progress. R 38863
- OLIVER, (Frederick Scott) Ordeal by battle. . . . [New impression.] London, 1915. 8vo, pp. li, 437. R 39014
- OXFORD PAMPHLETS, 1914(-1915). [With maps.] Oxford [1914, etc.]. 8vo. In progress. R 37919
1. The deeper causes of the war. By . . . Sanday. . . .—To the Christian scholars of Europe and America: a reply from Oxford to the German address to evangelical Christians. . . . (Address of the German theologians to the evangelical Christians abroad.)—The responsibility for the war. By W. G. S. Adams. . . .—Great Britain and Germany. By S. Wilkinson. . . . "Just for a scrap of paper." By A. Hassall. . . .
 2. The Germans: I. Their empire: how they made it. By C. R. L. Fletcher. . . .—The Germans: II. What they covet. By C. R. L. Fletcher. . . .—Might is right. By W. Raleigh. . . .—Austrian policy since 1867. By M. Beaven. . . .—Italian policy since 1870. By K. Feiling. . . .
 3. French policy since 1871. By F. Morgan and H. W. C. Davis. . . .—Russia, the psychology of a nation. By P. Vinogradoff. . . .—Germany and "The fear of Russia". By Sir V. Chirol. . . .—Serbia and the Serbs. By Sir V. Chirol. . . .—The Eastern Question. By F. F. Urquhart. . . .
 4. How can war ever be right? By G. Murray. . . .—War against war. By A. D. Lindsay. . . .—Nietzsche and Treitschke: the worship of power in modern Germany. By E. Barker. . . .—The value of small states. By H. A. L. Fisher. . . .—The national principle and the war. By R. Muir. . . .

940 HISTORY: MODERN: EUROPE.

5. The war and the British dominions. By H. E. Egerton. . . .—India and the war. By Sir E. J. Trevelyan. . . .—Is the British empire the result of wholesale robbery? By H. E. Egerton. . . .—The law of nations and the war. By A. P. Higgins. . . .—England's mission. By W. Benett. . . .
6. August, 1914: the coming of the war. By S. Wilkinson. . . .
7. The retreat from Mons. By H. W. C. Davis. . . .—The battles of the Marne and Aisne. By H. W. C. Davis. . . .—The navy and the war. By J. R. Thursfield. . . .—Bacilli and bullets. By Sir W. Osler. . . .
8. The Double Alliance versus the Triple Entente. By J. M. Beck. . . .—The Germans in Africa. By E. Lewin. . . .—All for Germany, or, the world's respect well lost: being a dialogue, in the satyrick manner, between . . . Pangloss and . . . Candide. . . .—Germany: the economic problem. By C. G. Robertson. . . .—German sea-power. By C. S. Terry. . . .
9. What Europe owes to Belgium. By H. W. C. Davis. . . .—Poland, Prussia, and culture. By L. Ehrlich. . . .—Turkey in Europe and Asia . . . Reprinted . . . from the Political Quarterly of December, 1914.—Greek policy since 1882. By A. J. Toynbee. . . .—North Sleswick under Prussian rule, 1864-1914. By W. R. Prior. . . .
10. Thoughts on the war. By G. Murray. . . .—The leadership of the world. By F. S. Marvin.—The leading ideas of British policy. By G. Collier. . . .—The war and its economic aspects. By W. J. Ashley.—Food supplies in war-time. By R. H. Rew. . . .
11. The battle of Ypres-Armentieres. By H. W. C. Davis.—Troyon: an engagement in the battle of the Aisne. By A. N. Hilditch.—The action off Heligoland, August, 1914. by L. C. Jane. . . .—Non-combatants and the war. By A. P. Higgins. . . .
12. The church and the war. By the Bishop of Lincoln [i.e. E. L. Hicks].—Christmas and the war: a sermon by T. B. Strong. . . .—The Christian attitude to war. By A. L. Smith.—The war and theology. By W. B. Selbie. . . .—Concerning true war. By W. Wundt. Translated by G. E. Hadow.—How we ought to feel about the war. By A. V. Dicey. . . .
13. Scandinavia and the war. By E. Bjorkman.—The war through Danish eyes. By a Dane.—The southern Slavs. By N. Forbes. . . .—Asia and the war. By A. E. Duchesne.—The war through Canadian eyes. By W. Peterson. . . .
14. Through German eyes. By E. A. Sonnenschein.—German philosophy and the war. By J. H. Muirhead.—Outline of Prussian history to 1871. By E. F. Row. . . .—The man of peace. By R. Norton.—Fighting a philosophy. By W. Archer.
15. Britain's war by land. By J. Buchan.—Sea power and the war. By J. R. Thursfield. . . .—The stand of Liège. By A. N. Hilditch.—Contraband and the war. By H. R. Pyke. . . .—Does international law still exist? By Sir H. E. Richards . . . K.C.S.I. . . .
16. The farmer in war-time. By C. S. Orwin.—British and German steel metallurgy. By J. O. Arnold. . . .—The war and the cotton trade. By S. J. Chapman.—The war and employment. By A. L. Bowley. . . .—Prices and earnings in time of war. By A. L. Bowley. . . .

PRICE (Morgan Philips) The diplomatic history of the war, including a diary of negotiations and events in the different capitals, the texts of the official documents of the various governments, the public speeches in the European parliaments, an account of the military preparations of the countries concerned and original matter. Edited by M. P. Price. . . . *London*, [1914]. 2 pts. in 1 vol. 8vo. R 37565

ROLLAND (Romain) The idols. . . . Together with a letter by . . . Rolland to . . . van Eeden on the rights of small nationalities. Translated by C. K. Ogden. . . . *Cambridge*, 1915. 8vo, pp. 12. R 38504

SANDAY (William) The meaning of the war for Germany and Great Britain: an attempt at synthesis. *Oxford*, 1915. 8vo, pp. 124. R 38544

TIMES. The Times history of the war. [With Maps and illustrations.] [*London*], [1914-]1916. 4to. *In progress*. R 38864

CLASSIFIED LIST OF RECENT ACCESSIONS 309

940 HISTORY: MODERN: EUROPE.

TOYNBEE (Arnold Joseph) *Nationality and the war.* With . . . maps.
London and Toronto, 1915. 8vo, pp. xii, 522. R 39082

941 HISTORY: MODERN: SCOTLAND AND IRELAND.

SCOTLAND. *The covenants of Scotland.* By John Lumsden. . . . With
an appreciation by . . . Whyte. . . . [With frontispiece.] *Paisley,*
1914. 8vo, pp. 369. R 37447

SCOTTISH HISTORY SOCIETY. *Publications. Second series.* [With
plates.] *Edinburgh, 1914-15.* 8vo. *In progress.* R 2465

5. Scotland. *Highland Papers. Volume I.* Edited by J. R. N. Macphail.—1914.

6, 8. Melrose, *Regality of.* Selections from the records of the Regality of Melrose.
1605-61 (-1676). Edited from the original volumes in the Register House, Edinburgh, and
in the hands of . . . James Curle, by Charles S. Romanes. . . . 2 vols.—1914-15.

7. Orkney, *Earldom of.* Records of the Earldom of Orkney, 1299-1614. Edited with
introduction and notes by J. Storer Clouston.—1914.

9. Stuart (J.) *The letter-book of Bailie J. Stuart of Inverness, 1715-52.* Edited by
W. Mackay.—1915.

10. Dunkeld, *Bishopric of.* *Rentale Dunkeldense: being accounts of the bishopric,*
A.D. 1505-17. With Myln's "Lives of the bishops," A.D. 1483-1517. Translated and
edited by R. K. Hannay. And a note on the Cathedral Church by F. C. Eeles.—1915.

NEW SPALDING CLUB. [Publications.] [With plates.] *Aberdeen,*
1914. 4to. *In progress.* R 2376

Bulloch (J. M.) *Territorial soldiering in the north-east of Scotland during 1759-1814.—*
1914.

FLEMING (J. S.) *The town-wall fortifications of Ireland.* . . . Illustrated
by the author. *Paisley, 1914.* 4to, pp. 90. R 37444

GILBERT (Sir John Thomas) *A history of the city of Dublin.* . . . [With
maps.] *Dublin, 1859-61.* 3 vols. 8vo. R 38201

MACALISTER (Robert Alexander Stewart) *Muiredach, Abbot of Monaster-*
boice, 890-923 A.D.: his life and surroundings. [With illustrations.]
[Alexandra College, Dublin. Margaret Stokes Lectures, 1913.]
Dublin, 1914. 4to, pp. xii, 85. R 36392

MURPHY (John Nicholas) *Ireland; industrial, political, and social.*
London, 1870. 8vo, pp. xxvi, 487. R 29422

942 HISTORY: MODERN: ENGLAND: PERIODS.

GENERAL.—BLAND (Alfred Edward) *English economic history: select*
documents. Compiled and edited by A. E. Bland. . . . P. A. Brown
. . . and R. H. Tawney. . . . *London, 1914.* 8vo, pp. xx, 730.
R 37668

BURKE (Sir John Bernard) *The historic lands of England.* . . . [With
plates.] *London, 1849.* 8vo, pp. xxxv, 172. R 29815

BRITISH ACADEMY. *Records of the social and economic history of*
England and Wales. [With map and tables.] *London, 1914.* 8vo.
In progress. R 36461

1. Denbigh, *Honour of.* Survey of the honour of Denbigh, 1334. Edited by P.
Vinogradoff . . . and F. Morgan. . . .

942 HISTORY: MODERN: ENGLAND: PERIODS.

CATHOLIC RECORD SOCIETY. Publications. [With plates.] *London*, 1915. 8vo. *In progress*. R 10892

17. Catholic Record Society. Miscellanea X.

ENGLAND. Calendar of the fine rolls preserved in the Public Record Office. Prepared under the superintendence of the deputy keeper of the records [i.e. Sir H. C. M. Lyte]. *London*, 1915. 8vo. *In progress*. R 26611

5. Edward III, A.D. 1337-47. [Edited by A. E. Bland.]—1915.

— Calendar of inquisitions post mortem and other analogous documents preserved in the Public Record Office. Prepared under the superintendence of the deputy keeper of the records [i.e. Sir H. C. M. Lyte]. . . . *London*, 1915. 8vo. *In progress*. R 6302

[Second series.]

Henry VII. Vol. II. [Edited by A. St. J. S. Maskelyne.]—1915.

— A descriptive catalogue of ancient deeds in the Public Record Office. Prepared under the superintendence of the deputy keeper of the records [i.e. Sir H. C. M. Lyte]. . . . *London*, 1915. 8vo. *In progress*. R 3542

— English history in contemporary poetry. [Historical Association.] *London*, 1914, etc. 8vo. *In progress*. R 35438

5. The eighteenth century. By . . . C. L. Thomson. . . .—1914.

— The Merchant Adventurers of England: their laws and ordinances, with other documents. W. E. Lingelbach. . . . [University of Pennsylvania: Department of History. Translations and Reprints from the Original Sources of European History: second series, 2.] (*Philadelphia*), 1902. 8vo, pp. xxxix, 260. R 38836

— Proceedings of the Commissioners for the Arrangement and Preservation of the Public Records of the Kingdom, 1806-08. So far as relates to Scotland. Ordered, by the House of Commons, to be printed, 30th March, 1808. [n.p., 1808]. Fol., pp. 67. R 38214

— Royal Commission on Historical Monuments, England. [With plates and illustrations.] *London*, 1913. 4to. *In progress*. R 23097

An inventory of the historical monuments in Buckinghamshire. Volume two.

— Year books of Richard II. 12 Richard II, A.D. 1388-89. Edited . . . by George F. Deiser. . . . [With facsimiles.] [The Ames Foundation.] *Cambridge*, [Mass.], 1914. 4to, pp. xxx, 239. R 36129

INNES (Arthur Donald) A history of England and the British empire. . . . Volume IV, 1802-1914. [With maps.] *London*, 1915. 8vo. R 35356

LIPSON (Ephraim) An introduction to the economic history of England. . . . *London*, 1915. 8vo. *In progress*. R 39104

1. The middle ages.

CLASSIFIED LIST OF RECENT ACCESSIONS 311

942 HISTORY: MODERN: ENGLAND: PERIODS.

- MACKAY (Thomas) *The English poor: a sketch of their social and economic history.* . . . *London*, 1889. 8vo, pp. xi, 299. R 29209
- MAURICE DE SELLON (P. Émile) *Baron. De la défense nationale en Angleterre.* . . . Avec une carte. *Paris*, 1851. 8vo, pp. 139. R 30071
- RICARDO (John Lewis) *The anatomy of the navigation laws.* . . . *London*, 1847. 8vo, pp. vi, 336. R 29618
- ROBINSON (H. J.) *Colonial chronology. A chronology of the principal events connected with the English colonies and India from the close of the fifteenth century to the present time. With maps. Compiled and arranged by H. J. Robinson.* . . . *London*, 1892. 4to, pp. xiv, 304. R 38095
- ROME. *Calendar of entries in the papal registers [Regesta Romanorum pontificum], relating to Great Britain and Ireland.* . . . *London*, 1915. 8vo. *In progress.* R 2830
10. Papal letters . . . A.D. 1447-55. Prepared by J. A. Twemlow. . . —1915.
- SCHAIBLE (Carl Heinrich) *Geschichte der Deutschen in England von den ersten germanischen Ansiedlungen in Britannien bis zum Ende des 18 Jahrhunderts.* . . . *Strassburg*, 1885. 8vo, pp. xviii, 483. R 38233
- VICTORIA HISTORY of the counties of England. Edited by H. A. Doubleday (and W. Page). [With maps and illustrations.] *Westminster*, 1914. 4to. *In progress.* R 9150
Hertford. Edited by W. Page. . . . Volume IV.—1914.
York, North Riding. Edited by W. Page. . . . Volume I.—1914.
- BIDDULPH (John) *The nineteenth and their times: being an account of the four cavalry regiments in the British army that have borne the number nineteen, and of the campaigns in which they served.* . . . [With maps and plates.] *London*, 1899. 8vo, pp. xxi, 330. R 38357
- ANGLO-SAXON.—ENGLAND. Hubert Pierquin. *Recueil général des chartes anglo-saxonnes. Les saxons en Angleterre, 604-1061.* *Paris*, 1912. 8vo, pp. 871. R 35557
- HARMER (Florence Elizabeth) *Select English historical documents of the ninth and tenth centuries. Edited by F. E. Harmer.* . . . [With a preface by H. M. Chadwick.] *Cambridge*, 1914. 8vo, pp. x, 142. R 38091
- HAVERFIELD (Francis John) *The Romanization of Roman Britain.* . . . Third edition, further enlarged, with . . . illustrations. *Oxford*, 1915. 8vo, pp. 91. R 38722
- PLANTAGENET.—BALLARD (Adolphus) *The English borough in the twelfth century: being two lectures delivered in the examination schools, Oxford, on 22 and 29 October, 1913.* *Cambridge*, 1914. 8vo, pp. 87. R 37348

942 HISTORY: MODERN: ENGLAND: PERIODS.

- TUDOR.—CECIL (Algernon) A life of Robert Cecil, first Earl of Salisbury. . . . With illustrations. *London*, 1915. 8vo, pp. xii, 406. R 38478
- CHEYNEY (Edward Potts) A history of England from the defeat of the Armada to the death of Elizabeth; with an account of English institutions during the later sixteenth and early seventeenth centuries. . . . *London*, 1914. 8vo. *In progress*. R 37457
- STUART.—GUIZOT (François Pierre Guillaume) Monk. Chute de la république et rétablissement de la monarchie en Angleterre, en 1660. Étude historique. . . . *Bruxelles*, 1851. 8vo, pp. 328. R 28368
- MACAULAY (Thomas Babington) *Baron Macaulay*. The history of England from the accession of James the Second. . . . Edited by Charles Harding Firth . . . Volume VI. [With plates and illustrations.] *London*, 1915. 8vo. *In progress*. R 34984
- STRAETER (B. T. M.) Oliver Cromwell. Ein Essay über die englische Revolution des 17 Jahrhunderts. *Leipzig*, 1871. 8vo, pp. 521. R 25894
- VILLEMAIN (Abel François) Histoire de Cromwell. D'après les mémoires du temps et les recueils parlementaires. *Bruxelles*, 1851. 8vo, pp. 437. R 24317
- HANOVER.—ABELL (Francis) Prisoners of war in Britain, 1756-1815: a record of their lives, their romance, and their sufferings. [With plates and illustrations.] *Oxford*, 1914. 8vo, pp. viii, 464. R 38393
- CORNWALLIS (Charles) 1st Marquis Cornwallis. Correspondence of Charles, first Marquis Cornwallis. Edited, with notes, by Charles Ross. . . . Second edition. [With maps and portrait.] *London*, 1859. 3 vols. 8vo. R 38676
- HARRIS (William) The history of the Radical party in Parliament. *London*, 1885. 8vo, pp. viii, 510. R 29540
- VEITCH (George Stead) The genesis of parliamentary reform. . . . With an introduction by Ramsay Muir. . . . *London*, 1913. 8vo, pp. xxxi, 397. R 38717
- WALKER (Thomas James) The depot for prisoners of war at Norman Cross, Huntingdonshire, 1796-1816. . . . [With plates.] *London*, 1913. 8vo, pp. xiv, 351. R 38324
- WINSTANLEY (Denys Arthur) Lord Chatham and the Whig opposition. . . . [With portrait.] *Cambridge*, 1912. 8vo, pp. ix, 460. R 38721
- VICTORIA AND AFTER.—AGINCOURT. Agincourt MCCCCXV, Waterloo MDCCCXV. . . . [Compiled by Sydney Humphries.] *London*, 1915. Fol., pp. xxxiii, 65. R 38897

CLASSIFIED LIST OF RECENT ACCESSIONS 313

942 HISTORY: MODERN: ENGLAND: PERIODS.

- BARRETT (Charles Raymond Booth) The history of the Society of Apothecaries of London. . . . Illustrated by the author. *London*, 1905. 4to, pp. xxxix, 310. R 38376
- BOWLEY (Arthur Lyon) The effect of the war on the external trade of the United Kingdom: an analysis of the monthly statistics, 1906-14. [With folding diagrams.] *Cambridge*, 1915. 8vo, pp. 55. R 38526
- ENGLAND. Imperialism and patriotism, and the European crisis. [Edited by S. Humphries.] [With frontispiece.] [Sydney edition.] *London*, 1914. Fol., pp. xxvi, 51. R 37560
- * * 500 copies printed.
- Foreign Office: Miscellaneous, No. 7, 1915. Correspondence between His Majesty's government and the United States ambassador, respecting the treatment of prisoners of war and interned civilians in the United Kingdom and Germany respectively. In continuation of "Miscellaneous, No. 5, 1915": Cd. 7815. Presented to both Houses of Parliament by command of His Majesty, April, 1915. *London*, 1915. Fol., pp. xi, 87. R 38861
- LAUGEL (Antoine Auguste) L'Angleterre politique et sociale. *Paris*, 1873. 8vo, pp. 371. R 31419
- MURDOCH (James) A history of constitutional reform in Great Britain and Ireland; with a full account of the three great measures of 1832, 1867, and 1884. *Glasgow*, 1885. 8vo, pp. 408. R 29300
- NOBLE (John) National finance: a review of the policy of the last two parliaments, and of the results of modern fiscal legislation. *London*, 1875. 8vo, pp. 368. R 29615
- STEPHENSON (Sir Frederick Charles Arthur) At home and on the battlefield: letters from the Crimea, China, and Egypt, 1854-88. By Sir F. C. A. Stephenson, G.C.B. . . . Together with a . . . memoir of himself, of . . . Sir William Henry Stephenson, K.C.B. and of . . . Sir Benjamin Charles Stephenson, G.C.H. Collected and arranged by Mrs. Frank Pownall. With an introduction to the Egyptian letters by . . . Lord Grenfell. . . . With portraits and illustrations. *London*, 1915. 8vo, pp. xvi, 383. R 38477
- VASILIS (Paul) *Comte, pseud.* La société de Londres. Augmenté de lettres inédites. *Paris*, 1885. 8vo, pp. 464. R 33061

942 HISTORY: MODERN: ENGLAND: COUNTIES.

- BEDFORDSHIRE.—BEDFORDSHIRE HISTORICAL RECORD SOCIETY. Publications. Volume I [etc.]. [With plates.] *Aspley Guise*, 1913. 8vo. *In progress.* R 34078
- CHANNEL ISLANDS.—DUNCAN (Jonathan) The history of Guernsey; with occasional notices of Jersey, Alderney, and Sark, and biographical sketches. *London, Guernsey*, 1841. 8vo, pp. xvi, 655. R 29809

942 HISTORY: MODERN: ENGLAND: COUNTIES.

CORNWALL.—SMITH (C. L. Hart) The borough of Dunhevet, Cornwall (Dunheved, otherwise Launceston . . .) its campanile or bell tower. A short history. . . . With . . . photographs. *Plymouth*, 1914. 8vo, pp. 47. R 37782

CUMBERLAND.—CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY. Transactions. . . . Editors: 1866-67. . . . Simpson . . . 1868-73 [-1900]. Richard S. Ferguson. . . . [With plates and illustrations.] [*Kendal*], 1874-1900. 16 vols. 8vo. R 34699

— Index to . . . Vols. I to VII, inclusive. Compiled by W. B. Arnison . . . *Kendal*, 1885. 8vo. R 34699

— Catalogue-index to . . . Vol. I, 1866, to Vol. XVI, 1900. Compiled by Archibald Sparke. . . . *Kendal*, 1901. 8vo. R 34699

— New series [1901, *etc.*]. Editor: W. G. Collingwood. . . . [With plates and illustrations.] [*Kendal*], 1901-14. 13 vols. 8vo. R 34699

— An index-catalogue to . . . second series, Vols. I to XII, 1901-12. Compiled by Daniel Scott. *Kendal*, 1915. 1 vol. 8vo. R 34699

— Tract Series. *London and Kendal*, 1882-1912. 8vo. *In progress*. R 31767

1. Fleming (Sir D.) Description of the county of Westmorland. . . . A.D. 1671. Edited . . . from the original MS. in the Bodleian Library, by Sir G. F. Duckett, Bart.—1882.

2. Denton (J.) *of Cardew*. An account of the most considerable estates and families in the county of Cumberland from the conquest unto the beginning of the reign of K. James the First. . . . Edited . . . by R. S. Ferguson. . . .—1887.

3. Fleming (Sir D.) Description of the county of Cumberland. . . . A.D. 1671. Edited . . . by R. S. Ferguson.—1889.

4. Sandford (E.) A cursory relation of all the antiquities & families in Cumberland. . . . Circa 1675. Edited . . . by . . . Ferguson.—1890.

5. Todd (H.) Account of the city and diocese of Carlisle. Edited . . . by . . . Ferguson.—1890.

6. Todd (H.) *Notitia ecclesiae cathedralis Carliolensis: et notitia prioratus de Wedderhal*. Edited . . . by . . . Ferguson.—1891.

7. Hutton (W.) The Beetham repository, 1770. . . . Edited . . . by J. R. Ford. [With "Sketch of the life of . . . W. Hutton, 1737-1811," by J. O. Crosse.]—1906.

8. Haug (D.) Elizabethan Keswick: extracts from the original account books, 1564-77 of the German miners [employed by D. Haug and H. Langnauer], in the archives of Augsburg. Transcribed and translated by W. G. Collingwood. . . .—1912.

9. Sparke (A.) A bibliography of the dialect literature of Cumberland and Westmorland, and Lancashire North-of-the-Sands.—1907.

DEVONSHIRE.—DEVON AND CORNWALL RECORD SOCIETY. Publications. [With plates.] *Exeter*, [1907-]1914. 8vo. *In progress*. R 11662

Branscombe, Devon. The register of baptisms, marriages, and burials of the parish of Branscombe, Devon, 1539-1812. Transcribed and edited by H. Tapley-Soper . . . and E. Chick.—[1908-]1913.

Cornwall. Cornwall feet of fines. Volume I. Richard I-Edward III. 1195-1377. Edited by J. H. Rowe. . . .—[1907-]1914.

CLASSIFIED LIST OF RECENT ACCESSIONS 315

942 HISTORY: MODERN: ENGLAND: COUNTIES.

DEVONSHIRE ASSOCIATION for the Advancement of Science, Literature, and Art. [Publications.] *Plymouth*, 1914. 8vo. *In progress*.

R 26169

Calendar of wills and administrations relating to the counties of Devon and Cornwall proved in the Consistory Court of the Bishop of Exeter, 1532-1800, now preserved in the Probate Registry at Exeter. Edited by E. A. Fry.—1914.

WORTH (Richard Nicholls) The history of Plymouth from the earliest period to the present time. . . . Second edition. Revised and augmented. . . . [With illustrations.] *Plymouth*, 1873. 8vo. pp. vi, 368.

R 29813

HAMPSHIRE.—MATE (Charles H.) and RIDDLE (Charles) Bournemouth: 1810-1910. The history of a modern health and pleasure resort. . . . With preface by . . . the Duke of Argyll. With illustrations . . . maps and . . . plans. *Bournemouth*, 1910. 8vo, pp. iii, 292.

R 39021

HEREFORD.—DUNCUMB (John) Collections towards the history and antiquities of the county of Hereford. In continuation of Duncumb's history. . . . By John Hobson Matthews. . . . *Hereford*, 1912-15. 3 pts. 4to. *In progress*.

13338

KENT.—GLYNNE (Sir Stephen Richard) Bart. Notes on the churches of Kent. . . . With illustrations. *London*, 1877. 8vo, pp. xiv, 351.

R 29823

GRIFFIN (Ralph) Kentish items. By . . . R. Griffin. . . . Reprinted from the "Transactions of the Monumental Brass Society," Vol. VI. . . . [With plates and illustrations.] *London*, [1914?]. 4 pts. in 1 vol.

R 38351

* * The title is taken from the wrapper.

HASLEWOOD (Francis) Memorials of Smarden, Kent. [With portrait and illustrations.] *Ipswich: privately printed*, 1886. 4to, pp. xv, 329.

R 29826

KENT ARCHÆOLOGICAL SOCIETY. Records Branch. Founded for the publication of records and documents relating to the county. *London*, 1914. 8vo. *In progress*.

R 30564

2. Churchill (I. J.) Kent records. A handbook to Kent records. Containing a summary account of the principal classes of historical documents relating to the county, and a guide to their chief places of deposit. Compiled . . . by I. J. Churchill. . . .—1914.

KENT. Drawings of brasses in some Kentish churches. . . . [Made by T. Fisher. Edited by R. Griffin.] *London*, [1913?]. 8vo. R 38350

* * The title is taken from the wrapper.

KENT. Some indents of lost brasses in Kent. . . . [Edited by R. Griffin.] *London*, [1914]. 8vo.

R 38352

* * The title is taken from the wrapper.

PHILIP (Alex. J.) History of Gravesend and its surroundings from pre-historic times to the opening of the twentieth century. . . . Illustrated. *London*, 1914. 8vo. *In progress*.

R 39149

942 HISTORY: MODERN: ENGLAND: COUNTIES.

- VINCENT (William Thomas) The records of the Woolwich district. [With plates.] *Woolwich*, [1888-90]. 2 vols. 8vo. R 37279
- LANCASHIRE.—ASTON (Joseph). A picture of Manchester. [With plan and illustrations.] *Manchester*, [1816]. 8vo, pp. iv, 230. R 37485
- CARÖE (William Douglas) and GORDON (E. J. A.) Sefton: a descriptive and historical account comprising the collected notes and researches of . . . Engelbert Horley . . . rector, 1871-83, together with the records of the mock corporation. [With plates and illustrations.] *London*, 1893, 8vo, pp. xxiii, 520. R 36969
- CHETHAM (Humphrey) The last will of H. Chetham, of Clayton, in the county of Lancaster . . . dated December 16, 1651; whereby he founded and endowed an hospital and library in Manchester. Also the charter of King Charles II, dated November 10, 1665, for making the trustees under . . . Chetham's will a body-corporate. *Manchester*, [n.d.]. 4to, pp. 56. R 35815
- LIVERPOOL. Liverpool vestry books, 1681-1834. Edited by Henry Peet. . . . Volume II. . . . [With facsimiles and plates.] [University of Liverpool. School of Local History and Records.] *Liverpool*, 1915. 8vo. *In progress*. R 30785
- LINCOLN.—GAINSBOROUGH. Gainsburgh during the great civil war. [By Edward Peacock.] [n.p., 1866.] 8vo, pp. 27. R 37310
- MESSITER (A. F.) Notes on Epworth parish life in the eighteenth century. [With plates.] *London*, 1912. 8vo, pp. vii, 81. R 38067
- MIDDLESEX.—LONDON. Records of the worshipful Company of Carpenters. . . . Transcribed and edited by Bower Marsh. . . . *Oxford*, 1913-14. 2 vols. 8vo. R 35878
1. Apprentices' entry books, 1654-94.—1913.
2. Warden's account book, 1438-1516.—1914.
* * 250 copies printed. This copy is No. 157.
- LONDON. Calendar of Coroners Rolls of the City of London, A.D. 1300-78. Edited by Reginald R. Sharpe. . . . Printed by order of the corporation under the direction of the library committee. [With facsimile.] *London*, 1913. 8vo, pp. xxviii, 324. R 35881
- NORFOLK.—NORFOLK. An address from the gentry of Norfolk and Norwich to General Monck in 1660. Facsimile of a manuscript in the Norwich Public Library. With an introduction by Hamon Le Strange . . . , and biographical notes by Walter Rye. . . . [With portraits.] *Norwich*, 1913. 4to, pp. 69. R 35290
- NOTTINGHAMSHIRE.—THOROTON SOCIETY. Thoroton Society. Record Series. [*Newark printed*], [1914]. 8vo. R 22461
- England. Abstracts of the Inquisitiones post mortem relating to Nottinghamshire. Vol. II, Henry III, Edward I, and Edward II, 1242-1321. Edited by John Standish. . . .—1914.

CLASSIFIED LIST OF RECENT ACCESSIONS 317

942 HISTORY: MODERN: ENGLAND: COUNTIES.

- OXFORD.**—**OXFORD HISTORICAL SOCIETY.** [Publications.] [With facsimiles.] *Oxford*, 1914. 8vo. *In progress.* R 1048
 66. Oxford.—Hospital of Saint John the Baptist. A cartulary of the Hospital of St. John the Baptist. Edited by . . . H. E. Salter. . . .
- SUSSEX.**—**BUTLER** (Anna M.) Steyning, Sussex. The history of Steyning and its church from 700-1913. . . . With illustrations and portraits. *Croydon* [1913]. 8vo, pp. 136. R 36187
- WORCESTER.**—**ENGLAND.** [Domesday Survey.] A literal extension of the Latin text ; and an English translation of Domesday book in relation to the county of Worcester. To accompany the facsimile copy photo-zincographed . . . at the Ordnance Survey Office, Southampton. *Worcester*, 1864. Fol., pp. ii, 50, ix. R 34996
- YORKSHIRE.**—**HEYWOOD** (Oliver) The Rev. Oliver Heywood, 1630-1702 ; his autobiography, diaries, anecdote, and event books ; illustrating the general and family history of Yorkshire and Lancashire. . . . With illustrations. Edited by J. Horsfall Turner. *Brighouse and Bingley*, 1881-85. 4 vols. 8vo. R 38541
- GRAINGE** (William) The history and topography of Harrogate, and the forest of Knaresborough. [With map and plates.] *London*, 1871. 8vo, pp. xii, 511. R 29848
- MEDHURST** (Charles Edward) Life and work of Lady Elizabeth Hastings, the great Yorkshire benefactress of the xviiith century, together with some account of Ledsham and Ledstone, Thorp Arch and Collingham, to which is added a complete roll of the Hastings' exhibitors of Queen's College, Oxford, with annotations by . . . Magrath, Provost of Queen's College. . . . With illustrations. *Leeds*, 1914. 8vo, pp. 292. R 37908
- SMITH** (William) The history and antiquities of Morley, in the West Riding of the county of York. With . . . illustrations. . . . *London*, 1876. 8vo, pp. xii, 272. R 29889
- THORESBY SOCIETY.** Publications. *Leeds*, 1913. 8vo. *In progress.* R 5095
 19. York.—*Court of Probate.* Testamenta Leodiensia. Wills of Leeds, Pontefract, Wakefield, Otley, and district, 1539-53. Extracted (from the Probate Registry at York) and edited by G. D. Lumb.—1913.
- YORKSHIRE.** Early Yorkshire charters ; being a collection of documents anterior to the thirteenth century made from the public records, monastic chartularies, Roger Dodsworth's manuscripts and other available sources. Edited by William Farrer. . . . *Edinburgh*, 1914. 8vo. *In progress.* R 37643
- WALES.**—**BRIDGEMAN** (*Hon.* George Thomas Orlando) History of the princes of South Wales. *Wigan*, 1876. 8vo, pp. vi, 309. R 38553

942 HISTORY: MODERN: ENGLAND: COUNTIES.

ENGLAND. The Royal Commission on the Ancient and Historical Monuments and Constructions in Wales and Monmouthshire. An inventory of the ancient monuments in Wales and Monmouthshire. [With maps and plates.] *London*, 1912-14. Fol. *In progress*. R 29236

2. County of Flint.—1912.

3. County of Radnor.—1913.

4. County of Denbigh.—1914.

EVANS (Howell Thomas) *Wales and the Wars of the Roses*. [With maps.] *Cambridge*, 1915. 8vo, pp. vi, 244. R 39085

943 HISTORY: MODERN: GERMANY.

BARTHÉLEMY (Hippolyte) *L'ennemi: l'ennemi chez lui*. *Paris*, 1887. 8vo, pp. viii, 484. R 28858

BLUM (Hans) *Die deutsche Revolution, 1848-49. Eine Jubiläumsgabe für das deutsche Volk . . . Mit . . . Faksimilebeilagen und Illustrationen*. *Florenz und Leipzig*, 1897. 8vo, pp. xiv, 480. R 31408

BROWN (Haydn) *The secret of human power*. [With illustrations.] *London*, [1915]. 8vo, pp. 328. R 39154

CARPENTER (Edward) *The healing of nations and the hidden sources of their strife. . . . London*, [1915]. 8vo, pp. 266. R 38543

ENGLAND. Report of the Committee on alleged German outrages. . . . [With maps.] *London*, 1915. 4to, pp. 38. R 38860

GERMANY. *Deutsche Reichstagsakten. . . . Gotha*, [1912-]1914. 4to. *In progress*. R 6734

15. Unter Kaiser Friedrich III. Erste Abteilung, 1440-41. Herausgegeben von H. Herre. . . .—[1912-]1914.

— *German culture: the contribution of the Germans to knowledge, literature, art, and life*. Edited by . . . W. P. Paterson. . . . *London*, 1915. 8vo, pp. x, 384. R 38556

HANSE TOWNS. *Hansisches Urkundenbuch*. Herausgegeben vom Verein für Hansische Geschichte. *Halle and Leipzig*, 1876-1907. 9 vols. 4to. *In progress*. R 33008

1-3. Bearbeitet von K. Höhlbaum.—1876-86.

4-6. Bearbeitet von K. Kunze. . . .—1896-1905.

8-10. Bearbeitet von W. Stein. . . .—1899-1907.

KING (Wilson) *Chronicles of three free cities: Hamburg, Bremen, Lübeck. . . . With an introduction by . . . J. P. Mahaffy and . . . illustrations by Mrs. Wilson King and others*. *London*, 1914. 8vo, pp. xx, 464. R 37473

LÉVY-BRUHL (Lucien) *L'Allemagne depuis Leibniz. Essai sur le développement de la conscience nationale en Allemagne, 1700-1848*. *Paris*, 1890. 8vo, pp. iv, 490. R 28296

LICHTENBERGER (Henri) *Germany and its evolution in modern times. . . . Translated from the French by A. M. Ludovici. Second impression*. *London*, 1913. 8vo, pp. xxv, 440. R 38397

943 HISTORY: MODERN: GERMANY.

NETHERLANDS. *Niederländische Akten und Urkunden zur Geschichte der Hanse und zur deutschen Seegeschichte.* Herausgegeben vom Verein für Hansische Geschichte. Bearbeitet von Rudolf Höpke. *München und Leipzig*, 1913. 1 vol. 4to. *In progress.* R 33333

SAINT PAUL (Horace) *Count.* A journal of the first two campaigns of the Seven Years' War. Written in French. . . . Edited by George Grey Butler. . . . [With maps and portraits.] *Cambridge*, 1914. 8vo, pp. lxiv, 432. R 38695

STRAUSS (Bettina) *La culture française à Francfort au XVIII^e siècle.* [Bibliothèque de Littérature Comparée.] *Paris*, 1914. 8vo, pp. 292. R 38403

TREITSCHKE (Heinrich von). *Germany, France, Russia, and Islam.* [Translated from the German.] [With portrait.] *London*, 1915. 8vo, pp. 327. R 38070

USHER (Roland Greene) *Pan-Germanism.* . . . [New impression.] *London*, 1914. 8vo, pp. 284. R 38387

VASILI (Paul) *Comte, pseud.* *La société de Berlin.* Augmenté de lettres inédites. Vingt-cinquième édition. *Paris*, 1885. 8vo, pp. 262. R 37001

VERGNET (Paul) *France in danger.* . . . Translated by Beatrice Barstow. *London*, 1915. 8vo, pp. xx, 167. R 38542

VEREIN FUER HANSISCHE GESCHICHTE. *Inventare hansischer Archive des sechszehnten Jahrhunderts.* Herausgegeben vom Verein für Hansische Geschichte. *München und Leipzig*, 1913. 4to. *In progress.* R 30864

3. Danzig. *Danziger Inventar, 1531-91.* Bearbeitet von P. Simson. Mit einem Akten-Anhang.—1913.

— *Hansische Geschichtsquellen.* Herausgegeben vom Verein für Hansische Geschichte. *Halle, etc.*, 1875-1906. 10 vols. 8vo. *In progress.* R 32895

1. Stralsund. *Das Verfestigungsbuch der Stadt Stralsund.* Von O. Francke. Mit einer Einleitung von F. Frensdorff.—1875.

2. Wismar. *Die Rathslinie der Stadt Wismar.* Von F. Crull. . . .—1875.

3. Dortmund. *Dortmunder Statuten und Urtheile.* Von F. Frensdorff.—1882.

4. Luebeck. *Das Buch des lübeckischen Vogts auf Schonen nebst . . . Beilagen.* Mit . . . Tafeln und . . . Karten. Von D. Schäfer.—1887.

5. Revel. *Revaler Zollbücher und Quittungen des 14 Jahrhunderts.* Von . . . W. Stieda. . . .—1887.

6. England. [Miscellaneous Public Documents.—I. Collections.] *Hanseakten aus England, 1275 bis 1412.* Bearbeitet von K. Kunze.—1891.

7. Moscow. *Berichte und Akten der hansischen Gesandtschaft nach Moskau im Jahre 1603.* Von O. Blümcke.—1894.

Neue Folge.

1. Luebeck.—*Rigafahrer.* *Geschichte und Urkunden der Rigafahrer in Lübeck im 16 und 17 Jahrhundert.* Bearbeitet von . . . F. Siewert.—1897.

2. Luebeck.—*Bergenfahrer.* *Die lübecker Bergenfahrer und ihre Chronistik.* Von F. Bruns.—1900.

3. Wismar. *Die Bürgersprachen der Stadt Wismar.* Von F. Techen.—1906.

943 HISTORY: MODERN: GERMANY.

VEREIN FUER HANSISCHE GESCHICHTE. Abhandlungen zur Verkehrs- und Seegeschichte. Im Auftrage des Hansischen geschichtsvereins herausgegeben von Dietrich Schäfer. . . . *Berlin*, 1913-14. 8vo. *In progress.* R 26596

7. Brinner (L.) Die deutsche Grönlandfahrt.—1913.

8. Juergens (A.) Zurs chleswig-holsteinischen Handelsgeschichte des 16 und 17 Jahrhunderts.—1914.

943 HISTORY: MODERN: AUSTRIA AND HUNGARY.

CROSSE (Andrew F.) Round about the Carpathians. [With map.] *Edinburgh and London*, 1878. 8vo, pp. viii, 375. R 31650

GAYDA (Virginio) L'Italia d'oltre confine: le provincie italiane d'Austria. [Civiltà Contemporanea, 20.] *Torino*, 1914. 8vo pp. xix, 490. R 38734

VASIL (Paul) *Comte, pseud.* La société de Vienne. Augmenté de lettres inédites. Cinquième édition. *Paris*, 1885. 8vo, pp. 446. R 37000

944 HISTORY: MODERN: FRANCE.

AUBIGNÉ (Françoise d'), afterwards SCARRON (Françoise) *Marquise de Maintenon*. Correspondance générale de Madame de Maintenon. Publiée . . . sur les autographes et les manuscrits authentiques avec des notes et commentaires par Théophile Lavallée. Précédée d'une étude sur les lettres de M^{me} de Maintenon publiées par La Beaumelle. *Paris*, 1865-66. 4 vols. 8vo. R 38225

* * No more published.

BAX (Ernest Belfort) Jean-Paul Marat, the people's friend. . . . With illustrations. Second edition. *London*, 1901. 8vo, pp. xvi, 353. R 28314

BECKE (A. F.) Napoleon and Waterloo; the Emperor's campaign with the armée du nord, 1815. A strategical and tactical study. . . . With . . . maps. *London*, 1914. 2 vols. 8vo. R 39062

BENEDETTO (Luigi Foscolo) Madame de Warens. D'après de nouveaux documents. Avec un portrait et un fac-similé. *Paris*, 1914. 8vo, pp. 328. R 38858

BRADBY (E. D.) The life of Barnave. . . . [With frontispieces.] *Oxford*, 1915. 2 vols. 8vo. R 38834

CARLYLE (Thomas) The French revolution: a history. . . . With illustrations by Edmund J. Sullivan. . . . *London*, 1910. 2 vols. 8vo. R 38555

CLÉMENT (Jean Pierre) Histoire de la vie et de l'administration de Colbert, contrôleur général des finances. . . . Précédée d'une étude historique sur Nicolas Fouquet, surintendant des finances; suivie de pièces justificatives, lettres et documents inédits. *Paris*, 1846. 8vo, pp. xiii, 520. R 30279

944 HISTORY: MODERN: FRANCE,

CLÉRON (Joseph Othenin Bernard de) *Comte d'Haussonville*. Ma jeunesse, 1814-30: souvenirs. *Paris*, 1885. 8vo, pp. 342.

R 31385

— The salon of Madame Necker. . . . Translated from the French by Henry M. Trollope. . . . *London*, 1882. 2 vols. 8vo. R 31493

CORDIER (Joseph Louis Étienne) *La France et l'Angleterre; ou recherches sur les causes de prospérités et les chances de décadence des deux nations, et propositions de réformes*. *Paris*, 1843. 8vo, pp. xiv, 422. R 28355

CORNÉLY (Jean Joseph) *Notes sur l'affaire Dreyfus*. Édition du Figaro. *Paris*, [1899]. 8vo, pp. 643. R 28354

DANTON (Georges Jacques) *Œuvres de Danton*. Recueillies et annotées par A. Vermorel. *Paris*, [1866]. 8vo, pp. 316. R 38401

DEMOLINS (Edmond) *Les Français d'aujourd'hui*. . . . [With maps.] *Paris*, [1898]. 8vo. *In progress*. R 29008

1. Les types sociaux du midi et du centre.

FRANCE. Discours du roi, à l'ouverture du Lit de justice, tenu à Versailles, le 8 Mai 1788. (Discours de . . . le garde des sceaux, pour annoncer l'ordonnance du roi, sur l'administration de la justice.—Ordonnance du roi, sur l'administration de la justice.—Discours de . . . le garde des sceaux, pour annoncer l'édit du roi, portant suppression des tribunaux d'exception.—Édit du roi, portant suppression des tribunaux d'exception.—Discours de . . . le garde des sceaux, pour annoncer la déclaration du roi, relative à l'ordonnance criminelle.—Déclaration du roi, relative à l'ordonnance criminelle.—Discours de . . . le garde des sceaux, pour annoncer l'édit du roi, portant réduction d'offices dans sa cour de parlement de Paris.—Édit du roi, portant réduction d'offices dans sa cour de parlement de Paris.—Discours de . . . le garde des sceaux, pour annoncer l'édit du roi, portant rétablissement de la cour plénière.—Édit du roi, portant rétablissement de la cour plénière.—Discours de . . . le garde des sceaux, pour annoncer la déclaration du roi, sur les vacances.—Déclaration du roi, sur les vacances.—Discours du roi, à la fin du Lit de justice, tenu à Versailles, le 8 Mai 1788.) [Versailles, 1788.] 4to. R 38745

. These pieces seem to form a collection and, with the exception of the first, and last, are connected with a running number.

— *Compte rendu au roi, au mois de mars 1788, et publié par ses ordres*. *Paris*, 1788. 4to, pp. xiv, 183. R 38746

— Collection des mémoires présentés à l'assemblée des notables. Première et seconde division. *Versailles*, 1787. 4to, pp. viii, 84. R 37841

— Discours du roi, prononcé à l'assemblée des notables, du lundi 23 avril 1787. [Versailles, 1787.] 4to, pp. 4. R 38774

. The title is taken from the caption.

944 HISTORY: MODERN: FRANCE.

- FRANCE. Discours prononcé de l'ordre du roi et en sa présence par . . . de Calonne, contrôleur général des finances, dans l'assemblée des notables, tenue à Versailles, le 22 février 1787. *Versailles*, 1787. 4to, pp. 34. R 38578
- Discours prononcés à l'assemblée de notables, du vendredi 25 mai 1787. *Versailles*, 1787. 4to, pp. 36. R 38740
- Observations présentées au roi par les bureaux de l'assemblée de notables, sur les mémoires remis à l'assemblée ouverte par le roi, à Versailles, le 23 février 1787. *Versailles*, 1787. 4to, pp. 222. R 38742
- Procès-verbal de l'assemblée de notables, tenue à Versailles, en l'année M. DCCLXXXVII. *Paris*, 1778. 4to, pp. 326. R 38743
- Guerre de 1914. Documents officiels: textes législatifs et réglementaires. 31 juillet-15 octobre 1914 (-1^{er} juin 1915). . . . (Publié sous la direction de . . . Gaston Griolet . . . Charles Vergé. . . . Avec la collaboration de . . . Henry Bourdeaux. . . .—Supplément aux volumes I et II. . . .) *Paris*, 1914, etc. 5 vols. 8vo. *In progress*. R 38528
- Ministère des affaires étrangères. Documents diplomatiques. 1914. La guerre européenne. . . . *Paris*, 1914. Fol. *In progress*. R 37824
- GODLEY (*Hon.* Eveline Charlotte) The great Condé: a life of Louis II de Bourbon, Prince of Condé. . . . With portraits and maps. *London*, 1915. 8vo, pp. xii, 634. R 38551
- GRÉGOIRE (Louis) Géographie physique, politique et économique de la France et de ses colonies. . . . Deuxième édition revue et corrigée. *Paris*, 1874. 8vo, pp. 395. R 31441
- LEHUGEUR (Paul) Histoire de Philippe le Long, roi de France, 1316-1322. *Paris*, 1897. 8vo. *In progress*. R 38683
- MAISTRE (Joseph Marie de) *Comte*. Œuvres complètes de J. de Maistre. . . . Contenant ses œuvres posthumes et toute sa correspondance inédite. [With portrait.] *Lyon*, 1884-93. 14 vols. 8vo. R 38549
- MIRON DE L'ESPINAY (Albert) François Miron et l'administration municipale de Paris sous Henri IV de 1604 à 1606. . . . [With portrait.] *Paris*, 1885. 8vo, pp. iii, 437. R 31416
- MURRAY (James). French finance and financiers under Louis XV. *London*, 1858. 8vo, pp. viii, 357. R 29375
- PROUDHON (Pierre Joseph) Correspondance de P. J. Proudhon. Précedée d'une notice sur P. J. Proudhon par J. A. Langlois. [With portrait.] *Paris*, 1875. 14 vols. 8vo. R 38682

944 HISTORY: MODERN: FRANCE.

- ROBESPIERRE (Maximilien Marie Isidore) Œuvres de Robespierre. Recueillies et annotées par A. Vermorel. Deuxième édition. *Paris*, 1867. 8vo, pp. vii, 346. R 38402
- Œuvres complètes de M. Robespierre. Publiées par Victor Barbier . . . et Charles Vellay . . . [Supplément à la Revue historique de la révolution française]. *Paris*, 1910[1913]. 8vo. R 24505
1. [Œuvres judiciaires, 1782-89.]
- SAYOUS (Édouard) La France de Saint Louis d'après la poésie nationale. Thèse présentée à la Faculté des lettres de Paris. *Paris*, 1866. 8vo, pp. vii, 208. R 37918
- SOCIÉTÉ DE L'HISTOIRE DE FRANCE. [Publications.] [With plates.] *Paris*, 1914. 8vo. *In progress*. R 2485
- France. Histoire de la Ligue. Œuvre . . . d'un contemporain. Publiée . . . par C. Valois. Vol. 1.—1914.
- Rochechouart (L. V. de) *Duc de Vivonne*. Correspondance du maréchal de Vivonne relative à l'expédition de Messine. Publiée . . . par J. Cordey. Vol 1.—1914.
- SOCIÉTÉ DE L'HISTOIRE DE NORMANDIE. [Ouvrages publiés par la Société de l'Histoire de Normandie.] *Paris*, 1913. 4to. *In progress*. R 8898
- Rouen. Manuscrits à peintures de l'école de Rouen. Livres d'heures normands. Recueil de fac-similés et texte par G. Ritter, avec la collaboration de J. Lafond. . . —1913.
- SOREL (Albert). L'Europe et la Révolution française. Discours prononcés le 29 mars 1905 à la fête donnée en l'honneur de . . . Albert Sorel à l'occasion de l'achèvement de son ouvrage. Avec une héliogravure. *Paris*, 1905. 8vo, pp. 120. R 35167
- SUISSE (Jules François Simon), afterwards SIMON (Jules François) Mignet, Michelet, Henri Martin. *Paris*, 1890. 8vo, pp. 367. R 28180
- THIERS (Louis Adolphe) *President of the French Republic*. Discours parlementaires de . . . Thiers. Publiés par . . . Calmon. *Paris*, 1879-89. 16 vols. 8vo. R 39111
- VERGNAUD (Pierre Victurnien) Œuvres de Vergniaud [sic], genonné, guadet. Recueillies et annotées par A. Vermorel. Deuxième édition. *Paris*, 1867. 8vo, pp. 332. R 38467
- YOUNG (Norwood) Napoleon in exile: St. Helena, 1815-21. . . . With . . . frontispieces 8 . . . illustrations mainly from the collection of A. M. Broadley. . . . *London*, [1915]. 2 vols. 8vo. R 38525
- ZEVORT (Edgar) Le marquis d'Argenson et le Ministère des affaires étrangères du 18 Novembre 1744 au 10 Janvier 1747. *Paris*, 1880. 8vo, pp. 413. R 28363

945 HISTORY: MODERN: ITALY.

- COSTELLO (Louisa Stuart) A tour to and from Venice, by the Vaudois and the Tyrol. . . . [With plates.] *London*, 1846. 8vo, pp. vi, 453. R 31741

945 HISTORY: MODERN: ITALY.

- COTTERILL (Henry Bernard) *Medieval Italy during a thousand years, 305-1313: a brief historical narrative with chapters on great episodes and personalities and on subjects connected with religion, art, and literature.* [With plates and illustrations.] [Great Nations.] *London*, 1915. 8vo, pp. xxviii, 565. R 39124
- GALLENDA (Antonio Carlo Napoleone) *Country life in Piedmont.* *London*, 1858. 8vo, pp. xvi, 279. R 29912
- GOUMAIN-CORNILLE (A.) *La Savoie, le Monte Cenis et l'Italie septentrionale: voyage descriptif, historique et scientifique . . . Enrichi d'une note sur l'histoire naturelle de la Savoie par . . . Boisduval . . . Triosième édition, revue, corrigée et . . . augmentée.* *Paris*, 1866. 8vo, pp. xx, 422. R 31746
- GIOVIO (Paolo) *Bishop of Nocera, the Elder.* *Pavli lovii . . . Episcopi Nucerini, Historiarum Svi Temporis Tomvs Primvs, XXIII Libros Complectens. Cvm Indice Plenissimo.* [With prefatory letter by A. Alcinius.] *Lutetiae Parisiorum, ex officina typographica Michaelis Vascosauvi Via Iacobæa ad insigne Fontis.* M.D.LIII. Fol., ff. [4], 236, [18]. R 35760
- *Pavli lovii . . . Episcopi Nucerini Illustrum Virorum Vitæ.* [Printer's device beneath title.] *Florentiae In Officina Laurentii Torrentini Ducalis Typographi*, MDXLIX. Fol., pp. [8], 440 [error for 438], [2]. R 35761
- HEADLEY (Joel Tyler). *Letters from Italy.* *London*, 1845. 8vo, pp. viii, 224. R 31751
- HENRY BENEDICT MARY CLEMENT [STUART], *Cardinal, calling himself Duke of York.* *Diario per l'anno MDCCCLXXXVIII di Enrico Benedetto Cardinale Duca di Yorck* [by . . . Cesarini.] . . . ora prima stampato da un manoscritto nella biblioteca di Orazio, Conte di Orford. [*London*], 1876. 4to, pp. 216. R 37451
- HOBHOUSE (John Cam) *Baron Broughton.* *Italy: remarks made in several visits from the year 1816 to 1854. . . . London*, 1859. 2 vols. 8vo. R 31735
- ITALY. *Documenti diplomatici relativi al conflitto fra l'Italia e l'Austria-Ungheria presentati al parlamento italiano, nella seduta del 20 maggio 1915. Il libro verde.* *Milano*, 1915. 8vo, pp. 120. R 39112
- LAVELEYE (Émile Louis Victor de) 1st Baron. *Letters from Italy. . . .* Translated by Mrs. Thorpe. Revised by the author. [With portrait.] *London*, 1886. 8vo, pp. xi, 298. R 31750
- MALAGUZZI VALERI (Francesco) *La carte di Lodovico il Moro. . . . Illustrazioni . . . tavole.* *Milano*, 1915. 4to. *In progress.* R 33993
2. Bramante e L. da Vinci. . . .
- MAZADE (Louis Charles Jean Robert de) *Le comte de Cavour.* *Paris*, 1877. 8vo, pp. xi, 475. R 36996

945 HISTORY: MODERN: ITALY.

MURATORI (Lodovico Antonio) *Rerum Italicarum scriptores*. Raccolta degli storici italiani . . . ordinata da L. A. Muratori. Nuova edizione . . . con la direzione di Giosuè Carducci e Vittorio Fiorini. *Città di Castello*, 1914-15. 4to. *In progress*. R 11500

— Archivio Muratoriano. Studi e ricerche in servizio della nuova edizione dei "*Rerum Italicarum scriptores*" di L. A. Muratori. *Città di Castello*, 1914. 4to. *In progress*. R 11500

RAMAGE (Craufurd Tait) *The nooks and by-ways of Italy*. *Wanderings in search of its ancient remains and modern superstitions*. . . *Liverpool*, 1868. 8vo, pp. xiii, 314. R 31744

SENN-BARBIEUX (W.) *Garibaldi der Freiheitsheld und Menschenfreund*. Sein Leben, seine Thaten und Abenteuer. Wahrheitsgetreu für das Volk geschildert. [With frontispiece.] *St. Gallen*, 1883. 8vo, pp. 714. R 31417

SLADEN (Douglas Brooke Wheelton) *How to see the Vatican*. . . . With . . . plates and a map. *London*, 1914. 8vo, pp. xxxi, 441. R 38748

946 HISTORY: MODERN: SPAIN AND PORTUGAL.

FIELD (Henry Martyn) *Old and new Spain*. [With map.] *London*, 1888. 8vo, pp. 303. R 32079

GARZÓN (Francisco de Paula) *El padre Juan de Mariana y las escuelas liberales: estudio comparativo*. *Madrid*, 1889. 8vo, pp. 664. R 27538

MESONERO ROMANOS (Ramon de) *El antiguo Madrid, paseos histórico-anecdóticos por las calles y casas de esta villa*. . . . Nueva edicion. [With plates.] *Madrid*, 1881. 2 vols. in 1. 8vo. R 27556

ROBINSON (Charles Walker) *Lectures upon the British campaigns in the Peninsula, 1808-14; introductory to the study of military history*. [With maps.] *London*, 1871. 8vo, pp. ix, 240. R 23946

SARRAZIN (Jean) *General. Histoire de la guerre d'Espagne et de Portugal de 1807 à 1814, ornée de la carte d'Espagne et de Portugal*. . . dressée par . . . Lapie. . . . Seconde édition. *Paris*, 1825. 8vo, pp. xii, 366. R 24549

947 HISTORY: MODERN: RUSSIA.

GREENE (Francis Vinton) *The Russian army and its campaigns in Turkey in 1877-78*. (Atlas.) *London*, [1879]. 2 vols. 8vo. R 24150

HODGETTS (Edward Arthur Brayley) *The court of Russia in the nineteenth century*. . . . With . . . illustrations. *London*, [1908]. 2 vols. 8vo. R 38362

MUHAMMAD MAHFUZ ALI. *The truth about Russia and England: from a native's point of view*. *Lucknow*, 1886. 8vo, pp. 2, ii, 111. R 38425

947 HISTORY: MODERN: RUSSIA.

RUSSIA: Ministère des affaires étrangères. Recueil de documents diplomatiques. Négociations ayant précédé la guerre 10/23 juillet—24 juillet/6 août 1914. *Petrograde*, 1914. 4to, pp. 59. R 37555

SILVESTRE (Paul Armand) La Russie. Impressions—portraits—paysages. Illustrations de Henri Lanos. [Collection Émile Testard.] *Paris*, 1892. 8vo, pp. 412. R 38510

WIENER (Leo) An interpretation of the Russian people. . . . With an introduction by Sir D. Mackenzie Wallace. . . . *London*, 1915. 8vo, pp. xiv, 247. R 38880

949 HISTORY: MODERN: MINOR COUNTRIES OF EUROPE.

LE ROUX (Hugues) Notes sur la Norvège. *Paris*, 1895. 8vo, pp. 320. R 31755

PAIJKULL (Carl Wilhelm) A summer in Iceland. . . . Translated by . . . M. R. Barnard. . . . Illustrated. *London*, 1868. 8vo, pp. ix, 364. R 32100

BRAKEL (S. van) De Hollandsche handelscompagnieën der zeventiende eeuw, hun ontstaan-hunne inrichting. 's-Gravenhage, 1908. 8vo, pp. xxxiii, 189. R 36449

KOENEN (Hendrik Jakob) Geschiedenis van de vestiging en den invloed der fransche vluchtelingen in Nederland. . . . [With frontispiece.] [Nederlandsche Maatschappij der Letterkunde. Nieuwe reeks 1.] *Leiden*, 1846. 8vo, pp. xvii, 451. R 38575

HUTTON (James) James and Philip van Arteveld. Two episodes in the history of the fourteenth century. *London*, 1882. 8vo, pp. xxi, 356. R 28498

STRADA (Famianus) De bello Belgico. The history of the Low-Country warres. Written in Latine by F. Strada; in English by Sr. Rob. Stapylton K^t. Illustrated with divers figures. [A translation of Decade 1 only.] *London*, 1650. 4 pts. in 1 vol. Fol. R 35756

ACADÉMIE ROYALE DE BELGIQUE. Commission royale d'histoire. *Bruxelles*, 1905-13. 4to. *In progress*. R 5173

Brabant. Les dénombrements de foyers en Brabant. XIV^e-XV^e siècle. Par J. Cuvelier. . . . 2 vols.—1912-13.

Flanders. Recueil de documents relatifs à l'histoire de l'industrie drapière en Flandre, publiés par G. Espinas et H. Pirenne. Première partie. Des origines à l'époque bourguignonne. Tome deuxième. Deynze-Hulst.—1909.

Hemricourt (J. de) Œuvres de J. de Hemricourt, publiées par le chevalier C. de Borman, avec la collaboration de A. Bayot. Tome premier. . . .—1910.

Liège. Documents sur la principauté de Liège, 1230-1532, spécialement au début du XVI^e siècle: extraits des papiers du cardinal J. Aleandre. . . . Publiés par A. Cauchie et A. Van Hove. . . . Tome premier.—1908.

Liège.—Église Collégiale de Sainte-Croix. Inventaire analytique des chartes de la collégiale de Sainte-Croix à Liège. Par É. Poncelet. . . . Tome premier.—1911.

949 HISTORY: MODERN: MINOR COUNTRIES OF EUROPE.

Liège. Chroniques liégeoises. Editées par . . . S. Balau. Vol. 1.—1913.

Lodewijk, van Velthem. Lodewijk van Velthem's voortzetting van den Spiegel historiel [of Jacob van Maerlant], 1248-1316. Opnieuw uitgegeven door H. Vander Linden en W. de Vreese.—1906.

Mons. Chartes du chapitre de Sainte-Wandru de Mons, recueillies & publiées par L. Devillers. . . . (Publication terminée par E. Matthieu. . . .) Tome troisième (-quatrième). 2 vols.—1908-13.

Naples.—Archivio di Stato. Inventaire des archives farnésiennes de Naples au point de vue de l'histoire des Pays-Bas catholiques. Publié par A. Cauchie . . . et L. Van Der Essen. . . .—1911.

Parma.—Archivio di Stato. Les archives farnésiennes de Parme au point de vue de l'histoire des anciens Pays-Bas catholiques. Par L. Van der Essen. . . .—1913.

Spain. Le registre de F. Lixaldius, trésorier général de l'armée espagnole aux Pays-Bas, de 1567 à 1576. Publié par . . . F. Rachfahl. . . .—1902.

Stavelot.—Abbaye de Saint-Pierre et de Saint-Remacle. Recueil des chartes de l'abbaye de Stavelot-Malmedy. Publié par J. Halkin . . . et C. G. Roland. . . . 1 vol.—1909.

Ypres. Comptes de la ville d'Ypres de 1267 à 1329. Publiés par G. Des Marez et E. de Sagher. . . . Tome premier (-deuxième). 2 vols.—1909-13.

BELGIUM: Ministère des affaires étrangères. Correspondance diplomatique relative à la guerre de 1914. 24 juillet-29 août. Réimpression textuelle publiée par la légation de Belgique à la Haye. *La Haye*, 1914. Fol. R 37556

. The title is taken from the wrapper.

— German legislation for the occupied territories of Belgium: official texts. Edited by Charles Henry Huberich . . . and Alexander Nicol-Speyer. . . . *The Hague*, 1915. 8vo, pp. viii, 108. R 38330

— Inventaires des archives de la Belgique. Publiés par ordre du Gouvernement sous la direction de l'administration des Archives générales du royaume. *Bruxelles*, 1910-13. 5 vols. 8vo. R 36154

Inventaire des chartes et cartulaires des duchés de Brabant et de Limbourg et des pays d'Outre-Meuse. Par A. Verkooren . . . Première partie. Chartes originales et vidimées. Tome Ier (-V).—1910-13.

— King Albert's book: a tribute to the Belgian king and people from representative men and women throughout the world. [With plates.] [*London*], [1914]. 4to. pp. 187. R 38191

VICTORIA UNIVERSITY, afterwards THE VICTORIA UNIVERSITY OF MANCHESTER. Publications. *Manchester*, 1915. 8vo. *In progress*.

Historical series.

27. Pirenne (H.) Belgian democracy; its early history. . . . Translated by J. V. Saunders. . . . R 38848

WHITEHOUSE (John Howard) Belgium in war: a record of personal experiences. [With introduction by D. Ll. George.] [With plates.] *Cambridge*, 1915. 8vo, pp. 28. R 38187

TURCHI (Nicola) La civiltà bizantina. . . . [Piccola Biblioteca di Scienze Moderne, 233.] *Torino*, 1915. 8vo, pp. vii, 327. R 38589

JEBB (Sir Richard Claverhouse) Modern Greece: two lectures delivered before the Philosophical Institution of Edinburgh; with papers on "The progress of Greece" and "Byron in Greece". . . . *London*, 1880. 8vo, pp. vi, 183. R 31436

949 HISTORY: MODERN: MINOR COUNTRIES OF EUROPE.

ALBANIA. *Acta et diplomata res Albaniae mediae aetatis illustrantia. Collegerunt et digesserunt . . . Ludovicus de Thallóczy, . . . Constantinus Jireček et . . . Emilianus de Sufflay. . . . Vindobonae, 1913. 4to. In progress.* R 33807

1. Annos 344-1343 tabulamque geographicam continens.

CHARMES (Gabriel) *L'avenir de la Turquie—le panislamisme. Paris, 1883. 8vo, pp. 317.* R 37757

DWIGHT (Henry Otis) *Turkish life in war time. London, 1881. 8vo, pp. x, 428.* R 23945

FIELD (Henry Martyn) *The Greek islands and Turkey after the war. [With maps and plates.] London, [1886]. 8vo, pp. 228.* R 32085

INTERNATIONAL COMMISSION to inquire into the Causes and Conduct of the Balkan Wars. Report. [With maps and illustrations.] [Carnegie Endowment for International Peace.—Division of Intercourse and Education, 4.] *Washington, 1914. 8vo, pp. 413.* R 37907

WARNER (Charles Dudley) *In the Levant. . . . Fifth edition. London, [187-?]. 8vo, pp. viii, 391.* R 31625

BAKER (B. Granville) *The walls of Constantinople. [With plates.] London, 1910. 8vo, pp. 261.* R 38356

SAMUELSON (James) *Bulgaria past and present, historical, political, and descriptive. . . . Illustrated with a map . . . and . . . woodcuts . . . engraved from original sketches by the author. . . . London, 1888. 8vo, pp. xiv, 247.* R 31663

SERVIA. *Servia by the Servians. Compiled and edited by Alfred Stead. . . . With a map. London, 1909. 8vo, pp. xii, 377.* R 38364

950 HISTORY: MODERN: ASIA.

CHINA.—LITTLE (Archibald John) *Gleanings from fifty years in China. . . . Revised by Mrs. Archibald Little. [With foreword by R. S. Gundry.] [With plates.] London, [1910]. 8vo, pp. xvi, 335.* R 26374

MEDHURST (Sir Walter Henry) *the Younger. The foreigner in far Cathay. . . . With map. London, 1872. 8vo, pp. 192.* R 32043

WILSON (Andrew) *The "ever-victorious army": a history of the Chinese campaign under . . . C. G. Gordon . . . and of the suppression of the Tai-ping rebellion. . . . With . . . maps. Edinburgh and London, 1868. 8vo, pp. xxxii, 395.* R 31513

950 HISTORY: MODERN: ASIA.

SHERRING (Charles A.) Western Tibet and the British borderland, the sacred country of Hindus and Buddhists: with an account of the government, religion, and customs of its peoples. . . . With a chapter by T. G. Longstaff . . . describing an attempt to climb Gurla Mandhata. With illustrations and maps. *London*, 1906. 8vo, pp. xv, 376.
R 39207

JAPAN.—CROW (Arthur H.) Highways and byeways in Japan. The experiences of two pedestrian tourists. [With map and plate.] *London*, 1883. 8vo, pp. xvi, 307.
R 32037

JAPAN. An official guide to eastern Asia. Trans-continental connections between Europe and Asia. . . . [With maps and illustrations.] *Tokyo*, 1914. 2 vols. 8vo. *In progress*.
R 37359

2. South-Western Japan.—1914.

3. North-Eastern Japan.—1914.

LOWELL (Percival) Noto: an unexplored corner of Japan. *Boston*, 1891. 8vo, pp. 261.
R 32032

ARABIA.—BURY (G. Wyman) Arabia infelix or the Turks in Yamen. . . . With illustrations and maps. *London*, 1915. 8vo, pp. x, 213.
R 38381

954 HISTORY: MODERN: ASIA: INDIA.

GENERAL.—ALI HUSSUN, *Khan Bahadur*. Brief history of the chiefs of Rampur in Rohilkhand, N.-W. Provinces. [With plates.] *Calcutta*, 1892. 8vo, pp. ii, 70.
R 38423

ASIA. Memoirs of the late war in Asia. With a narrative of the imprisonment and sufferings of our officers and soldiers: by an officer of Colonel Baillie's detachment [i.e. W. Thomson]. [With map.] *London*, 1788. 2 vols. 8vo.
R 38428

BAIRD (*Sir David*) 1st Bart. The life of General . . . Sir D. Baird, Bart. . . . [With maps and portrait.] *London*, 1832. 2 vols. 8vo.
R 38462

BALFOUR (*Lady Elizabeth Edith*) The history of Lord Lytton's Indian administration, 1876 to 1880: compiled from letters and official papers. [With map and portrait.] *London*, 1899. 8vo, pp. viii, 551.
R 38457

BIDDULPH (John) Stringer Lawrence: the father of the Indian army. [With map and plates.] *London*, 1901. 8vo, pp. 133.
R 38456

BIRDWOOD (*Sir George Christopher Molesworth*) The industrial arts of India. . . . With map and woodcuts. [South Kensington Museum Art Handbooks.] [*London*], [1880]. 8vo, pp. xvi, 344.
R 38458

— Sva . . . Edited by F. H. Brown. . . . [With portrait.] *London*, 1915. 8vo, pp. xxxi, 366.
R 38373

954 HISTORY: MODERN: ASIA: INDIA.

BOLTS (William) Considerations on Indian affairs; particularly respecting the present state of Bengal and its dependencies. To which is prefixed a map of those countries. . . . The second edition with additions. *London*, 1772. 4to, pp. xxiv, 228, 184. R 38430

BROOME (Arthur) History of the rise and progress of the Bengal army. Volume the first. [With maps.] *Calcutta*, 1850. 1 vol. 8vo. R 38433

*. * No more published.

BUSTEED (Henry Elmsley) Echoes from old Calcutta, being chiefly reminiscences of the days of Warren Hastings, Francis, and Impey. *Calcutta*, 1882. 8vo, pp. 304. R 38434

CAMPBELL (Sir George) Modern India: a sketch of the system of civil government. To which is prefixed, some account of the natives and native institutions. *London*, 1852. 8vo, pp. xii, 560. R 38435

CAMPBELL (George Douglas) *Duke of Argyll*. The Afghan question from 1841 to 1878. [Reprinted from "The Eastern question".] *London*, [1879]. 8vo, pp. ix, 288. R 38417

CARACCIOLI (Charles) The life of Robert Lord Clive, Baron Plassey. Wherein are impartially delineated his military talents in the field; his maxims of government in the cabinet, during the two last wars in the East Indies, which made him arbiter of empire, and the richest subject in Europe. With anecdotes of his private life, and the particular circumstances of his death. Also a narrative of all the last transactions in India. [With portrait.] *London*, [1775-77]. 4 vols. 8vo. R 38768

CHESNEY (George Tomkyns) Indian polity: a view of the system of administration in India. . . . Second edition. [With map.] *London*, 1870. 8vo, pp. xxvi, 496. R 38438

CLIVE (Robert) *Baron Clive*. Lord Clive's speech in the House of Commons, 30th March, 1772, on the motion made for leave to bring in a bill for the better regulation of the affairs of the East India Company, and of their servants in India, and for the due administration of justice in Bengal. *London*, [1772]. 4to, pp. 61. R 38769

COOMARASWAMY (Ananda K.). The Indian craftsman. . . . With a foreword by C. R. Ashbee. . . . [Probsthain's Oriental Series.] *London*, 1909. 8vo, pp. xv, 130. R 38440

DEUSSEN (Paul). Erinnerungen an Indien . . . Mit . . . Karte . . . Abbildungen und einem Anhang: "On the philosophy of the Vedānta in its relations to occidental metaphysics". *Keil und Leipzig*, 1904. 8vo, pp. viii, 256. R 39205

CLASSIFIED LIST OF RECENT ACCESSIONS 331

954 HISTORY: MODERN: ASIA: INDIA.

- DUBOIS (Jean Antoine) A description of the character, manners, and customs of the people of India; and of their institutions, religious and civil. . . . Second edition, with notes, corrections, and additions by . . . G. U. Pope. . . . Translated from the French manuscript. [With plates.] *Madras*, 1862. 8vo, pp. xxxii, 410, v. R 38285
- EAST INDIA COMPANY. An address to the proprietors of East India stock, upon the important points to be discussed among them at the next meeting of the General Court, to be held on Monday the 12th inst. at the South-Sea House. [By J. Cooke?]. *London*, 1764. 4to, pp. 18. R 38772
- Authentic papers concerning India affairs which have been under the inspection of a great assembly [of the East India Company]. *London*, 1771. 8vo, pp. vii, 214. R 38770
- A defence of the United Company of Merchants of England, trading to the East Indies, and their servants, particularly those at Bengal, against the complaints of the Dutch East India Company: being a memorial from the English Company to His Majesty on that subject. . . . *London*, 1762. 4to, pp. 71. R 38441
- Letters to and from the East India Company's servants, at Bengal, Fort St. George, and Bombay, relative to treaties and grants from the country powers, from the year 1756 to 1766, both years inclusive: also a letter from the Nabob of Arcot to the Company, and the Company's answer: with an appendix consisting of four papers relative to the Company's late bargain with Government. *London*, 1772. 4to, pp. 74, xxvi. R 38739
- Papers respecting pensions granted to certain individuals for . . . services during the late charter; also an account of pensions above two hundred pounds per annum now payable by the East India Company. *London*, 1814. 4to, pp. 16. R 38774
- Papers respecting the Pindarry and Mahratta wars. Printed in conformity to the resolution of the court of proprietors of East India stock of the 3d March, 1824. (Treaties and engagements with native princes and states in India, concluded for the part in the years 1817 and 1818.) [*London*, 1824.] Fol., pp. xii, 466, cxxxv. R 38287
- Report on the negociation, between the . . . East India Company and the public, respecting the renewal of the Company's exclusive privileges of trade, for twenty years from March, 1794. By John Bruce. . . . (Printed by authority of the Honourable Court of Directors. . . .) *London*, 1811. 4to, pp. viii, 287, xlix. R 38771
- EDWARDES (*Sir* Herbert Benjamin) and MERIVALE (Herman). Life of Sir Henry Lawrence. . . . Second edition. *London*, 1872. 2 vols. 8vo. R 38278
- ELPHINSTONE (*Hon.* Mountstuart). The history of India. . . . *London*, 1841. 2 vols. 8vo. R 38446

954 HISTORY: MODERN: ASIA: INDIA.

ENGLAND: Papers relating to East India affairs. . . . Ordered, by the House of Commons, to be printed, 22 June 1813. [*London*, 1813]. Fol., pp. 137. R 38765

— Report from the select committee of the House of Commons on the affairs of the East India Company, 16th August, 1832. (Printed by order of the Honourable Court of Directors.) *London*, 1833. 4to, pp. 56 [2]. R 38445

— Report from the select committee on the affairs of the East India Company; with minutes of evidence. . . . Communicated from the Commons to the Lords, 21st June, 1833. Ordered to be printed 20th August, 1853. [*London*, 1853]. Fol., pp. 410. R 38764

— East India, Cabul, and Affghanistan. Return to an order of . . . the House of Commons, dated 13 July, 1858; for, copies "of the correspondence of Sir Alexander Burnes with the Governor-General of India, during his mission to Cabul, in the years 1837 and 1838, or such part thereof as has not already been published:" "and, of the correspondence of the Governor-General of India with the president of the board of control and with the secret committee of the East India Company, from the 1st day of September, 1837, to the 1st day of October, 1839, relative to the expedition to Affghanistan, or of such part thereof as has not been already published. . . . Ordered, by the House of Commons, to be printed, 8 June, 1859. [*London*, 1859]. Fol., pp. v, 319. R 38421(1)

— Correspondence relating to the affairs of Persia and Affghanistan. [*London*, 1839?]. Fol., pp. 2, 206. R 38421(2)

* * The title is taken from the caption.

— Papers respecting the negotiation with his Majesty's ministers on the subject of the East India Company's charter and the government of his Majesty's Indian territories, for a further term after the 22d April, 1834, together with a copy of the bill as passed by . . . the House of Commons and . . . the House of Lords, for effecting an arrangement with the East India Company, and for the better government of his Majesty's Indian territories till the 30th day of April, 1854; also of the bill for regulating the trade to China and India. (Printed by order of the Court of Directors.) *London*, 1833. 4to, pp. xii, 629. R 38444

GOLDSMID (*Sir* Frederic John) James Outram: a biography. . . . With illustrations and maps. . . . Second edition. *London*, 1881. 2 vols. 8vo. R 38796

GOUGH (*Sir* Charles John Stanley) and INNES (Arthur Donald) The Sikhs and the Sikh wars: the rise, conquest, and annexation of the Punjab state. . . . [With maps.] *London*, 1897. 8vo, pp. xiv, 304. R 38776

954 HISTORY: MODERN: ASIA: INDIA.

- GRIFFIN** (*Sir Lepel Henry*) *The rajas of the Punjab ; being the history of the principal states in the Punjab and their political relations with the British government.* . . . *Lahore*, 1870. 8vo, pp. viii, 17, 661, xvi.
R 38294
- HASTINGS** (Francis Rawdon) *1st Marquis of Hastings.* The private journal of the Marquess of Hastings, Governor-General and Commander-in-Chief in India. Edited by his daughter the Marchioness of Bute. *London*, 1858. 2 vols. 8vo.
R 38295
- HASTINGS** (Warren) *Governor-General of India.* The history of the trial of W. Hastings . . . late Governor-General of Bengal, before the High Court of Parliament in Westminster-Hall, on an impeachment by the Commons of Great-Britain, for high crimes and misdemeanours. Containing the whole of the proceedings and debates in both houses of Parliament, relating to that celebrated prosecution, from February 7, 1786, until his acquittal, April 23, 1795. To which is added, an account of the proceedings of various general courts of the Honourable United East-India Company, held in consequence of his acquittal. [With plates.] *London*, 1796. 8 pts. in 1 vol. 8vo.
R 38779
- The letters of W. Hastings to his wife. Transcribed . . . from the originals in the British Museum. Introduced and annotated by Sydney C. Grier [*pseud.*, i.e. Hilda Caroline Gregg]. . . . [With portraits.] *Edinburgh and London*, 1905. 8vo, pp. vi, 484, 4.
R 38778
- HODSON** (William Stephen Raikes) *Twelve years of a soldier's life in India : being extracts from the letters of . . . W. S. R. Hodson : including a personal narrative of the siege of Delhi and capture of the king and princes.* Edited by . . . George H. Hodson. . . . [With portrait.] *London*, 1859. 8vo, pp. xvi, 365.
R 38782
- HUNTER** (*Sir William Wilson*) *Life of Brian Houghton Hodgson, British Resident at the court of Nepal.* . . . [With plates.] *London*, 1896. 8vo, pp. ix, 390.
R 38276
- A life of the Earl of Mayo, fourth viceroy of India. . . . Second edition. *London*, 1876. 2 vols. 8vo.
R 38790
- HUSAIN** 'ALĪ, *Kirmāni.* The history of Hydur Naik, otherwise styled Shums ul Moolk, Ameer ud Dowla, Nawaub Hydur Ali Khan Bahadoor, Hydur Jung ; Nawaub of the Karnatic Balaghaut. . . . Translated from an original Persian manuscript, in the library of Her . . . Majesty, by . . . W. Miles. . . . [Oriental Translation Fund of Great Britain and Ireland.] *London*, 1842. 8vo, pp. xxxi, 513.
R 38459
- IMPEY** (Elijah Barwell) *Memoirs of Sir Elijah Impey . . . First Chief Justice of the Supreme Court of Judicature, at Fort William, Bengal ; with anecdotes of Warren Hastings, Sir Philip Francis, Nathaniel Brassey Halhed . . . , and other contemporaries ; compiled from authentic documents, in refutation of the calumnies of . . . Thomas Babington Macaulay.* *London*, 1847. 8vo, pp. xxxi, 438.
R 38277

954 HISTORY: MODERN: ASIA: INDIA.

INDIA. Archæological survey of India. Four reports made during the years 1862-63-64-65. (Report for the year 1871-72 [-1883-84]), by (under the superintendence of) Alexander Cunningham. . . . *Simla and Calcutta*, 1871-87. 21 vols. 8vo. R 39296

— General index to the reports of the Archæological survey of India, Vols. I to XXIII, published under the superintendence of . . . Sir A. Cunningham. . . . By Vincent Arthur Smith. . . . With a glossary and general table of contents. *Calcutta*, 1887. 8vo, pp. xviii, 216. R 39296

— Imperial Record Department. Calendar of Persian correspondence. Being letters, referring mainly to affairs in Bengal, which passed between some of the Company's servants and Indian rulers and notables . . . 1759-67(-9). [Compiled by E. D. Ross.] *Calcutta*, 1911-14. 2 vols. 8vo. R 38842

— An authentic copy of the correspondence in India between the country powers and . . . the East India Company's servants . . . together with the minutes of the Supreme Council at Calcutta. The whole forming a collection of the most interesting India-papers, which were laid before Parliament in the session of 1786. *London*, 1787. 6 vols. 8vo. R 38452

— History of all the events and transactions which have taken place in India: containing the negotiations of the British Government, relative to the . . . success of the late war. Addressed to the Honorable Secret Committee of the Honorable Court of Directors of the East India Company, by . . . the Marquis of Wellesley, Governor-General of India. . . . *London*, 1805. 4to, pp. 263. R 38291

— The legislative acts of the Governor-General of India in Council, from 1834 to the end of 1867 (1868); with an analytical abstract prefixed to each act . . . the letters patent of the High Courts, and acts of Parliament authorizing them. . . . By William Theobald. . . . *Calcutta*, 1868-69. 6 vols. 8vo. R 38303

— A collection of treaties, engagements, and sanads relating to India and neighbouring countries. Compiled by C. V. Aitchison. . . . Revised and continued up to the 1st June, 1906, by the authority of the Foreign Department. [With maps.] *Calcutta*, 1909. 13 vols. 8vo. R 38326

— Papers relating to military operations in Affghanistan. Presented to both Houses of Parliament, by command of her Majesty, 1843. *London*, [1843]. Fol., pp. viii, 431. R 38421 (3)

— Selections from the letters, despatches, and other state papers preserved in the Bombay Secretariat. Home series, [1630-1788]. . . . Edited by George W. Forrest. . . . *Bombay*, 1887. 2 vols. 4to. R 38292

954 HISTORY: MODERN: ASIA: INDIA.

- INDIA. Selections from the letters, despatches, and other state papers preserved in the Bombay Secretariat. Marāṭha series. . . . Edited by George W. Forrest. . . . *Bombay*, 1885. 1 vol. in 2. 4to.
R 38447
- IRVINE (William) The army of the Indian Moghuls: its organization and administration. *London*, 1903. 8vo, pp. xii, 324. R 38298
- LĀLAVIHĀRI DE. Bengal peasant life. . . . [A novel.] *London*, 1878. 8vo, pp. xii, 383. R 29606
- LAWRENCE (Sir Henry Montgomery) Essays, military and political, written in India. *London*, 1859. 8vo, pp. ix, 483. R 38464
- LAWSON (Sir Charles Allen) The private life of Warren Hastings, first Governor-General of India. . . . With . . . portraits and . . . illustrations and facsimiles. [Second edition.] *London*, 1905. 8vo, pp. viii, 254. R 38781
- LOWE (Thomas) Central India during the rebellion of 1857 and 1858: a narrative of operations of the British forces from the suppression of mutiny in Aurungabad to the capture of Gwalior under . . . Sir Hugh Rose, G.C.B. . . . and Sir C. Stuart, K.C.B. [With map.] *London*, 1860. 8vo, pp. xiii, 369. R 38306
- MALCOLM (Sir John) Observations on the disturbances in the Madras army in 1809. *London*, 1812. 8vo, pp. vii, 238. R 38307
- MUHAMMAD ALI. Thoughts on the present discontent. Reprinted from the "Times of India" and the "Indian Spectator". *Bombay*, 1907. 8vo, pp. xvii, 70. R 38424
- MUIR (Sir William) The Honourable James Thomason, Lieutenant-Governor N.-W.P., India, 1843-53 A.D. . . . *Calcutta Review*, 1853. . . . [With portrait.] *Edinburgh*, 1897. 8vo, pp. 101. R 38283
- MUNRO (Sir Thomas) Bart. The life of . . . Sir T. Munro, Bart . . . Governor of Madras. With extracts from his correspondence and private papers. By . . . G. R. Gleig. . . . [With map and portrait.] *London*, 1830. 2 vols. 8vo. R 38281
- NĀGENDRA NĀTHA GHOSHA. Memoirs of Maharaja Nubkissen Bahadur. . . . [With plates.] *Calcutta*, 1901. 8vo, pp. vi, 241. R 38448
- OAKLEY (E. Sherman) Holy Himalaya: the religion, traditions, and scenery of a Himalayan province, Kumaon and Garhwāl. [With plates.] *Edinburgh and London*, 1905. 8vo, pp. 319. R 39201
- OMAN (John Campbell) Indian life: religious and social. *London*, 1889. 8vo, pp. 320. R 39190
- PANDIAN (T. B.) Indian village folk: their works and ways. [With plates.] *London*, 1897. 8vo, pp. viii, 212. R 29313

954 HISTORY: MODERN: ASIA: INDIA.

- PATTULLO (Henry) An essay upon the cultivation of the lands, and improvements of the revenues of Bengal. *London*, 1772. 4to, pp. 34.
R 38738
- PETRIE (William) A statement of facts delivered to . . . Lord Minto, Governor-General of India . . . on his late arrival at Madras. . . . With an appendix of official minutes. *London*, 1810. 8vo, pp. 64, 36.
R 38789
- PIGOT (George) *Baron Pigot*. Defence of Lord Pigot. *Damnatus absens*. [Drawn up by — Lind.] *London*, 1777. 4to, pp. 332, 72.
R 38802
- PRAMATHANĀTHA VASU. A history of Hindu civilisation during British rule. . . . In four volumes. *Calcutta*, 1894-96. 3 vols. 8vo.
R 38431
- PRINSEP (Henry Thoby) *the Elder*. History of the political and military transactions in India during the administration of the Marquess of Hastings, 1813-23. . . . Enlarged from the narrative published in 1820. . . . [With maps and plates.] *London*, 1825. 2 vols. 8vo.
R 38311
- RĀJENDRALĀLA MITRA. Buddha Gayā, the hermitage of Śākya Muni. . . . Published under orders of the Government of Bengal. [With plates.] *Calcutta*, 1878. 4to, pp. xiii, 257.
R 39184
- RĀMAKRISHNA (T.) Life in an Indian village. . . . With an introduction by . . . Sir M. E. Grant Duff, G.C.S.I. *London*, 1891. 8vo, pp. 212.
R 39189
- RAMSAY (James Andrew Broun) *Marquis of Dalhousie*. Private letters of the Marquess of Dalhousie. Edited by J. G. A. Baird. With portraits and illustrations. Second impression. *Edinburgh and London*, 1911. 8vo, pp. xi, 448.
R 38275
- SCRAFTON (Luke) Reflections on the government of Indostan. With a short sketch of the history of Bengal, from MDCCXXXVIII to MDCCCLVI; and an account of the English affairs to MDCCCLVIII. *London*, 1770. 8vo, pp. 121.
R 38800
- SCURRY (James) The captivity, sufferings, and escape, of James Scurry, who was detained a prisoner during ten years, in the dominions of Hyder Ali and Tippoo Saib. Written by himself. . . . [With portrait.] *London*, 1824. 8vo, pp. 268.
R 38309
- SHORE (Charles John) *2nd Baron Teignmouth*. Memoir of the life and correspondence of John Lord Teignmouth. [With portrait.] *London*, 1843. 2 vols. 8vo.
R 38282
- SMYTH (George Monro Carmichael) A history of the reigning family of Lahore, with some account of the Jummoo rajahs, the Seik soldiers, and their Sirdars; edited by . . . G. Carmichael Smyth. . . . With notes on Malcolm, Prinsep, Lawrence, Steinbach, McGregor and the Calcutta review. [With map and plates.] *Calcutta*, 1847. 8vo, pp. xxx, 263, xl.
R 38300

954 HISTORY: MODERN: ASIA: INDIA.

STRATTON (George) *Governor of Madras*. Defences of G. Stratton . . . and the majority of Council at Madras, in answer to the accusation brought against them for the supposed murder of Lord Pigot. Containing also a concise narrative of the proceedings of Lord Pigot, which occasioned his arrest and suspension from the government; stating the conduct of the different parties on that occasion with their motives for continuing his lordship under restraint; and shewing the nature of that restraint. Likewise the separate defence of Brigadier-General Stuart, for himself and for the military under his command. Extracted from Original papers lately published. *London*, 1778. 4to, pp. 53. R 38804

SULIVAN (John) Observations respecting the circar of Mazulipatam in a letter from J. Sullivan . . . to the Court of Directors of the East India Company. [*London*], 1780. 4to, pp. 47. R 38775

TANJORE. Original papers relative to Tanjore: containing all the letters which passed, and the conferences, which were held, between . . . the Nabob of Arcot and Lord Pigot, on the subject of the restoration of Tanjore. Together with the material part of Lord Pigot's last dispatch to the East India Company. The whole connected by a narrative, and illustrated with notes. . . . (Appendix). *London*, 1777. 2 vols. in 4. 4to. R 38803

THOMSON (Samuel John) The real Indian people: being more tales and sketches of the masses. . . . With illustrations. *Edinburgh and London*, 1914. 8vo, pp. xiii, 345. R 38100

TROTTER (Lionel James) The life of John Nicholson, soldier and administrator. Based on private . . . documents. . . . With portraits and maps. Third edition. *London*, 1898. 8vo, pp. x, 333. R 38794

WARNER (Sir William Lee) The life of the Marquis of Dalhousie, K.T. . . . [With maps and plates.] *London*, 1904. 2 vols. 8vo. R 38252

WILKINS (William Joseph). Daily life and work in India. . . . With . . . illustrations. *London*, 1888. 8vo, pp. 288. R 39206

PROVINCES.—HUNTER (Sir William Wilson) Famine aspects of Bengal districts. *London*, 1874. 8vo, pp. xii, 204. R 29636

BENDALL (Cecil) A journey of literary and archæological research in Nepal and northern India, during the winter of 1884-85. [With plates and folding tables.] *Cambridge*, 1886. 8vo, pp. xii, 100. R 39191

HOUGH (William) A brief history of the Bhopal principality in central India. From the period of its foundation, about one hundred and fifty years ago, to the present time. *Calcutta*, 1845. 8vo, pp. ix, 133. R 38296

954 HISTORY: MODERN: ASIA: INDIA.

- MADRAS. A sortie from Fort St. George; being a narrative of the services of the Madras troops under . . . Whitlock, K.C.B., during the war in Central India, in the years 1858-59. By one who served in the campaigns. Reprinted from the Madras Daily Times. . . . *Madras*, 1860. 8vo. pp. iii, 125, ix. R 38736
- MALCOLM (*Sir John*) Sketch of the Sikhs; a singular nation, who inhabit the provinces of the Penjab, situated between the rivers Jumna and Indus. [Reprinted from "Asiatic researches," Vol II.] *London*, 1812. 8vo, pp. 197. R 38304
- FARRER (Reginald) In old Ceylon. . . . Illustrated. *London*, 1908. 8vo, pp. ix, 351. R 39209
- FORBES (Jonathan) Eleven years in Ceylon. Comprising sketches of the field sports and natural history of that colony, and an account of its history and antiquities. . . . Second edition, revised and corrected. [With plates.] *London*, 1841. 2 vols. 8vo. R 39210
- KNIGHTON (William) The history of Ceylon from the earliest period to the present time; with an appendix, containing an account of its present condition. *London*, 1845. 8vo, pp. xii, 399. R 39211
- PEREIRA (John) The history of Ceylon, from the earliest period to the present time. [Sinhalese.] *Colombo*, 1853. 8vo, pp. x, 331. R 39161
- PIERIS (Paulus Edward) Ceylon: the Portuguese era, being a history of the island for the period 1505-1658. [With maps and plates.] *Colombo*, 1913-14. 2 vols. 8vo. R 39181

955-59 HISTORY: MODERN: ASIA: PERSIA, ETC.

- STEWART (Charles Edward) Through Persia in disguise; with reminiscences of the Indian Mutiny. . . . By . . . C. E. Stewart. . . . Edited from his diaries by Basil Stewart. . . . [With an introduction by A. N. Stewart.] With . . . illustrations . . . maps. . . . *London*, 1911. 8vo, pp. xxiii, 430. R 38366
- SYKES (Percy Molesworth) A history of Persia. . . . With maps and illustrations. . . . *London*, 1915. 2 vols. 8vo. R 38497
- GALLOIS (Eugène) Asie-Mineure et Syrie: sites et monuments. *Paris*, [1907]. 8vo, pp. 245. R 37890
- STEWART (Basil) My experiences of Cyprus: being an account of the people, mediæval cities and castles, antiquities and history of the island of Cyprus; to which is added a chapter on the present economic and political problems which affect the island as a dependency of the British Empire. . . . Illustrated. . . . First edition, revised, with additional matter. *London*, 1908. 8vo, pp. 268. R 38365

CLASSIFIED LIST OF RECENT ACCESSIONS 339

955-59 HISTORY: MODERN: ASIA: PERSIA, ETC.

BELL (Gertrude Lowthian) Syria: the desert and the sower. . . . With . . . illustrations and a map. New . . . edition. *London*, 1908. 8vo, pp. xvi, 347. R 38358

NORMAN (Charles Boswell) Armenia, and the campaign of 1877. . . . With . . . maps and plans. *London*, 1878. 8vo, pp. xx, 484. R 31971

CZAPLICKA (M. A.) Aboriginal Siberia: a study in social anthropology. . . . With a preface by R. R. Marett. . . . [With maps and plates.] *Oxford*, 1914. 8vo, pp. xiv, 374. R 38531

GERRARE (Wirt) Greater Russia: the continental empire of the old world. . . . With illustrations and a map. New . . . edition. *London*, 1904. 8vo, pp. xiii, 317. R 38360

NIEMOJOWSKI (Ludwik) Siberian pictures. . . . Edited, from the Polish, by . . . Szulczewski. . . . *London*, 1883. 2 vols. 8vo. R 31991

'ABD AL-RAHMĀN KHĀN, *Amir of Afghanistan*. The life of Abdur Rahman, Amir of Afghanistan. . . . Edited by . . . Sultan Mahomed Khan. . . . With portrait, maps, and illustrations. *London*, 1900. 2 vols. 8vo. R 38416

SALE (*Sir* R. H.) The defence of Jellalabad, by . . . Sir R. H. Sale, G.C.B. Drawn on stone by W. L. Walton. (Lady Sale's narrative of her prison and fellow prisoners; also descriptions of several views.) [With dedication signed W. Sale.] *London*, [1846]. Fol. R 38799

SNODGRASS (John James) Narrative of the Burmese war, detailing the operations of . . . Sir Archibald Campbell's army, from its landing at Rangoon in May, 1824, to the conclusion of a treaty of peace at Yandaboo, in February, 1826. . . . Second edition. [With map and plates.] *London*, 1827. 8vo, pp. xvi, 319. R 38314

CLAUDEL (Paul) The East I know. . . . Translated by Teresa Frances and William Rose Benét. [With an appreciation of P. Claudel by P. Chavannes.] *New Haven*, 1914. 8vo, pp. xiii, 199. R 38869

962 HISTORY: MODERN: AFRICA.

EGYPT.—CONTEMPORAINE, *pseud.* [i.e. Ida de Saint-Elme]. La Contemporaine en Égypte (La Contemporaine à Malte et à Alger). Pour faire suite aux Souvenirs d'une femme, sur les principaux personnages de la république, du consulat, de l'empire et de la restauration. . . . *Paris*, 1831. 6 vols. 8vo. R 25874

WEIGALL (Arthur Edward Pearse Brome) A history of events in Egypt from 1798 to 1914. [With plates.] *Edinburgh and London*, 1915. 8vo, pp. ix, 312. R 39083

962 HISTORY: MODERN: AFRICA.

HURGRONJE (Christiaan Snouck) *Der Mahdi*. [Extract from the *Revue coloniale internationale*, 1885.] [*Amsterdam*, 1885.] 8vo, pp. 25-59.
R 38036

* * The title is taken from the caption.

ABYSSINIA.—GLASER (Eduard) *Die Abessinier in Arabien und Afrika*. Auf Grund neuentdeckter Inschriften. *München*, 1895. 8vo, pp. xii, 210.
R 37931

MOROCCO.—BARTLETT (Sir Ellis Ashmead) *The passing of the Shereefian empire*. [With maps and plates.] *Edinburgh and London*, 1910. 8vo, pp. xii, 532.
R 38355

HARRIS (Lawrence) *With Mulai Hafid at Fez: behind the scenes in Morocco*. With a frontispiece . . . and . . . illustrations. *London*, 1909. 8vo, pp. xvi, 270.
R 38361

PERRIER (Amelia) *A winter in Morocco*. . . . [With plates.] *London*, 1873. 8vo, pp. viii, 365.
R 31924

WEIR (Thomas H.) *The shaikhs of Morocco in the XVIth century*. . . . With preface by James Robertson . . . With a map. *Edinburgh*, 1904. 8vo, pp. xlvii, 316.
R 37446

SOUTH AFRICA.—BLELOCH (W.) *The new South Africa: its value and development*. . . . With illustrations, maps. . . . Second edition, revised. *London*, 1902. 8vo, pp. xxvi, 435.
R 38359

MUELLER (Ernest Bruce Iwan-) *Lord Milner and South Africa*. . . . With . . . portraits. *London*, 1902. 8vo, pp. xxxii, 751. R 38363

970 HISTORY: MODERN: AMERICA.

GENERAL.—BALDWIN (John Denison) *Ancient America, in notes on American archæology*. . . . With illustrations. *London*, 1872. 8vo, pp. xii, 299.
R 31602

HOVGAARD (William) *The voyages of the Norsemen to America*. With . . . illustrations and . . . maps. [American-Scandinavian Foundation.—Scandinavian Monographs, 1.] *New York*, 1914. 8vo, pp. xxi, 304.
R 37779

NORTH.—WRONG (George Mackinnon) *The fall of Canada: a chapter in the history of the Seven Years' War*. [With maps and plates.] *Oxford*, 1914. 8vo, pp. 272.
R 37486

ROUSSET (Ricardo V.) *Datos historicos y geotopograficos de la Isla de Cuba, ilustrados con un mapa en don de se detallan las provincias o cacicazgos que se encontraban en 1512, cuando empezo la conquista, con las alteraciones de su territorio hasta el presente*. *Habana*, 1914. 8vo, pp. 23.
R 38893

BEST, afterwards BESTE (John Richard), afterwards BESTE (John Richard Digby) *The Wabash: or, adventures of an English gentleman's family in the interior of America*. . . . [With plate.] *London*, 1855. 2 vols. 8vo.
R 31900

970 HISTORY: MODERN: AMERICA.

- BINGHAM (Hiram) *3rd of the Name*. The Monroe doctrine : an obsolete shibboleth. *New Haven*, 1913. 8vo, pp. vii, 153. R 35121
- BISHOP (Nathaniel Holmes) Four months in a sneak-box. A boat voyage of 2600 miles down the Ohio and Mississippi rivers, and along the Gulf of Mexico. [With maps and illustrations.] *Boston*, 1879. 8vo, pp. xii, 322. R 31874
- BOIES (Henry Martyn) Prisoners and paupers : a study of the abnormal increase of criminals, and the public burden of pauperism in the United States ; the causes and remedies. [With plates.] *New York, London*, 1893. 8vo, pp. xv, 318. R 29291
- BOLLES (Frank) Land of the lingering snow : chronicles of a stroller in New England from January to June. *Boston and New York*, 1891. 8vo, pp. 234. R 31884
- DUNNING (William Archibald) The British Empire and the United States : a review of their relations during the century of peace following the treaty of Ghent. . . . With an introduction by . . . Viscount Bryce . . . and a preface by Nicholas Murray Butler. . . . *London*, [1914]. 8vo, pp. xl, 381. R 38101
- GILLMORE (Parker) Prairie farms and prairie folk. [With plates.] *London*, 1872. 2 vols. 8vo. R 31901
- GROHMAN (William Alfred Baillie) Camps in the Rockies. Being a narrative of life on the frontier, and sport in the Rocky Mountains, with an account of the cattle ranches of the west. . . . With illustrations and . . . map. . . . *London*, 1882. 8vo, pp. viii, 438. R 24186
- LAUGEL (Antoine Auguste) Les États-Unis pendant la guerre, 1861-65. *Paris*, 1866. 8vo, pp. xvi, 363. R 28453
- LONG (Armistead Lindsay) Memoirs of Robert E. Lee : his military and personal history. . . . Together with incidents relating to his private life, also a large amount of historical information hitherto unpublished. Collected and edited with the assistance of Marcus J. Wright. . . . Illustrated. *London*, 1886. 8vo, pp. 707. R 38398
- LOSSING (Benson John) The Hudson, from the wilderness to the sea. . . . Illustrated . . . from drawings by the author. . . . *Troy, N. Y.* [1866]. 4to, pp. vii, 464. R 31882
- MARRYAT (Frederick) A diary in America, with remarks on its institutions. *Paris*, 1839. 8vo, pp. 345. R 31899
- OLMSTED (Frederick Law) A journey through Texas ; or, a saddle-trip on the south western frontier : with a statistical appendix. [Edited by J. H. Olmsted.] [With frontispiece and map.] [Our Slave States, 2.] *New York*, 1857. 8vo, pp. xxxiv, 516. R 31871

970 HISTORY: MODERN: AMERICA.

SOMERS (Robert) *The southern States since the war, 1870-71.* . . . With map. *London and New York*, 1871. 8vo, pp. xii, 286. R 31876

SMEDES (Susan Dabney) *Memorials of a southern planter* [T. S. G. Dabney.] . . . Second edition. [With portraits.] *Baltimore*, 1888. 8vo, pp. 342. R 31875

TISSANDIER (Albert) *Six mois aux États-Unis : voyage d'un touriste dans l'Amerique du Nord, suivi d'une excursion à Panama.* Texte et dessins par A. Tissandier. . . . [Bibliothèque de la Nature.] *Paris*, [1886]. 8vo, pp. 298. R 31836

USHER (Roland Greene) *The rise of the American people : a philosophical interpretation of American history.* *London*, 1915. 8vo, pp. 413. R 38370

WRIGHT (Robert) *A memoir of General James Oglethorpe, one of the earliest reformers of prison discipline in England, and the founder of Georgia, in America.* . . . *London*, 1867. 8vo, pp. xvi, 414. R 29448

SOUTH.—MOSES (Bernard) *The Spanish dependencies in South America : an introduction to the history of their civilisation.* . . . *London*, 1914. 2 vols. 8vo. R 37680

990 HISTORY: MODERN: OCEANICA.

MONEY (James William B.) *Java ; or, how to manage a colony ; showing a practical solution of the questions now affecting British India.* *London*, 1861. 2 vols. 8vo. R 31597

HIGHT (James) and BAMFORD (H. D.) *The constitutional history and law of New Zealand.* *Christchurch, N.Z.*, [1914]. 8vo, pp. xii, 418. R 38519

NEW SOUTH WALES. *An epitome of the official history of New South Wales, from the foundation of the colony, in 1788, to the close of the first session of the eleventh parliament under responsible government, in 1883. Compiled chiefly from the official and parliamentary records of the colony, under the direction of Thomas Richards.* . . . [With map and table.] *Sydney*, 1883. 8vo, pp. xii, 790. R 38579

MAWSON (Sir Douglas) *The home of the blizzard : being the story of the Australasian Antarctic Expedition, 1911-14.* . . . Illustrated . . . also with maps. *London*, [1915]. 2 vols. 8vo. R 38081

343

BULLETIN OF THE JOHN RYLANDS LIBRARY MANCHESTER

VOL. 3

JANUARY-APRIL, 1917

No. 4

LIBRARY NOTES AND NEWS.

AT the January meeting of the Council of Governors the seventeenth annual report was presented, in which THE YEAR the work of the library during the past year 1916. was reviewed, and it will not be out of place, in these pages, briefly to summarize such portions of its contents as are likely to be of interest to our readers.

As we looked forward, at the commencement of the year, it was not unnatural to anticipate a decline in the library's activities, and it is gratifying, therefore, to be able to report that those fears have in no sense been realized. From whatever point of view the work of the library is viewed, in spite of the absorbing and overwhelming fact of the great war, there are such unmistakable evidences of progress, that the governors have cause to congratulate themselves upon the success which has attended their efforts, not merely to "carry on" the regular activities, but, wherever possible, to open out new avenues of service.

It is true that the war has withdrawn still more of our male readers for national service, yet the number of readers using the library has actually shown an increase, and a great deal of important research work is being conducted not only by students from our own university, but by others from a distance.

The resources of the library have been developed along lines which hitherto have been productive of such excellent results, and the efforts to reduce the number of lacunæ upon its shelves have again met with gratifying success. GROWTH OF THE LIBRARY RESOURCES. In this respect the officials renew their acknowledgments of the valuable assistance which they have received from members of the Council of Governors, Professors at the University, as well as readers, who, in the course of their investigations, have been able to call attention to the library's lack of important authorities. In most cases these deficiencies have been promptly supplied, whilst in the case of works

of rarity, which are not readily procurable, no effort has been spared to obtain them with the least possible delay. Suggestions of any kind which tend to the improvement of the library are welcomed, and receive prompt and sympathetic attention.

The additions to the library during the year, which number 3370 volumes, include many rare and interesting items, a few of which, taken almost at random, may be mentioned, as furnishing some idea of the character of the accessions

THE
YEAR'S AC-
CESSIONS.

which are constantly being obtained. The printed books include : the first edition of John Bunyan's "A discourse upon the pharisee and the publicane," 1685 ; Dante's "Divina commedia," 1555, the first edition in which the prefix "divina" is used ; John Florio's "Second frutes," 1591 ; "Worlde of wordes," 1598 ; and "Queen Anne's new world of words," 1611 ; the first edition of Montaigne's "Essayes done into English by John Florio," 1603 ; John Harington's translation of Ariosto's "Orlando furioso," 1591 ; Richard Brathwayte's "Natures embassie," 1621 ; "Times curtaine drawne," 1621 ; "Essaies upon the five senses," 1635 ; "An epitome of the Kinge of France," 1639 ; "Lignum Vitæ," 1658 ; and "Panthalia, or the Royal Romance," 1659 ; Barnabe Barnes' "Foure bookes of offices," 1606 ; Culpeper's "The idea of practical physick," [The Herbal], 1661 ; William Alexander, the Earl of Stirling's "Recreations with the muses," 1637 ; "A treatise of the cohabitacyon of the faithfull with the unfaithfull," 1535 ; Prisse d'Avenne's "L'art arabe," 4 vols., folio, 1870-80 ; "Collection des textes pour servir à l'étude de l'histoire," 49 vols., 1880-1913 ; Césaire Daly's "L'architecture privée au 19me siècle," 8 vols., folio, 1870-80 ; one of the five only known copies of "Statuta Lugdunensia," [Lyons, 1485 ?] ; "Ordinances made by Sir Francis Bacon," 1642 ; "The official records of the Union and Confederate armies in the War of the Rebellion in America," 130 vols. ; "The Psalms of David," translated by King James I, 1631 ; a number of works on Celtic language and literature from the library of the late Standish O'Grady, including a set of the proofs of his unfinished "Catalogue of Irish Manuscripts in the British Museum," which was never published ; Guillaume de Guilleville's "Pèlerinage de l'âme," Paris, Vêrard, 1499 ; and a number of works dealing with the history of British India, selected with the help of Professor Ramsay Muir.

The manuscript purchases include : Eight Syriac and Greek codices containing several important inedited texts, from the library of Dr. Rendel Harris ; a collection of manuscripts, numbering forty pieces, of undetermined antiquity, in the language of the Mo'so people, a non-Chinese race scattered throughout Southern China, which were acquired through the instrumentality of Mr. George Forrest, who obtained them in the remote and little-known country of their origin, whence he returned a few months ago. "*Le coutumier du pays du duché de Normandie*," in a fifteenth century French hand ; Charles II : Letters Patent to Sir W. Killegrew, 1662, with a fine impression of the Great Seal attached ; "*English Monumental inscriptions in Salisbury Cathedral*," copied by T. H. Baker, 1903, 2 vols., fol. ; "*Antiquitates Suffolciensis* ;" heraldic and genealogical collections relating to the county of Suffolk, with 500 shields of arms drawn and emblazoned by the Rev. G. B. Jermyn, 4 vols.

In the following list of donors, which contains 121 names, we have fresh proof of the sustained and ever increasing practical interest in the library, and we take this opportunity of renewing our thanks, already expressed in another form, for these generous gifts, at the same time assuring the donors that these expressions of interest and goodwill are a most welcome source of encouragement to the governors.

GIFTS TO
THE LIB-
RARY.

John Ballinger, Esq.

W. K. Bixby, Esq.

Bodley's Librarian.

Miss K. F. Brothers.

The Right Rev. Dr. Casartelli.

George Watson Cole, Esq.

D. G. Crawford, Esq.

Henry Thomas Crofton, Esq.

Frank Cundall, Esq.

Andrew Macfarland Davis, Esq.

Robert Dick, Esq.

E. S. Dodgson, Esq.

A. J. Edmunds, Esq.

Mrs. Emmott. In memory of the
late Professor G. H. Emmott
of Liverpool University.

Senor Fidelino de Figueiredo.

Sir H. G. Fordham.

Garcia Rico y Cia.

S. Gaselee, Esq.

Trustees of E. J. W. Gibb Memorial.

Lawrence Haward, Esq.

Jesse Haworth, Esq.

Messrs. Hodgson & Co.

Robert S. Howarth, Esq.

Charles Hughes, Esq.

Secretary of State for India.

R. Jaeschke, Esq.

Lieutenant Wm. Jaggard.

A. K. Jolliffe, Esq.

The Rev. L. H. Jordan.

Frank Karslake, Esq.	W. Wright Roberts, Esq.
The Rev. Dr. Kilgour.	J. B. Robinson, Esq.
H. O. Lange, Esq.	Miss M. Sharpe.
Sir Sidney Lee.	Dr. H. O. Sommer.
F. S. Lees, Esq.	A. Sparke, Esq.
John Lees, Esq.	E. V. Stocks, Esq.
William Lees, Esq.	Miss Josephine D. Sutton.
Monsieur Paul Le Verdier.	Arthur Swann, Esq.
H. C. Levis, Esq.	The Rev. Canon W. Symonds.
The Librarian.	H. W. Thompson, Esq.
Sir G. W. Macalpine.	Mrs. J. C. Thompson.
James O. Manton, Esq.	Louis C. Tiffany, Esq.
Dr. A. Mingana.	Dr. Paget Toynbee.
Sir William Osler, Bart.	Aubrey de Vere, Esq.
Julian Peacock, Esq.	Guthrie Vine, Esq.
Joseph de Perott, Esq.	The Rev. D. R. Webster.
Edgar Prestage, Esq.	George Westby, Esq.
W. R. Prior, Esq.	Dr. G. C. Williamson.
Publishers of J. M. Head's Catalogue of portraits relating to W. Penn.	John Windsor, Esq.
J. H. Reynolds, Esq.	G. P. Winship, Esq.
	Thomas J. Wise, Esq.

Aberystwyth. National Library of Wales.

Australian Government.

Barcelona. Catalans Institut d'Estudis.

Birmingham. Assay Office.

Cambridge University Library.

Cardiff Public Library.

Carnegie Endowment for International Peace.

Chicago. John Crerar Library.

Chicago University Press.

Chicago. The Western Theological Seminary.

The Clarendon Press.

Copenhagen. Det Store Koneglige Bibliothek.

Cornell University Library.

Durham University Library.

Edinburgh University Library.

Groningen. Rijks-Universiteitsbibliotheek.

Habana. Academia Nacional.
Habana. Biblioteca Nacional.
Hyderabad Archæological Society.
Limoges. Bibliothèque.
Lisbon. Academia das Sciências.
Madras Government Museum.
Madras Government Press.
Manchester. Egyptian and Oriental Society.
Manchester. Free Reference Library.
Manchester. Municipal School of Technology.
Manchester. Victoria University.
Michigan University Library.
National Special Schools Union.
New Zealand. Government Statistician's Office.
New York. Metropolitan Museum of Art.
Order of the Cross, Paignton.
Paris. Ministère de la Justice.
Paris. Office des universités françaises.
Pennsylvania University Library.
Research Defence Society.
Rochdale Art Gallery.
Rome. Biblioteca Apostolica Vaticana.
Sheffield. Hunter Archæological Society.
South Australia Public Library.
Stockholm. Kongelige Bibliotheket.
Swedenborg Society.
Toronto Public Library.
Utrecht. Rijks-Universitäts-Bibliothek.
Washington. Congressional Library.
Washington. Smithsonian Institution.
Washington. United States National Museum.
Washington. Surgeon General's Office Library.
Washington University Library, St. Louis, Mo.
Yale University Library.

Special reference should be made to the gift of Mrs. Emmott, of Birkenhead, who has generously presented to the library a collection of works dealing with Roman law, and comparative law and juris-

prudence, numbering nearly 300 volumes, in memory of her husband, the late Professor Emmott, who filled the Queen Victoria Chair of Law, first in University College, and later in the University of Liverpool, from 1896 down to the time of his lamented death, in the hope that it may encourage others to take interest in a study in which the late Professor was himself so deeply interested, and upon which he was so great an authority. This collection forms a most welcome addition to our shelves, since it enables us to strengthen an important section of the library, which hitherto has been but very inadequately developed.

We have also received from the Secretary of State for India, through the kind offices of Prof. Ramsay Muir, and Mr. William Foster, the Superintendent of Records, a set, numbering nearly 500 volumes, of all the available Government reports and other publications, whether printed in this country or in India, relating to India. Furthermore, the library is to receive copies of all future publications from the same source. This has enabled us to lay excellent foundations of a collection of research material for the history of India, which will be developed as opportunities occur.

Interest in the public lectures, which were given in the library with the accustomed regularity, and which have come to be regarded as one of the established institutions of Manchester, has continued with but little abatement throughout the year. The evening audiences were not quite so crowded as in pre-war times, but the attendances more than justified the arrangements made. The attendances at the afternoon lectures, were, if anything, larger than usual. The syllabus included eight evening and three afternoon lectures, covering a wide and interesting range of subjects. The lecture of Dr. Rendel Harris on "The Origin of the Cult of Aphrodite" is printed in the present issue, whilst those of Professor Peake on "The Quintessence of Paulinism"; of Professor Elliot Smith on "Dragons and Rain Gods"; of Professor Tout on "Mediæval Town Planning"; and of Professor Herford on "The Poetry of Lucretius" will be given the permanence of print in these pages in due course.

Special lectures and demonstrations were also arranged at the request of a number of societies, craft guilds, training colleges, and schools of Manchester and the surrounding towns, and served to assist

LECTURES
AND
DEMON-
STRATIONS.

those who attended to obtain a better knowledge of the contents of the library, and how it could serve them in their respective studies.

The exhibition which was arranged in the early part of the year, to commemorate the Three-hundredth Anniversary of the Death of Shakespeare, and which we described in our last issue, remained on view throughout the year, and was visited by a large number of people, including numerous groups of students from the schools and colleges in and around Manchester, with evident enjoyment, and avowed benefit.

SHAKE-
SPEARE
TERCEN-
TENARY
EXHIBI-
TION.

The descriptive and illustrated handbook, which was issued with the object of increasing the educational value of the exhibition, was greeted with unstinted praise by the press, not only in this country, but also in America, and in France. The volume affords full and accurate information as to the bibliographical peculiarities, and other features of interest possessed by the various exhibits, which included not only the works of Shakespeare, but those of many of his contemporaries and predecessors. It extends to 180 pages, is furnished with a sixteen-page list of works for the study of Shakespeare, and sixteen facsimiles of the title-pages of some of the rarer works, and may still be obtained from the usual agents, at the price of one shilling.

With the present issue we complete the third volume of the BULLETIN, and if we may judge by the welcome which has been accorded to it, in its revived form, both in this country and abroad, we are encouraged to believe that we have succeeded in realizing our aim, to secure for it the permanence of a literary organ, by the publication of a regular succession of original contributions to literature in addition to the regular features of a library periodical. We regret that it has not been found possible to publish it with the desired regularity during the past year. This is accounted for by the difficulties which have arisen through the shortage of labour, and also of paper; but we shall employ every effort in the future to secure its regular appearance each quarter.

PUBLICA-
TIONS OF
THE
LIBRARY.

During the year we commenced the publication of a series of reprints of the principal articles appearing in our pages, with the object of giving them a much wider publicity, and at the same time of rescuing them from the fate of so many other important contributions to literature, which each year are simply buried and neglected for want

of similar treatment, because by an accident of birth they appear in the heart of some volume of transactions or other periodical publication. These reprints, of which six have already made their appearance, are bound in paper boards with cloth back, and may be procured from the usual publishers and agents at the price of one shilling each.

We have also republished in one volume (price 5s. net), under the title "The Ascent of Olympus," the four interesting articles by Dr. Rendel Harris, on the Greek cults, which have appeared at intervals in the BULLETIN. They are reproduced as nearly as possible in their original form, but with some corrections, expansions, justifications, and additional illustrations. In a short prefatory note Dr. Harris points out that it would have been easy to spread them over a much larger area; but perhaps they may suffice for the presentation of ideas which are to some extent novel, and, almost as certainly, to some persons distasteful.

On the one hand, says Dr. Harris, I have to meet the criticism of my wise friend and inspiring leader, who is priest of the mythological Nemi, and guardian of its "Golden Bough," until some one catches him unawares and dispossesses him. He tells me that he despairs of the solution of the riddle of the Greek Mythology, he who does not despair (and with better right than Haeckel) of the solution of the riddle of the Universe!

On the other hand, continues Dr. Harris, there are those who, having unfortunately been familiar with the Greek gods from their earliest years, and never really detached from traditional faith in them, cannot avoid contemplating the author of these lectures as an iconoclast, and put upon him the task, under which Socrates as well as the early Christians alike laboured, of proving to a suspicious bench of magistrates that they were really not atheists. So far from this being the case, it may be hoped that when one succeeds, if one does succeed, in evolving Artemis out of a wayside weed, or Aphrodite out of a cabbage, and, in general, all things lovely out of things that are not at first sight beautiful, one may claim to belong to the brotherhood, whatever its name may be, that has the vision of

That far-off divine event
To which the whole creation moves.

The first volume of the new and standard edition of the "Odes

of Solomon," edited by Dr. Rendel Harris, and Dr. A. Mingana, made its appearance in October. It furnishes, for the first time, a facsimile of the original Syriac manuscript, now in the possession of the John Rylands Library, which is accompanied by a retranscribed text, with an attached critical apparatus.

The second volume, which may be looked for in the course of the year, will comprise a new translation of the "Odes" in English versicles, with brief comments by way of elucidation, an exhaustive introduction dealing with the variations of the fragment in the British Museum, with the original language, the probable epoch of their composition, their unity, the stylistic method of their first writer, the accessory patristic testimonies, a summary of the most important criticisms that have appeared since its first publication in 1909, a complete bibliography of the subject, and a glossary to the text.

The price of each volume is half-a-guinea net.

Elsewhere, in the present issue (pages 408-442), we print the fifth list of contributions to the new library for the University of Louvain. This does not by any means complete the record of gifts to date, but we are compelled, from considerations of space, to hold over a list of at least equal length of the more recent contributions until our next issue.

LOUVAIN
LIBRARY
RECON-
STRUCTION

In thanking the various donors for these generous and welcome expressions of interest in our scheme of reconstruction, we have taken the opportunity on another page to renew and to emphasize our appeal for offers of suitable books, or contributions of money, to assist us in this endeavour to restore, at least in some measure, the resources of the crippled and exiled University.

The "View of London, 1610," which faces page 218 in our last issue, was inadvertently described as by Hollar, whereas it is by Hondius.

A CORREC-
TION.

In a recent issue of the "Boston Evening Transcript," "the Bibliographer" calls attention to the discovery of a perfect copy of the first American edition of "The Pilgrim's Progress," the title-page of which reads:

THE FIRST
AMERICAN
EDITION OF
THE "PIL-
GRIM'S PRO-
GRESS".

The | Pilgrim's Progress | from | this World, | to
| That which is to come ; | Delivered under the
Similitude of a | DREAM. | Wherein is Discovered the
Manner | of his setting out, the dangerous | Journey, | and |

Safe Arrival at the Desired Countrey. | (Rule) | By John Bunyan. | (Rule) | I have used Similitudes. Hosea 12. 10. | (Rule) | Boston in New-England | Printed by Samuel Green upon As- | signment of Samuel Sewall : and | are to be sold by John Usher | of Boston. 1681.

By this discovery the Boston Public Library loses the distinction, it has enjoyed hitherto, of possessing the only known copy of this interesting edition of John Bunyan's "chef d'œuvre". This edition made its appearance three years after the publication of the original English edition, which was issued in 1678, and of which an excellent copy is preserved in the John Rylands Library. The copy of the American edition under notice measures $3\frac{1}{2}$ by $5\frac{1}{2}$ inches, and contains the two blank leaves preceding the title-page, the leaf of advertisements, and the blank leaf at the end. The advertisement leaf lends additional interest to the copy, since it includes the announcement of the original edition of "The Captivity of Mrs. Mary Rowlandson," of which apparently no copy is at present known to have survived.

We are indebted to the same writer for information concerning the fate of the Britwell Court collection of "Americana," purchased recently from Mr. Christie-Miller for Mr. Henry E. Huntington of New York. It would appear, THE BRIT-
WELL
AMERI-
CAN. that in purchasing the Britwell collection, Mr. Huntington was actuated by the same spirit which led the Second Earl Spencer, the founder of the famous Althorp Library, to ransack Europe in his eagerness to enrich his already famous collection with whatever was fine and rare, even to the purchase of duplicates, so that he might exercise the choice of copies. In this way he acquired entire libraries in order that he might improve his collection of early English books by the addition of specimens of famous presses not hitherto represented, and in some cases by the substitution of copies which were better than those he had previously possessed. If we may judge by Mr. Huntington's recent purchase he shares with the late Earl Spencer the appreciation of the external beauties of a choice book, with a just and keen estimate of its intrinsic merits. It was the practice of Lord Spencer after making these advantageous substitutions and additions, promptly to send the residue of his purchase to the auctioneers for sale. He never cherished the selfish delight of some

eminent collectors in putting two identical copies of an extremely rare book on his own shelves, expressly in order that neither of them should fill a gap in the library of another collection.

In this respect, also, we venture to believe that Mr. Huntington has followed Lord Spencer's example in deciding to sell by auction the residue of the Britwell books, together with the substituted copies from his own library.

As we go to press, the welcome news of the fall of Baghdad reaches us, and considering the immeasurable importance of the event, we have thought it not inappropriate to ask Dr. Mingana to favour our readers with his views on certain aspects of its significance. Dr. Mingana writes with the authority of one who is intimately acquainted not only with the city of Baghdad, but also with the surrounding country of Mesopotamia, where he has spent a great part of his life.

THE
FALL OF
BAGHDAD.

THE ORIGIN OF THE CULT OF APHRODITE.¹

BY J. RENDEL HARRIS, M.A., LITT.D., ETC.,

HON. FELLOW OF CLARE COLLEGE, CAMBRIDGE.

WE have in previous essays shown that it was possible to dig down to the ground form of a number of the cults of the divinities which go to make up the Greek pantheon. Dionysus has been traced back to the ivy on the oak, and we can go no further in the direction of origins than this ; we are actually at the starting-point of the cult, whatever other elements, ritual or orgiastic, may be combined with the Ivy Cult. In the same way Apollo has been traced to the mistletoe on the apple-tree, which is a secondary form of the mistletoe on the oak, and we have shown that his skill as a healer and master in wizardry is due to the all-healing powers of his mistletoe and to certain other plants in his medical garden. From these conceptions the Apollo Cult must proceed, and although there is still some unresolved complexity in the cult, the major part of it is translucent enough. Artemis, too, with her woman's medicines, and garden of herbs helpful and of herbs hurtful, is now a much more intelligible figure, though still containing perplexities for further study and resolution. She, too, is, in the first instance, personified medicine.

We now pass on to the Cult of Aphrodite, and find ourselves face to face with a problem in which our previous investigations appear not to lend any assistance. She is a daughter of Zeus by tradition, apparently of Zeus and Dione, but there seems no way of attaching her to the sky, either bright or dark, or to the oak-tree, or to the woodpecker, or to the ivy or the mistletoe, or to a medical garden. Moreover, by common consent, she is ruled out of the company of gods with Greek originals. She is an immigrant in the Greek pantheon, an alien, however desirable, and however much at home. Her luggage has Cyprus labels on it, to say nothing of other islands where she has made stay ; and this has not unnaturally led to the view that she is Oriental and not Greek at all. In spite of the interest

¹ A lecture delivered in the John Rylands Library, 17 October, 1916.



Atropa Mandragora

MANDRAKE

(From Sibthorp's "Flora Graeca")

- a* Calyx cum pistillo. *b* Corolla, arte explanata, cum staminibus. *c* Pistillum
seorsim. *d* Bacca matura. *e* Semen.

which she takes in other people's business, she has no direct cult-relations with the rest of the gods, she does not share temples nor honours except in rare and insignificant cases¹; her worship is conventional as far as the sacrifices are concerned, and no special animal, not even the dove, betrays by its presence the links which connect the great goddess of Love with her past: and yet we are sure that she had a past, even if we do not at first know in what direction to look for it. The Greek mythology tells us nothing: the poets play with her name and perpetrate philological impertinences to show why she is born of the foam (*ἀφρός*), and only lead us from the truth, instead of towards it, by their industrious myth-spinning. We evidently must begin this enquiry *de novo*, both as regards the ancient mythologists and their modern representatives. We will not even assume too hastily that she is a foreigner: for that requires the underlying assumption that the Greeks had no god or goddess of Love of their own and had no necessity for one, which I, for one, find extremely difficult to believe. Cyprus and Cythera may turn out to be not so far from the mainland after all: and even if she did originate in Cyprus or Cythera, we have still to be told the story of her birth. Is she a personified force of nature, a vegetable demon of fertility, some person or thing that makes for growth and multiplies products? Can we look on her as another view of the Corn-Mother, or as a spirit of physical inebriation, like Dionysos? or is it possible that she, too, may be like Apollo and Artemis, the virtue of a plant?

As we have said, her relation to Zeus is merely ornamental: so that if she has a vegetable origin, it can hardly be found in the oak or its parasites. It would have to be sought in that part of the botanical world that is supposed to have sexual virtues. Now a little enquiry into the history of medicine, which we have shown to be for the most part the history of plants, will tell us that the ancients were very interested in determining what plants would make people fall in love with one another; they used their observation leisurely and their imagination industriously, and in the end they evolved all that branch of magic which has for its object the manufacture of philtres and potions, and, as Falstaff would say, "medicines to make me love him".

¹ The case of Dodona is not included: for here Aphrodite is hardly to be distinguished from Dione; the Dodona Cult is about the oldest thing in Greek religion.

Now it is clearly not an impossible thing that Aphrodite may have something to do with this wizardry : and, therefore, we will not too hastily assume that she is altogether out of kinship with Apollo and Artemis-Hekaté. Something, for instance, of a medical nature must be involved in the fact that "at Oropus she shared an altar with Athena the healer, and the daughters of Asklepios".¹

We cannot, however, help feeling that this medical element which put her in the medical school of Athens is something unusual, and that she might more properly be called Panalgeia than Panakeia.

Suppose, now, we ask of the herbalist the question as to which of his simples is likely to operate most powerfully on the affections. If he belongs to the ancient world, he will reply without a moment's hesitation that Mandragora, or Mandrake, is the thing for our money : if he belong to the modern world, he will say that mandragora is only an opiate and not a stimulant. We leave the modern wizards on one side, and interrogate the ancient. What have they to say of this "drowsy syrup" ? The answer is full and marvellous. The mandrake is a root which shrieks terribly when you pull it out of the ground ; it is, indeed, so dangerous that you must not try to pull it : better tie a dog to the stalk and then entice the dog towards you with a *bonne bouche* : stop your ears by way of precaution, and use your eyes to see the last dying agonies of the dog who has pulled the root for you. Then go and pick it up. To your surprise, you will find the root to have a human form, sometimes male, and sometimes female : it is, in fact, like Falstaff's "forked radish," a little parody of man : for the description of the youthful Justice Shallow as a "forked radish" led on to the comparison of him with a mandrake. The experts will tell you that it is rarely to be found except under the gallows, and that it is the humours and juices of the suspended person, especially if the victim of the law be innocent, that have given it the human form.

Naturally one asks whether this is really ancient lore : is it not a myth made in English out of the first syllable of mandrake ? Then we recall how Medea, when she wished to make Jason secure from the brazen bulls that breathed fire on him, supplied him with an unguent made from a flower that had been fed with the ichor of the

¹ Farnell, *Cults*, ii. 657.

innocent, martyred Prometheus ; so we feel certain that we are, in the main, dealing with primitive matters.

So we must interrogate the herbalists and see where mandrake is to be found, and what can be done with it when you find it. The first thing one comes across is the well-known story in Genesis where little Reuben brings home to his mother Leah some pretty apples which he has found in the field : and Leah, who has no special need for such stimulants, trades them off to her sister Rachel for a consideration. The same love-apples turn up among the flora of the Song of Solomon, where we learn that in the spring-time they give an agreeable scent, a point upon which all nasal artists are not by any means agreed.¹ Let us see what old Gerarde has to say on the question of Mandrake : he tells us (p. 357) : " There hath been many ridiculous tales brought up of this plant, whether of old wives, or some runnagate surgeons, or physicke-mongers I know not (a title bad enough for them) but sure some one or moe that sought to make themselves famous or skilful above others were the first brochers of that errour I speake of : [the supposed human form of the Mandrake]. They adde further that it is never, or very seldome, to be found growing naturally but under a gallowse, where the matter that hath fallen from the dead body hath given it the shape of a man ; and the matter of a woman the substance of a female plant, with many other such doltish dreams. They fable further and affirme, That he who would take up a plant thereof must tie a dog thereunto to pull it up, which will give a great shreeke at the digging up : otherwise if a man should do it, he should surely die in short space after. Besides many fables of loving matters, too full of scurrilitie to set forth in print, which I forbear to speak of. All which dreames and old wives tales you shall from henceforth cast out of your books and memory ; knowing this, that they are all and everie part of them false and most untrue : for I myselfe and my servants also have digged up, planted and replanted very many, and yet never could either perceiue shape of man or woman, but sometimes one straight root, sometimes two, and often six or seven branches coming from the maine great root, even as Nature list to bestow upon

¹ Howbeit Levinus Lemnius saith, in his discourse on the *Secret Miracles of Nature*, that the " male Mandrake beareth a lovely pleasant and sweet-scented Apple, like to the yelk of a Hen's Egg, by the enticement whereof Rachel was allured " (p. 264, Anglicé).

it, as to other plantes. But the idle drones that have little or nothing to do but eate and drinke, have bestowed some of the time in carving the roots of Brionie, forming them to the shape of men and women : which falsifying practise hath confirmed the errour amongst the simple and unlearned people, who have taken them upon their report to be true Mandrakes."

Evidently we want to know some of the fables of loving matters, to which Gerarde refers. Meanwhile, we note that this story of plant-extraction by dogs is a very old belief. That it was, in early times, considered dangerous to dig up the plants may be seen from the directions which Pliny gives to the excavators to keep to the windward of the plant, and then, after tracing round it three circles with the sword, to dig it up with one's face turned to the West.¹

As to the supposed virtues of the plant which Gerarde derides, it is sufficient to establish the antiquity of the belief in them, and we can then safely infer a corresponding antiquity of the associated practices.

Dioscorides lets the cat out of the bag by saying² that some people call the mandrake by the name Circaea, because its root is thought to be an efficacious philtre :—

ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητικῇ.

Theophrastus has the same statement, and appears to be the source from which Pliny took his account of the manner of obtaining the root :—

περιγράφειν δὲ καὶ τὸν μανδραγόραν εἰς τρεῖς ξίφει, τέμνειν δὲ πρὸς ἑσπέραν βλέποντα· τὸν δ' ἕτερον κύκλῳ περιορχεῖσθαι, καὶ λέγειν ὡς πλεῖστα περὶ ἀφροδισίων.

Theophrastus : *De genere plantarum*.

We are to talk love at the top of our bent when digging the love-apple. So we need have no hesitation in saying that the mandrake was the love-apple of the ancients. Its Hebrew name *Dudai* is referred to the same stem (Dōd or Dōdō) from which the beloved *David* and *Dido* come, and gives the sense of fruit-of-love or love-apple exactly,

¹ Pliny, *H.N.* xxv. 13 (94). Cf. the cutting of the mistletoe on the sacred oak of Errol after it has been gone round three times sun-wise. Cf. also Theophrastus, *infra*.

² Diosc., *De Mat. Med.* iv. 76.



Διοσκουρίδης

ὑποφύει.



DISCOVERY PRESENTING THE MANDRAKE TO DIOSCORIDES
(From the Leiden Facsimile of the "Vienna Dioscorides")



ΚΑΘΩΣ ΑΝΑΓΕΓΡΑΦΕΤΑΙ ΤΟΝ ΜΟΝΟΡΡΑΧΙΣΤΟΝ ΕΠΙΤ' ΑΠΟΘΗΣΚΩΝ.

DISCOVERY PRESENTING THE MANDRAKE TO DIOSCORIDES

(From the "Vienna Dioscorides," as reproduced in Lambecius' "Commentariorum . . .")



DISCOVERY HOLDING THE MANDRAKE
(From the Leiden Facsimile of the "Vienna Dioscorides")



DISCOVERY HOLDING THE MANDRAKE

(From the "Vienna Dioscorides," as reproduced in Lambecius' "Commentariorum . . .")

especially when we note how the Septuagint translate the *Dudaim* by the term *μῆλα μανδραγόρων* or *mandrake-apples*. The fruit is not unlike a yellow apple in appearance, and Parkinson says it is "Of the bigness of a reasonable pippin and as yellow as gold when it is thoroughly ripe".¹ Parkinson follows Gerarde in his scorn for the popular beliefs in the physical effects of the mandrake in other than soporific directions, but while he refuses to go into the matter in detail, and tells us to consult Matthiolus if we want to know, he lets us incidentally into one little secret, by saying² that "great and strange effects are supposed to be in the Mandrake to cause women to be fruitfull and to beare children, *if they shall but carry the same neare unto their bodies*". Evidently the plant was worn as a charm about the waist, or in the girdle, and could produce its effect without being taken internally either as root or apple.

Our next question is whether this love-apple can in any way be connected with Aphrodite, in the same way as we connected Apollo with the apple and the mistletoe and Artemis with the mugwort. The answer comes from an unexpected quarter. Hesychius has amongst his glosses an explanation of the term *μανδραγορίτις* (*She of the Mandrake*) and he interprets it to mean Aphrodite.

That would be quite conclusive if it were not for the fact that it is preceded by another gloss to the effect that *Μανδράγορος* means Zeus. We find accordingly,

Μανδράγορας = Zeus.

Μανδραγορίτις = Aphrodite.

Clearly we have to explain why Zeus is "He of the mandrake," as well as why Aphrodite is the lady of the mandrake. At first sight this looks difficult. It almost requires a Zeus-Aphroditos which would, to the ancient world, sound like a contradiction in terms.

Evidently, then, we do not yet know the ancient mind with regard to the plant with sufficient accuracy, and we must delve a little deeper and employ a little more canine skill in the extraction of the root. We shall discover that the mandrake was regarded by the early botanists as existing in two species, which they called *male* and *female*³; next, that when you pulled a mandrake, the human form

¹ *Theatr. Botan.* p. 343.

² *l.c.* p. 353.

³ Thus Levinus Lemnius: "Theophrastus and other searchers into the nature of plants have wisely divided them into Males and Females, by the

which you extracted was, again, either male or female ; and lastly, that Aphrodite herself had a cult-figure, according to which she was both male and female, and this representation existed in Cyprus, the original home of the goddess : to which may be added the fact that the persons who traded off fictitious mandrakes on a too credulous world adorned their frauds with hair and beard after the fashion of the Cypriote image already referred to.

We begin with Aphrodite and her possible bi-sexuality. Macrobius tells us as follows :—¹

Signum autem eius est Cypri barbatum corpore, sed vesti muliebri, cum sceptro ac natura virili ; et putant eandem marem ac feminam esse. Aristophanes eam Ἀφρόδιτον appellat. Laevius etiam sic ait : Venerem igitur almus adorans, sive femina sive mas est, ita uti alma Noctiluca est.

Here we have some astonishing statements. A bearded Venus in Cyprus, hardly female at all except for her dress : thought indeed by the Cypriotes to be both male and female. It is the plant evidently that is responsible for this ambiguity : and Macrobius goes on to quote a jest of Aristophanes about Aphroditos, and a statement of another author about the adoration of an *almus* Venus (male or female, fish or flesh as the case may be), and concerning her shining by night. Here again, we seem to be on the track of the plant ; Venus is affirmed to shine by night, as in the case of the magic fern-seed, and other treasure-disclosing vegetables.²

reason that some are fruitful and bear seed, but others are barren and bring forth none. . . . The Female Mandragora is either barren or bears very small fruit.”—*Secret Miracles of Nature*, p. 264.

¹ *Sat.* iii. 8, 3.

² That there was a bearded goddess in Cyprus is also attested by Hesychius, who reports that the author of the history of Amathus in Cyprus says that the goddess was represented in the Island in the form of a man :—

Ἀφρόδιτος· ὁ δὲ τὰ περὶ Ἀμαθούντα γεγραφὼς
ἀνδρα τὴν θεὸν ἐσχημάτισθαι ἐν Κύπρῳ λέγει·

Hesychius, s.v. Ἀφρόδιτος.

For the goddess' beard we have also the attestation of Suidas :—

Ἀφροδίτη· πλάττουσι δὲ αὐτὴν καὶ γένειον ἔχουσαν.

Hesychius also points out that it is this bearded Aphroditos that gave rise to the later Hermaphroditos, which leads us to infer that the mandragoras which Hesychius identifies with Zeus ought more correctly to have been called Hermes.

Meanwhile, there is no need to trouble any further over Hesychius and his *Zeus Mandragoras*: he is only the conjugate of the vegetable Aphrodite: a male counterpart had to be found for the plant of inconstant sex, and Zeus will do for this requirement quite as well as, shall we say, Hermes.¹ We may, therefore, identify Aphrodite with the mandrake, provided we can carry back the traditions to a sufficiently early date; for of course we must not manufacture early deities out of late folk-lore. That the mandrake is man-formed is, certainly, a very early tradition. Dioscorides tells us that Pythagoras called it *ἄνθρωπόμορφον*. The same writer tells us that the Romans called the fruit *mala canina*, which betrays the tale of its extraction by a dog.

The reference to the human form of the mandrake is due, in the first instance, to the bifurcation of the root (cf. the "forked radish"

Servius on Vergil, *Aen.* ii. 632, has the same tradition of the bearded goddess, and discusses the use of the masculine *θεός* as applied to a goddess: as follows:—

Ac ducente deo: secundum eos qui dicunt utriusque sexus participationem habere numina. nam et Calvus: *pollentemque Deum Venerem*, item Vergilius (vii. 498): *nec dextrae erranti deus abfuit*: cum aut Juno fuerit, aut Aleto. est etiam in Cypro simulacrum barbatae Veneris [corpore et veste muliebri cum sceptro et natura virili;] quod *Ἀφρόδιτον* vocatur, (cui viri in veste muliebri, mulieres in virili veste sacrificant; quanquam veteres *deum* pro magno numine dicebant. Sallustius: *ut tanta mutatio non sine deo videretur*) et hoc ad Graecorum imitationem, qui ὁ θεὸς καὶ ἡ θεὸς dicunt, sicut ὁ ἄνθρωπος καὶ ἡ ἄνθρωπος, vir et femina.

It is interesting that, according to Servius, the image of the goddess is called *Ἀφρόδιτον*.

¹ The reason why Zeus was selected as the male consort may, however, be divined with some degree of probability. If Aphrodite was to have a consort in Cyprus it should certainly have been Adonis. Now if we look at Dioscorides and his description of the male and female mandrake, we shall find him speaking of a third variety which he calls *μόριον* (morian). This mysterious *μόριον* is nothing else but the Syriac word for "Our Lord" transliterated into Greek, and in Cyprus its proper equivalent is Adonis. Apparently someone has misunderstood the reference and called the mandrake by the name of Zeus, to whom the term "Our Lord" might more properly be held to apply. So we suspect that originally the male and female mandrake were Adonis and Aphrodite. The difficulty is that in the popular tradition Adonis has not yet developed a beard. (If our interpretation is right, it will carry with it the meaning of Adonis-town for the Cypriote city Marion, near to Amathus, where the bearded goddess was worshipped. In Amathus itself, according to Pausanias (9, 41, 2), the goddess and Adonis had one temple).

of Shakespeare)¹; it was this bifurcation that led to the finding of a head and arms in the plant to match the legs and all other necessary accessories. Columella accordingly described the root as half-human.

Quamvis semihominis vesano gramine foeta
Mandragorae pariat flores.

De re rustica, x. 19, 20.

But what appeared to the philosopher as manlike, and to the professor of agriculture as half-human, was easily carried by the vulgar into a more exact delineation of the human form.

Thus in the earlier printed herbals we have actual representations of the emerging human forms, as the plant is plucked out of the ground. The *Hortus sanitatis*, for example, of 1491 gives us the accompanying representations, which have mythology written across their very face. One can see Aphrodite rising out of the ground a great deal more clearly than the Greeks saw her rising out of the sea.

We must not say that our ancestors had nothing to work upon in their representations. If we were to consult Sibthorp's splendid volumes on the Greek Flora, we should find a picture of the mandrake, root and all, which is really not unsuggestive of the lower part of the human anatomy. Our frontispiece shows a copy of the plate in Sibthorp from which it can be judged whether I have overstated the case. One way of determining the hold which the ideas about the mandrake had upon the human mind is to watch the efforts which the more scientific herbalists make to shake these beliefs off. We have already alluded to Gerarde: here is an extract from Parkinson who insists that there is no danger in the extraction of the root, and nothing human in its shape. In his *Garden of Pleasant Flowers* (A.D. 1629), much of which is repeated in the *Theatrum Botanicum*, we find as follows:—

“The Mandrake is distinguished into two kinds, the male and the female; the male hath two sorts, the one differing from the other, as shall be shewed, but of the female I know but one. The male is frequent in many gardens, but the female in that it is more tender

¹ Dodonaeus, *Hist. of Plants*, p. 437: “The roote is great and white, not muche unlyke a Radishe roote, divided into two or three partes, and sometimes growing one upon another, almost lyke the thighes and legges of a man”.



- ym) Platearius differ ruden als groiß als dry keller gewicht gebat
 ten für die schenke der frauen bringet menstrui vñ dryset vñ das
 ym) dot kent. h Dis ruden gestouffen zu puluer vnd gemezet mit eys
 nem elstier machet flausen vnd rüwen für alle ander kunst.
 yv) Item dis würrzel gesotten in wyn vñ rñ das gegichte geleert der
 gleder ist den wechum stillen.



mādragoza

Capitulum

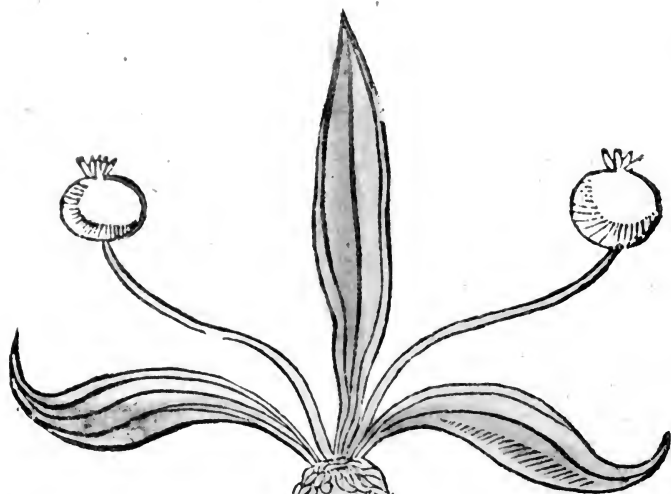
M Andrago
 Sie mei
 lichen das
 selbe dogent mit
 vñd beschreib ich
 wan als du gehö
 ritel für dissem.

alrun · fram · celvii ·

ra mulier latine
 ster sprechen gemeß
 diß alrun habe die
 der ersten vñd dar
 mit meen dar von
 ter hauß in dem cas

MANDRAKE (FEMALE)

(From the German "Herbarius". Mainz : Schoeffer, 1485)



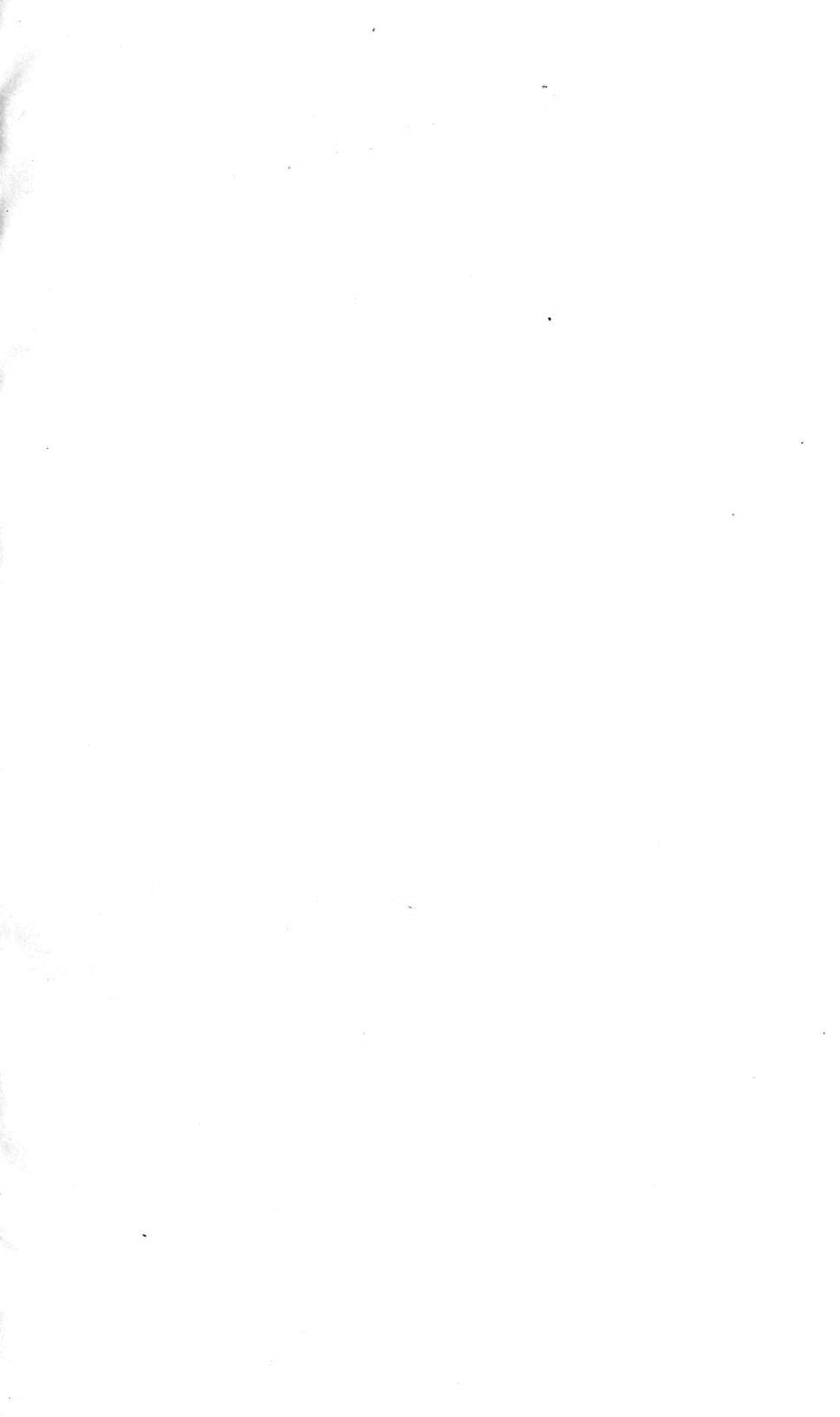
Mādragora Capitulum

M Andragora
mon uel cir
rat | Die

meßlich daz zweyer
Eyn der man. Die
In de büch genant
ken vns die meyster
dragora sy hāt vñ
ten grade. Vnd diß
ge des meisters Ani
hait spizer blätter
lich meyster spreche
nutzet werde in der
menlich. aber wie de
die alle kede vñ baz
tuer. **Z** Ir die mei
auch in de büch cir
chen daz diß würt
den vñ gesomeret
schen als mannen
spreche die meyster
warbeyt vff ym ha
meret sin vñ solich
nit in der erde sunder sie werde gemacht vñ künsten vñ also gestalt.

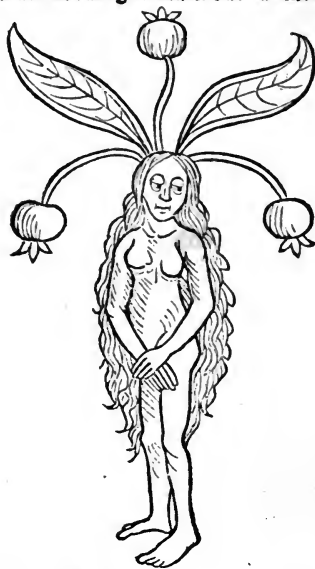
alrun Man ·cluij·

latine grece anti
ceon arabice lebde
meister spreche ges
hand sy dar altun
ander die frauwe
circa instas k schri
vñ spreche daz mā
drucken an de vrie
ist auch die meynū
cenne. Die frauwe
wan der man. Et
daz die freulich ge
argny vnd nit die
sy so bruchet man
ken dynake eyn na
ster k schrike vns
ca instas vñ spre
geln v kaufet wer
sint gleich de men
vñ frauwe. Dar zu
daz ey solichs ley
ke vñ nit also for
würtzeln wachsen



Tractatus

Alia species q̄ nōsunt narbus ad ministrat a chirurgicis q̄ volunt membrū aliquod incidere. 7 q̄n bibi solat q̄d of suffocās ei est tyriaca. **M** Et idē auc. Rasis. Dixit mihi qdā ex antiqs babylonie. q̄ qdam p̄nella p̄medit quinq; poma mādragore. 7 cecidit sin copizata. et tota effecit rubicūda. et quidē supueniens effudit sup caput ei⁹ aq̄ nūnis donec surrexit. **D** Et ego vidi hōic q̄sumpserunt de radice eius cā impingūdi. et accidit eis sicut accidit solz hōibus ingredi entibus balneum et bibētib⁹ post crum vinū multū. nā facit fuit cultus eoz nimis rubicundus. **P** Et idem auc. dyas. Radicē mādragore multi dāt ad amorē.



Ca. cclxxvij.

Andragora femine. Sera p̄. anet. dyas. Et semie color est niger 7 nominatur landachisive bādachis antlactica. Nā in folijs ei⁹ est similitudo cū folijs lactuce. 7 sunt pinguis q̄vis odoris. 7 extendunt sup faciem terre. i medio

folioz eius est simile mēspili 7 est losach. 7 citrini coloris odorē bonū. 7 ita sp̄z sunt grana similia granis piroz. 7 habet radices magnas mediocriter duas lres adherentes invicē exteri⁹ nigras 7 interi⁹ albas. sup q̄s est cortex grossus. Et hec species mādragore non habet stipitem.

Operationes.

A Mandragora fortissimi odoris est. ab hōine ieiuno nō colligit. **B** Uri usq; vis vna est. Hec cum polēra trita ser uores oculoꝝ 7 dolores aurīū sedat. **R** Radix eius cū aceto trita 7 illita ignem sacrum curat. **A** Avicenna. Mandragora somnū puocat. Et q̄n ponit in vino vehementer inebriat. Dulcisq; vsus ei⁹ 7 odoramentū. faciūt apoplexiā. **L**ac eius euellit lentigines. et pannū sine mordicatōe. Soluēdo at̄ educit colerā 7 flegma. **F** Radix eius trita et cū aceto imposita sup herisipilam sanat eā. Semen eius matricem mundificat. xl vomitum prouocat.



Tractatus



Ca. cclxxv.

Manna: et ait Ruicenna est ros ca-
dens super lapidem. et plantas. et
habet plures species. et denotata
est tereniabin. et siracost. et succaz haoser
est de speciebus eius. et ait Ruicenna.
Manna diuersificatur fin diuersitatem
rerum sup q̄s cadit recipiens ab eis diuer-
sitates et virtutes. apud nos vidi duas spe-
cies. vna quaz est granulosa non p̄iuncta
granulis. alia p̄globata q̄ arificio magis
videt̄ sophisticata ex zuccaro cocta et so-
lis sene quoz frustula inmixta vident̄ sa-
poram (qui sene ostendit Vera. si aggre-
cap. menti. manna est ca. et abstergit et la-
uat. et est ca. in p̄mo gradu r̄para hūidita-
te et siccitate. et idem auct. Rasis dixit q̄
vem māna cadit sup arborem q̄ d̄r tama-
riscus sicut mel. et q̄n facit moram sup plā-
tam illam albescit. sed quando ibi nō mo-
ratur. sed colligitur cito cum folio eius est
viridis. et p̄lior ex ea est cuius color ē cla-
rus appropinquās albedini. et h̄ parum

ruboris. Pliniusi Manna est omnis ros
cadens sup lapides aut arborem et fit dul-
cis et coagulā sicut mel. et exsiccat sicut
gummi quoniam admodum tereniabin. et est
alia species q̄ vocat̄ tereniabin. p̄ quale
ge capitulū. Tereniabin.

Operationes.

A Serapion. auct. Rasis. Que de sp̄o
cadit sup arborem tamarisci est bona tu-
ssi. et asperitate pectoris. Colligit eā Rā-
et dixit q̄ manna cadit sup arbore q̄ d̄r Ta-
mariscus sicut mel. et idem auct.
Nabiz. et est ca. in fine p̄mi sicca p̄inquās
caliditari. p̄fert relaxarēi stomachi. et ab-
stringit ventrem. et puenit aq̄ citrine quā
do bibitur de ea. emplastrat̄ venter. et in-
greditur in medicinis apostematū. et
est exsiccat catarr̄ q̄n fit caput purgum.
q̄m mūdicat cerebr̄ et expellit ab eo ven-
rositas et gl̄sam. et fortificat medi-
cinas q̄m miscet̄ cū eis in portionib̄ et ca-
put purgum. et delet a p̄ara flegmatica. et in-
cetur in p̄fectionibus p̄pter excellēs iuu-
mentum quod est in ea.



and rare, is noursed up but in few. . . . The roote is long and thicke, blackish on the outside and white within, consisting many times but of one long roote, and sometimes divided into two branches, a little below the head, and sometimes into three or more, as nature listeth to bestow upon it, as my selfe have often seene by the transplanting of many parts of the rootes, but never found harm in so doing, as many idle tales have been set down in writing, and delivered up also by report, of much danger to happen to such as should digge them up or break them ; neyther have I ever seene any forme of man-like or woman-like parts, in the rootes of any ; but as I have said, it hath oftentimes two maine roots running down right into the ground, and sometimes three, and sometimes but one, as it likewise often happeneth to parsneps, carrots, and the like. But many counterfeit roots have been shaped to such forms, and publicly exposed to the view of all that would see them, and have been tolerated by the chief magistrates of this citey, notwithstanding that they have been informed that such practices were meere deceit and insufferable ; whether this happened through their over credulitie of the thing or of the persons, or through an opinion that the information of the truth rose upon envy, I know not, I leave that to the searcher of all hearts. But this you may be bold to rest upon and assure yourselves, that such formes as have bin publickly exposed to be seene, were never so formed by nature, but only by the art and cunning of knaves and deceivers, and let this be your *Galeatum* against all such vaine, idle and ridiculous toyes of men's inventions."

These be very bitter words. Let us see what the knaves and deceivers had actually been doing, animated, no doubt, by a shortage in the supply of mandrake from the Mediterranean or the Levant.

Matthioli, from whom much in Parkinson and Gerarde is derived, tells us the story of a man whom he cured in the spital at Rome of a certain disease, who in gratitude confided to him the secret of the manufacture of fictitious mandrakes ; he said that he made them out of bryony roots, and sold them to ladies desirous of offspring ; in order to produce the proper hair and beards and the like, which a true mandrake ought to show, he used to plant little grains of millet in artificial hollows of the root, and bury the root again until the millet seeds had sprouted and thrown out the necessary hirsute additions to

the root that was to go upon the market.¹ These attempts at producing a bearded mandrake, etc., are instructive: they show us what was the popular acceptation of the plant, and help us again to understand the bearded Venus of Cyprus of whom Macrobius speaks. Matthioli does not, like his followers, deny the bifurcation of the root, though he does deny the existence of the human form in the mandrake. As his account is valuable because of the traditions which it gathers up, I transcribe the main body of his statement on the mandrake.

Matthioli, *Comm. in lib. quartum Dioscoridis*, pp. 759 ff. *Mandragorae* utrumque genus frequens nascitur in compluribus Italiae locis, praesertim in Apulia Gargano monte, unde radicum cortices, et poma herbarii quotannis ad nos convehunt. Habentur et in viridariis spectacula gratia: etenim Neapoli, Romae et Venetiis utramque mandragoram in hortis et vasis fictilibus satam vidimus. Sed profecto vanum ac fabulosum est, quod mandragorae radices ferant, quae humanam effigiem repraesentant, ut ignarum vulgus, et simplices mulierculae certo credunt et affirmant. Quibus etiam persuasum est, eas effodi nequaquam posse, nisi cum magno vitae periculo, cane qui effodiat radicibus adalligato, et auribus pice obturatis, ne radicis clamorem audiant effodientes, quod audita voce periclitentur pereantque fossores. Quippe radices illae, quae humanam formam referunt, quas impostores ac nebulones quidam venales circumferunt, infoecundas mulieres decepturi, factitiae sunt ex harundinum, bryoniae, aliarumque plantarum radicibus. Sculpunt enim in his adhuc virentibus tam virorum quam mulierum formas, infixis hordii et milii granis, iis in locis, ubi pilos exoriri volunt; deinde facta scrobe tamdiu tenui sabulo obruunt, quousque grana illa radices emittant; id quod fiet viginti ad summum dierum spatio. Eruunt eas demum, et adnatas e granis radices acutissimo cultello scindunt, aptantque ita ut capillos, barbam et ceteros corporis pilos referant. Hujus sane rei certam fidem facere possum, quod cum Romae essem, impostorem quendam circumforaneum lue Gallica correptum nobis curare contigit, qui praeter alias innumeras imposturas, quibus circumventis hominibus, multam pecuniam extorquens, docuit et artem qua factitias sibi comparabat Mandragoras, quarum complures mihi demonstravit, asserens unam tantum interdum divitibus vendidisse quinque et viginti, nonnunquam etiam triginta aureis. Quamobrem nos, qui omnium utilitati et saluti quantum possumus consulimus, haec silentio haudquaquam involvenda duximus, ut palam omnibus fiat, quibus fallaciis et fraudibus maximo cum detrimento, et vitae saepe discrimine, homines ab iis impostoribus et nebulonibus decipiantur. Qui ut antiquorum quoque autoritate suas imposturas abstruant, praedicant Pythagoram vocasse Mandragoram anthro-

¹ So Bacon, *Natural History* (ed. Spedding, 2, 533): "Some plants there are, but rare, that have a mossy or downy root; and likewise that have a number of threads, like beards; as mandrakes, whereof witches and impostors make an ugly image, giving it the form of a face at the top of the root, and leaving those strings to make a broad beard down to the foot".

pomorphon, quod eam humanam formam reddere coluerint. Verum sciendum est, non sine rationi mandragoram ita a Pythagora dictam fuisse: quippe quod in universum omnes fere mandragorae radices a medio ad imum bifurcatae proveniant, adeo ut crura hominum modo habere videantur. Quapropter si illo effodientur tempore, quo fructum gerunt, qui mali instar super folia ad terram procumbentia brevi pediculo appensus, parum a radice distat, hominis qui brachia desint effigiem quadantenus repraesentant. Hanc quidem rem nulli, quod sciam, vel pauci sunt, qui recte acceperunt. . . . Sed ut ad fabulam illam redeamus quae periculum denuntiat ignaris radices mandragora effodere volentibus . . . ea mihi quidem desumta videntur a Flavio Josepho, etc.

It is amusing to find that Matthiolus thought that he could explain a world-wide (or almost world-wide) piece of folk-tradition by a reference to Josephus. It will be well to emphasise the diffusion of the belief in the digging of the mandrake and its dangers both chronologically and territorially. For instance, Josephus with his story of the digging of a root which he calls Baaras must be taken as evidence of the folk-lore of Palestine. He does not seem to identify the Baaras with the mandrake, and no one seems to know about it, nor whether it is used as a love-philtre, or only for medical purposes and associated magic. He seems to think that the plant is named after a place near the castle of Machaerus on the Dead Sea, where John the Baptist was incarcerated; the root had a colour like flame, and towards evening sent out a ray like lightning. We naturally compare stories of the fern-seed, and of the Aphrodite Noctiluca, referred to above. There was danger in extracting the root, but, says Josephus, there was a safe way of getting it: "They dig a trench quite round it till the hidden part of the root is very small, then they tie a dog to it, and when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as it were, instead of the man that would take the plant away; nor after this would any one be afraid of taking it into their hands. . . . If it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, which enter into men that are alive, and kill them, unless they can obtain some help against them."¹

It certainly looks as if it were the mandrake that Josephus and his dog had been extracting, and using as a charm against evil spirits. The same belief was noted last century in the furthest parts of Armenia.

¹ Jos., *Bell. Jud.* vii. 6, 3.

In 1822 there was published in London a translation of an Armenian work called the *Memoirs of the Life of Artemi of Wagarshapat near Mt. Ararat in Armenia*. In this work (p. 99) we find as follows: "In the vicinity of the Uschakar are found two remarkable roots. With one called *toron* is made a red colour, which is used in Russia: and the Russian name of which is *Morena*: the other, *laschtak* or *manrakor* (mandrake), bears an exact resemblance to the human figure and is used by us medicinally. It grows pretty large. A dog is usually employed to draw it out of the ground; for which purpose the earth is first dug from about it, and a dog being fastened to it by a string, is made to pull till the whole of the root is extracted. The reason of this is, according to the current report, that if a man were to pull up this root he would infallibly die, either on the spot or in a very short time; and it is also said that when it is drawn out the moan of a human voice is always heard, but I cannot answer for the truth of these circumstances, as I never witnessed them, nor indeed do I myself believe them." Here we have the same folk-tradition tinged with incipient rationalism that we detected in the English herbals, and it is expressly said that the root extracted is the mandrake.

Here is a story which seems to suggest that the mandrake tradition was, till recently, extant in Cyprus itself, which for our purposes in the interpretation of Aphrodite, is its natural home.

"I entered into conversation," says Mr. Hume in one of his journals, "with a Russian who had studied medicine in Padua, and was now settled in Limosol in Cyprus. In giving me an account of the curiosities which he possessed he mentioned to me a root, in some degree resembling a human body, for at one end it was forked, and had a knob at the other which represented the head, with two sprouts immediately below it for the arms. This wonderful root he had dug up, he said, in the Holy Land, with no little risque, for the instant it appeared above ground it killed two dogs, and would have killed him also had he not been under the influence of magic."¹

Evidently the Russian doctor at Limosol was treating his guest to some of the fancies of that end of the Levant, and retailing mandragora stories as they were in circulation in times long anterior to his own. He may have even picked them up in Cyprus itself.

¹ Quoted in Walpole, *Memoirs of Travels in Turkey*.

We have now shown sufficiently the diffusion of the legend of the mandrake in the Eastern end of the Mediterranean ; its original home being certainly not far from Cyprus, the traditional centre of the Cult of Aphrodite. Down into the Middle Ages the herbalists tell us that the mandrake was imported, seeds, roots, and fruits, from that part of the world. For example, Bauhinus in his *History of Plants* (A.D. 1651) tells us that the flowers and fruits of the mandrake are produced in Italy, France, and Spain from seeds and roots imported from Crete and the Cyclades.¹

We come now to a curious alternative in the classification of the varieties of the mandrake by the early Greek magicians and doctors. A reference to Dioscorides² will show that a division into male and female was accompanied by another into black and white. The female was black and the male was white. The herbalists speculate on the reason of this division and suppose that the colour of the leaves or of the root is involved : what concerns us is not the reason for the colour assigned, but a certain consequence that ought to result from the description. If the colour has been accepted by the ancients as a part of the botanical summary, we ought to expect that, corresponding to the female mandrake, there would be a black Aphrodite : and not only so, but since we have assigned Cyprus as the home of the mandrake cult, at least for Greek religion, we ought to find the black Aphrodite in Cyprus. Now let us see what we actually do find. There are traces of the existence of a black Aphrodite in Thessaly, (among the Thesprotians) and again by a fountain in Arkadia near Mantinea : there is also a black Aphrodite in Corinth. In each case, the title of the goddess is *Melainis*. The title "the black lady" suggests a cult that is in some way connected with the world below.

Now, with regard to this cult, we are told by John Lydus³ that the rites which characterised it were transferred from Corinth to Cyprus, a statement which implies the existence of the black goddess in Cyprus, though we are not bound to accept the inference as to the direction in which the transfer was made. The passage referred to is as follows :—

¹ He professes (vol. iii. p. 617) to be quoting from Lobelius : "In Italiae provinciae Narbonae et Hispaniae hortis florem malaque maturan, semine aut radicibus ex Candia et Cycladibus insulis advectis, ut scribit Lobelius."

² *De. Mat. Med.* iv. 76.

³ *Joh. Lyd.*, 4, 45.

ἐν δὲ Κύπρῳ πρόβατον κωδίῳ ἐσκεπασμένον συνέθουν τῇ, Ἀφροδίτῃ· ὁ δὲ τρόπος τῆς ἱερατείας ἐντῇ Κύπρῳ ἀπὸ τῆς Κορίνθου παρῆλθέ ποτε. i.e. they used also to sacrifice to Aphrodite in Cyprus a sheep, wrapped in its fleece ; and the form of the Cypriote ritual must have been introduced at some time or other from Corinth.

Here we must make a correction to the text which talks of the sacrifice of a sheep wrapped in its fleece. It was the worshipper that was wrapped in the fleece, and who identified himself with his offering by throwing the fleece over his head and shoulders, or by kneeling upon it. We must read, then, ἐσκεπασμένοι for ἐσκεπασμένον.¹ It seems, then, that we have recovered the cult of the black Aphrodite in Cyprus, and a fragment of the associated ritual. We need not, then, hesitate to draw conclusion from the black mandrake to the black goddess. They are the same.

The result has an interesting corollary. It is well known that there exist in some Christian Churches statues of a black Virgin, endowed liberally by the Church with the power of working miracles. One in S.E. France is especially noteworthy. It has been common amongst archæologists to assume that we have here a survival of the miracle-working images of Isis, converted to Christian use, as in many similar cases. It appears, however, from our investigation, that there is no need to go to Egypt for the required sanctity ; it may very well have been current in the local worship of Aphrodite.²

If we may judge by the comparison between the little chapel of the Black Lady at Corinth as compared with the general devotion to her white sister, the black Aphrodite is not a cult figure of any prominence : she came into existence to personify one aspect of a magical plant, and would easily become a witch of the deadlier kind, and consort with Hekaté or Medea in her darker moods. In tracing her to Cyprus and possibly to Dodona (for the Thesprotian Cult probably derives from thence) we do not mean to suggest that either in Cyprus or in Dodona the white Aphrodite was not overwhelmingly the predominant one. It is, perhaps, this darker side of the cult which

¹ I see that the proposed correction had already been suggested by Robertson Smith, and wrongly rejected by Mr. A. B. Cook. See his paper on *Animal Worship in the Mycenaean Age* in J.H.S. xiv. 106 and n. 145.

² For the reference to local cults, take Pausanias, 9, 27, 4 ; 8, 6, 2, and 2, 2, 4 ; Athenaeus, 13, 588.

was responsible for the goddess being regarded in some quarters as a *ψυχοπόμπος*, a guide of souls to the other world.

As soon as we have satisfied ourselves that Aphrodite was originally a witch, and not a courtesan, we are almost obliged to infer that, like the other witch-goddesses, she had a garden of her own, in which grew her mandrake and other rarities and specialities.

It is not difficult to detect the literary reference to such gardens, though they usually appear as mere pleasure-gardens of a disreputable type. It may, however, be seen that this is not the whole of the story. For instance, Ovid tells us that the apples which beguiled Atalanta in her race, were gathered by Aphrodite herself from her own garden at Tamassos in Cyprus :—

Est ager, indigenae Tamassorum nomine dicunt,
Telluris Cypriae pars optima, quam mihi prisci
Sacravere senes, templisque accedere dotem
Hanc jussere meis; medio nitet arbor in arvo,
Fulva comam, fulvo ramis crepitantibus auro,
Hinc tria forte mea veniens decerpta ferebam
Aurea poma manu :

Ovid. *Met.* x. 644-650.

Here it is clear that the apples grew in a sacred enclosure, and were plucked golden from a golden bough. The reference to the dotation from ancient time reminds one of the "ancient garden of Apollo". If this fruit belongs to the earlier ritual in the old-time garden, it ought to be the mandrake-apple that was plucked : and then it would be love-magic and not mere covetousness that caused Atalanta to surrender the race to Hippomenes. Ovid tells us plainly that she was in love with him.

Now let us see how the mandrake story has coloured the medicine and religion of Northern and Western Europe. We shall show first that amongst our Teutonic ancestors it was the subject of much wizardry, and that it had the same name as the witch who operated with it. Next we shall go on to show that the legend developed on French soil in such a way as to produce a belief in a fairy-form, female in character, answering to Aphrodite at the other end of the evolutionary scale, and again named after the plant. We take these points in order, they are of great importance, because of the difficulty which some people will feel in accepting the identification of the primitive plant with the archaic divinity : the difficulty is a real one : we may have to admit

the original equivalence of Apollo and the apple, and we certainly cannot explain the name of the apple as a by-product from the name of the god: but is it as evident that we can equate Artemis the woman's doctor with artemisia the woman's medicine? May not the latter be a true adjective to the former? And why should we assume an equivalence between Aphrodite and mandragora which would almost require us to explain the former as a linguistic representation of the latter? These difficulties have been, in part, met already, as for example by the Hesychian equation between Aphrodite and the mandrake, and by the parallelism between the bearded mandrake and the bearded Venus of Cyprus: if, however, we can show that in Germany the witch and the plant have the same name, and that in France, after the original witch had disappeared from the legend, a female fairy was produced, it will be clear that the equivalence of the plant with the potency that controls it lies in the very nature of the case.

Let us then take up the German evidence. Bauhinus in his *Historia Plantarum* already cited, will tell us that amongst the Germans the plant is called *Alraun Maenlein*, but amongst the Belgians, *Mandragora Manneken*; amongst the Italians, *Mandragora Maschio*; amongst the French, *Mandragora* or *Mandegloire*. The names are very suggestive; we have before us the belief that there was a mannikin in the root, that mandrake was in two kinds, male and female, and that in French by an easy linguistic perversion, it came to be called *Hand of Glory*, of which more presently.

In German, then, it was known as *alraun* and this is one of the names of the Teutonic witches, or, if we prefer it, goddesses. An *alruna*-maiden is a witch who operates with *alraun*: she was the plant in the first instance, of necessity she remains closely connected with it.¹

There is no more powerful German magic than the *alraun*: it was a birth-helping medicine, amongst other potencies; for instance, in some lines of *Frauenlob*,² we are told as follows:—

¹ We may take the statement of the equivalence of the names of the witch and the medicine from Ducange: "Ita vocavere Gothi veteresque Germani magas suas: sed et *alrunae* nomen inditum fuisse mandragorae radicibus, quod praestantis usus in arte magica superstitionis esse videretur" (Loccenius in *Antiq. Sue. Goth.*). "Hodie etiam a Germanis *alrunen* magas vocare constat."

² Ed. Ettmüller, *minneleich* 15, p. 26.

Sit, wip, der süeze ersüezen vürbaz reichet,
 ouch, alsam der alrünen glanz
 der berendigen vrouwen schranz,
 berliche bürde weichet,

upon which Ettmüller remarks that "people seem to have believed that mandragora facilitated parturition. Perhaps it was the potency of the human *alrune* (the witch, the enchantress) that had passed over with the witch to the plant." The observation is interesting, though the transfer of name and potency was probably in the opposite direction. It shows that the mandrake had its cult in Germany where it even discharged some of the functions of the artemisia, as if Aphrodite had taken over the duties of Artemis and acted as her *locum tenens*. The same thing comes out in a passage from Lonicer's *Krauterbuch* (A.D. 1582)¹: "Alraun rinder dienet zu augen- arzneyen. Dieser rinder drey heller gewicht schwer für den frawen gemächt (sc. genitalia) gehalten, bringet ihnen ihre zeit, treibet aus die todte geburt." The language is decidedly Artemisian.

Grimm tells us further that a man who had *alraun* about him could change his form from childhood to age, or conversely at his pleasure. Still more remarkable is the statement that the mandrake had to be dressed like a doll, and fed twice a day. We shall refer to this again, as it is important for the development of the image worship associated with the inherent deity of the plant: dolls may easily become gods, and of course, conversely. There can be no doubt as to the belief in the human form of the mandrake when that belief expresses itself in the concrete forms of a cult requiring food and raiment.

A few remarks may further be made with regard to the property of rejuvenescence attributed above to the mandrake, accompanied by a converse power in the case of young persons. It is precisely this power (interpreted of course sexually) that is attributed to Aphrodite, and furnishes one of her titles. For instance, she is called *Ambo-logēra*, the Postponer of Old Age: a term which has its perfect explanation in a passage of Plutarch:—

καὶ ἡμᾶς οὐπω παντάπασιν ἡ Ἀφροδίτῃ πέφευγεν, ἀλλὰ καὶ προσευχόμεθα δῆπουθεν, λέγοντες ἐν τοῖς τῶν θεῶν ὕμνοις·

Ἀνάβαλε ἄνω τὸ γῆρας

ὦ καλὰ Ἀφροδίτῃ.

—Plut., *Sympos.* 3, 6, 4.

¹ P. 106. Quoted by Grimm, *Myth.* iv. 1673 (Eng. tr.).

It appears that a prayer for the adjournment of old age may have been actually incorporated in the ritual of the goddess. With this, we may take another petition addressed to the goddess in an epigram of Martial :—

Supplex ille rogat, pro se miserisque duobus,
Hunc juvenem facias, hunc, Cytherea, virum :

—Mart. II, 81, 5.

which will help us to understand the kind of help desired at the opposite end of the sexual scale.

This power of sexual modification is responsible for the belief of the middle ages that the man who had the mandrake could be man or child just as he would : “swenne er wil sô ist er ein kindelin, swenne er wil sô mác er alt sin” (Grimm, *ut supra*).

Now let us come to the French traditions. We have the belief that the “hand-of-glory” can be dug up under a gibbet, both in England and France. This “hand-of-glory” is the *main de gloire* evolved linguistically out of *Mandragore*. We have already explained that for mandrake to be effective it must be dugged from under the gallows on which an innocent victim had been hanged : and we pointed out the same folk-tradition in Medea’s gathering of the plant that had been fed with the ichor of the wronged and suffering Prometheus. The *main de gloire* became on the one side, an actual hand to be dug out, and on the other side it evolved into a French fairy named *Magloire*, who could presumably do all that the mandrake was expected to do : *Magloire* was a French *alruna*-maiden, a resuscitated Aphrodite. The importance of this for the equation of the mandragora and the goddess is obvious.

Now for some bits of evidence.

Chéruei in his *Dictionnaire Historique des Institutions Moeurs, et Coûtumes de la France* (A.D. 1855, ii. 726) tells us that mandragora is a plant to which the peasants in some of the provinces attribute a marvellous virtue. He then quotes from the *Journal d’un bourgeois de Paris* in the fifteenth century with regard to the mandrake : “que maintes sottes gens gardaient et avaient si grand foi en cette ordure, que pour vrai ils croyaient fermement que tant comme ils l’avaient, pourvu qu’il fut en beaux drapeaux de soie ou de lin enveloppé, jamais ils ne seraient pauvres”.

Here again we have the mandrake dressed up (remember that in

the original Aphrodite Cult the goddess was always draped), and this well-dressed mandrake would make one rich, had in fact the key to hidden treasures. Chérue! goes on to show that this belief lasted into the nineteenth century, and quotes an extraordinary story from St. Palaye of a conversation he had with a peasant as to the existence of the *main de gloire* at the foot of a mistletoe-bearing oak! The *main de gloire* or *mandrake* was for this peasant a kind of mole at the root of the tree, which had to be regularly fed, and would always make you rich by returning twice as much as you spent upon it. But woe to the man who neglected to supply the mandrake with its proper nutriment! The plant had become an animal, but was still parlous stuff to deal with. For convenience of reference we transcribe the description: "Il y a longtemps qu'il règne en France une superstition presque générale au sujet de *Mandragores*: il en reste encore quelque chose parmi les paysans. Comme je demandais un jour à un paysan un gui de chêne, il me conta qu'on disait qu'au pied des chênes qui portent du gui, il y avait une main de gloire (c'est à dire en leur langage une mandragore), qu'elle était aussi avant dans la terre que le gui était élevé sur l'arbre; que c'était une espèce de taupe; que celui qui la trouve était obligé de lui donner de quoi la nourrir, soit du pain, de la viande, ou toute autre chose; et que ce qu'il lui avait donné une fois il était obligé de lui donner tous les jours et dans la même quantité, sans quoi elle faisait mourir ceux qui y manquaient. Deux hommes de sons pays qu'il me nomma en étaient morts, disait-il; mais en récompense cette main de gloire rendait au double le lendemain ce qu'on lui avait donné la veille. Si elle avait reçu aujourd'hui pour un écu de nourriture celui que le lui avait donné en trouvait deux le lendemain, et ainsi de toute autre chose: tel paysan qu'il me nomma encore et qui était devenu fort riche, avait trouvé à ce qu'on croyait, ajouta-t-il, une de ces mains-de-gloire."¹

¹ It is amusing to see the way in which the "Hand of Glory" is worked up in the poetry of the Ingoldsby Legends, and with what fidelity to tradition, excepting only that the *main de gloire* is taken from the actual murderer on the gibbet and not dug up from beneath it. The author produces the following spell:—

Now open lock
To the Dead Man's knock!
Fly bolt and bar and band!
Nor move nor swerve,
Joint, muscle, or nerve,

I have not yet succeeded in determining the meaning of the relation between the mandrake and the mistletoe-bearing oak. There is something here waiting to be unravelled. We have also to find out how the oak became a gibbet.¹ The legend of the mandrake appears to be crossed at certain points by that of the mugwort : both of them have in common with the springwort (whatever that was) the power of enriching their possessors. The mandrake, like the other famous plants, was magic as well as medicine.

In spite of the crossing of cults to which we have referred, the main point remains clear ; viz. : that mandragora is magic rather than medicine ; and that it is peculiarly a love-magic. It is as old as the Book of Genesis, whatever may be the date to which that book of Hebrew traditions is ultimately assigned. It has lasted as a love-medicine to our own times. As Isaac Vossius said in the seventeenth century,

“Mandragorae putatur vis inesse amorem conciliandi ”.²

The superstition referred to was noticed by Sibthorp to prevail amongst the young Athenians, at the beginning of the nineteenth century, who kept pieces of mandrake root about their persons in little bags for amatory reasons.”

Our next step is to ask whether the apple of Love turns up in the figured representations of Aphrodite, in the same way as we showed the apple to occur in coins representing Apollo, and elsewhere in connection with the god. One recalls at once that some of the most famous statues of Aphrodite represent her with an apple in her hand. The Venus of Melos, for example ; or the famous statue of the sculptor Kanachos in Sikyon of which Pausanias says that it was made of gold and ivory and that the hands held, one a poppy and *the other an apple*. Here the selected fruit and flower are

At the spell of the Dead Man's hand !
Sleep all who sleep ! Wake all who wake !
But be as the Dead for the Dead Man's sake !

This is not bad. The hand of glory operates on the one hand as a springwort, and on the other as the soporific anæsthetic mandragora.

¹ We might compare the hanging of victims (or, at least, their heads) upon a sacred oak. See A. B. Cook, *European Sky-god*, p. 397.

² Vossius, *De. idol.* lib. v.

³ “Radici frustula, in sacculis gesta, pro amuleto amatorio hodie, apud juvenes Atticos, in usu sunt ” [Sibthorp, *Flora Græca* (A.D. 1819), iii. 16].

suggestive, for the mandragora is a sort of combination of poppy and apple, from the old Greek medical point of view. The apple inherits its magical power, the poppy its soporific value.

Then we have "a terra-cotta figure from Corinth, of which both hands are held against the breast, with a dove in the right hand, *an apple in the left*,"¹ or we might refer to "the bronze in the Bibliothèque Nationale in Paris, representing her as holding the hem of her robe in the left hand, and *an apple in the right*, and wearing a flower-wrought crown."² Then there is the well-known statue called the Venus Genetrix in the Louvre, reproducing some religious image of the divinity of vegetation, as we may believe that the hand with



VENUS, WITH SCEPTRE AND APPLE
(From copper coin of imperial date in British Museum. From Aphrodisias in Caria)



VENUS GENETRIX
(From a silver denarius of Sabina, the wife of Hadrian, in the collection of Mr. A. B. Cook)

the apple is a correct restoration.³ Other artistic representations may be quoted, but these will suffice. It appears that Aphrodite, then, resembles Apollo in one of her leading cult symbols, the apple. Not only so, but she appears to have occasionally taken a title from the symbol, parallel to *Apollo Maleates*, for in a coin of Magnesia on the Maeander she appears as *Ἀφροδίτη Μηλεία*, and this is the apple-Aphrodite and not the Aphrodite of Melos.⁴

How, then, are we to explain this concurrence in cult symbol between Apollo and Aphrodite? We know the meaning of Apollo's apple; it has been shown to be the sacred tree which is Apollo's self: it is, however, impossible that this can be true of Aphrodite; she is not the apple-tree nor the mistletoe. The explan-

¹ Farnell, *Cults*, ii. 673.

² *Ibid.* 692.

³ *Ibid.* The coin representing Venus with sceptre and apple is a copper coin of imperial date, in the British Museum, from Aphrodisias in Caria. The Venus Genetrix coin is a silver denarius of Sabina the wife of Hadrian, in the Collection of Mr. A. B. Cook.

⁴ See Zeit. f. Num. 1885, t. 12, p. 318, pl. 13^e.

ation is that her apple is a substitute for the mandrake-apple ; she is, as Hesychius explains, the " Lady of the Mandrake " ; and when we put this apple back into her hand, well ! that is her way of telling us her past history ! The two apples, the Apolline and the Aphrodisian are respectively the oracular apple and the love-apple, and the apple, as a symbol of love, is derived from the earlier fruit. The oracular apple will survive in folk-lore as a means of determining, by its rind or its pips, what one's luck in love is like to be.

Now let us see whether we can find any evidence for the substitution of the Apolline-apple for the original love-apple in the Aphrodite Cult. How are we to transfer the symbolic fruit from Delphi or Delos to Cyprus ? The answer is as follows :—

There was a mythical story current preserved to us by Servius, or one of his interpolators, in his commentary on Vergil, according to which a certain young man, *named Melos*, went from Delos to Cyprus, in the days of King Cinyras, the father of Adonis : he became bosom friend of Adonis and married a young Cypriote lady, a priestess of Aphrodite. After the death of Adonis, the heart-broken Melos and his companion hanged themselves upon a tree. Aphrodite, in pity, turned Melos into an apple-tree, which was called Melon in memory of the tragic event, and his partner into a dove. In this way, then, the apple of Delos may be said to have been consecrated in the shrine of Adonis. Here is the very passage of Servius, from which mythological tradition it is possible to extract some further evidences of the way in which religious explanations presented themselves to the mind of an educated Greek.

Serv. in Verg. *eccl.* viii. 37, *roscida mala* :—

Matutini roris humore perfusa. (Sane unde Melus Graece traxerit nomen, fabula talis est : Melus quidam in Delo insula ortus, relicta patria fugit ad insulam Cyprum, in qua eo tempore Cinyras regnabat, habens filium Adonem : hic Melum sociatum Adoni filio iussit esse, cumque eum videret esse indolis bonae, propinquam suam dicatam et ipsam Veneri, quae Pelia dicebatur, Melo coniunxit : ex quibus nascitur Melus, quem propterea quod Venus Adonis amore teneretur, tanquam amati filium inter aras praecipit nutriri. Sed postquam Adonis apri ictu extinctus est, senex Melus cum dolorem mortis Adonis ferre non posset, laqueo se ad arborem suspendens vitam finit, ex cuius nomine Melus appellatus est. Pelia autem coniux eius in eo arbore se adpendens necata est. Venus misericordia eorum mortis ducta, Adoni luctum continuum praestitit. Melum in pomum sui nominis vertit, Peliam coniugem eius in columbam mutavit : Melum autem puerum,

qui de Cinyrae genere solus supererat, cum adultum vidisset collecta manu redire ad Delum praecepit; qui cum ad insulam pervenisset, et rerum esset ibi potitus, Melon condidit civitatem: et cum primus oves tonderi, et vestem de lanis fieri instituisset, meruit ut eius nomine oves *μῆλα* appellantur.)

Thus far Servius, or his interpolator Daniel. It is interesting to see the attempt to connect *apples* with *sheep* in Greek. Now let us return to Aphrodite whom we have justified in apple-stealing from Apollo.

Our next enquiry should be as to the provenience of the mandragora: how did it come into Greek magic or medicine? Is it a home product, or has it been brought from abroad? Or was it first brought from abroad and then discovered at home? And did its discovery result in the establishment of a garden of Aphrodite, with such plants as were likely to further her particular ends? When we examine the herbals we do not get much light on these questions, though it is clear we are dealing with a continuous tradition of long standing. Gerarde, for example, simply tells us¹ that "mandrake groweth in hot Regions, in woods and mountaines, in Mount Garganus in Apulia, and such like places. We have them onely planted in gardens, and are not elsewhere to be found in England." Upon which Parkinson enlarges as follows:² "They grow in woods and shadowy places, and the female on river-sides in diverse countries, beyond the Alpes, but not on this side naturally, as in Graecia, the *Isles of Candy*, and others in the *Mediterranean Sea*, Italy also and Spain: with us they are nursed up as rarities in gardens".

Now wherever Parkinson took his information from, whether from the actual trading botanists of his day, or from early writers, does not so much matter. The significant thing is that the mandrake is found *in the Greek islands*. That puts a new light on Aphrodite's migrations, and her cult centres in Cyprus and Cythera. The natural inference is that the plant was brought down the Levant by Phœnician traders. Aphrodite is the imported mandragora of early times, and has undergone divinisation in the same way as Apollo and Artemis.

As soon as Aphrodite has shed her transformation raiment, and become a plant again, we see the meaning of the magic cestus which she used to wear, with which she did witchcraft on Olympus and

¹ p. 352.

² *Theatr. Botan.* p. 344.

elsewhere. It is the belt of mandrake roots which the women of ancient times wore next their skin, for reasons detailed above.

Its magic virtue is clear from the language of Homer. It was witchcraft and made its wearer, for the time of wearing, into a witch. Hence Hera begs its use that she may operate on Zeus with more than normal charms : and it is interesting that in describing the loan of the cestus Homer lets us see, behind his designedly obscure language, a girdle containing a number of plants used as philtres : the passage runs as follows in a translation :—

Give me the loveliness and power to charm
Whereby thou reigns't o'er gods and men supreme.

Then Venus spoke and from her bosom loosed
Her broidered Cestus, wrought with every charm
To win the heart ; there Love, there young Desire,
There fond Discourse, and there Persuasion dwelt.

—Iliad, 14, 197, tr. Derby.

These potencies were, we suspect, originally vegetables, and the chief of them was the mandrake. Lucian, in his *Dialogues of the Gods*, makes Athene roundly charge Aphrodite with witchcraft, and Athene and Hera refuse to take part in the contest for Beauty, unless Aphrodite takes off that thing. How could a young man give a fair verdict, and it had to be a man's verdict, if one of the competitors was mandraked and talismaned, so as to incapacitate his judgment in advance ! Under such circumstances we should all have gone wrong, even if a thousand CEnones had called from the bush and told us to give the apple to Athene.

Now comes the most difficult problem of all, the question of the name. Is there anything that philology can confidently say on the subject ? Or have we had so many bad guesses that there is no prospect of doing anything more than add one to the number of those that already exist ? The one thing that seems clear is that the name is not Greek ; and from this it follows as, at all events, a reasonable hypothesis, in view of the traditional connection of Aphrodite with Cyprus, that the name is Semitic and probably Phœnician. What would the goddess be likely to be called if she were really my lady Mandragora ? The Hebrew name is *Dudaim* for the mandrakes found in the field, and it is matter of nearly general agreement that this has to do with a root that means "Love". Thus "David" is

said to mean "Beloved," and Solomon is actually called Jedid-Jah or "Beloved of Jahveh," the name being supposed by some to answer to a primitive form *Dodo*. The name of the mandrake *Dudai* would be an adjectival form belonging to this root; put the word for fruit before it and we have *pridudai* = פרי דודאי. It will be recognised that we have here something that might be the ancestor to the Greek A-phrodite. Now how would this be expressed in Phœnician? Fruit would be פר = *phar*, and if we may judge by the analogy of the forms David (*Dōd*) and Dido, we might expect something like *phar-didi*, from which it is not a long step to the Greek spelling. Ἀφροδίτη would, to reach its primitive form, lose a prefixed vowel and change its last consonant from *t* to *d*, so as to read Φροδίδη. Now it is curious that there is some sign of wavering in the spelling of the name on early Greek vases. We find, for example, *Aphro-tide*. It may be an accidental permutation but it arouses suspicion. The form *Aphrodide* I have not found.

According to this suggestion, Aphrodite is simply love-apple, Græcised out of a primitive Semitic (Phœnician) form.

I see that this derivation has been in part anticipated, and that a number of German scholars have suggested that the first part of the goddess' name is connected with the root פרה (fruit). The idea which they thus reach is that of fruitfulness, a very proper idea to be connected with the more wholesome aspects of human love. It is, however, an insufficient explanation. There must be some other idea involved than that of fruit or fruitfulness. The mandrake cannot be fruit without some other quality to distinguish it from other fruits; it might possibly be fruitfulness in the abstract, if every one who used it had that idea before his mind. It is, however, doubtful if this could be maintained. It would suit the case of Rachel in the Book of Genesis, but not the devotees at Amathus or Paphos.

Moreover, we have an important analogy, which suggests that the name of the goddess has something to do with evil magic, as well as good magic.

The name of the Roman goddess Venus is one of the conundrums of Philology. It should, probably, be connected with the Latin *venenum* (poison) in the form *venesnum*, in which case Venus is simply the witch-medicine for love, perhaps the very same witch-medicine that was used further east: her name is not Love but

Philtre.¹ Analogy, then, suggests something more than "fruitfulness" as the underlying meaning of Aphrodite. Those who suspected the Semitic root to be פרה did not carry their enquiry far enough.²

In this connection we might almost have divined a herbal element in the Cult of Aphrodite from the language of Sappho. Mr. A. B. Cook draws my attention to the opening line of the first fragment of Sappho, where Aphrodite is addressed as

ποικιλόθρον', ἀθάνατ' Ἀφροδίτα,

and where some controversy, or, at least, divergence of interpretation, has arisen over the meaning of ποικιλόθρονος.

Enmann, in his work on *Cyprus and the Origin of the Cult of Aphrodite* makes the word to mean that the goddess is seated on the gay sky of Night, she the golden one or the one that dwells in a golden house.³

Walter Headlam, in his new book of translations, takes the word in the same sense. On the other hand, and with greater probability, Wüstemann⁴ took the word to be derived from θρόνα ποικίλα, in

¹ Giles, *Manual of Comp. Phil.*, § 223; "venenum, literally 'love-potion' for uenes-no-m".

² Those who wish to follow the matter up may like to have the following references:—

Tümpel, *Ares and Aphrodite*, p. 680. (*Supplement-band XI der Jahrbücher für classische Philologie*.) Ἀφροδίτη, ein Wort, dessen Semitischen Ursprung schon Völcker (*Rhein. Mus.*, 1883, *Ausländische Götterculte bei Homer*); Scheiffele (*Pauly, Real. Enc. art. Venus*) und Schwenck (*Myth.* iv. 211, 1846) vertheidigt haben, unter Zurückführung auf die Wurzel פרה mit der Bedeutung der Fruchtbarkeit, und mit Recht.

Tümpel adds in a note an alternative solution as follows:—

Sowie Röth (*Geschichte der Philosophie*, i. 252 note) und Preller (*Gr. Myth.* 1², 263), unter Berufung auf das Assyrische פִּרְדָּא (phönisch mit Artikel) אִפְרִידָּת "die Taube," was vielleicht vorzuziehen wäre, wenn nicht eine Einführung der zahmen weissen Taube der Semiramis in der vorasiatischen Culten der Natur-göttin vor 600 a. chr. selbst unwahrscheinlich wäre (Hehn, *Culturpfl.*², 296 f.).

I have not verified these references of Tümpel. It appears to me that the idea of "fruit" or "fruitfulness" is to be understood, as explained above as *Fruit of Love*, or *Love-apple*.

³ Enmann, *Kypros und der Ursprung des Aphroditekultus* in *Mem. de l'Académie Imp. des Sciences de S. Pétersbourg*, vii^e serie, tom. xxxiv. No. 13, p. 77.

⁴ *Rhein. Mus.*, xxiii. 238.

which case *θρόνα* means "gay flowers" or "magic herbs," and the adjective *ποικιλόθρονος* has nothing to do with "a throne": we may refer to the use of *ποικίλα θρόνα* ("quaint enamelled flowers") in Homer (Il. 22, 441) for the original of the Sapphic adjective; but that *θρόνα* may be taken in the sense of "Magic herbs" appears from Theocritus,¹ *τά θρόνα ταῦθ' ὑπόμαξον*, and Nikander.²

From this point of view, Aphrodite *ποικιλόθρονος* is very nearly the same as Aphrodite *Ἀνθεια*: only the flowers have a medical intention, a Medean quality.

It is admitted that this is somewhat tentative and uncertain; but it is the best solution that has yet presented itself to my mind. As to the meaning of mandragora, I have nothing to add to the attempts that have been made at its explanation.

To sum up, Aphrodite is a personification of the mandrake or love-apple. She holds this in her hand in the form of fruit, and wears it round her waist, or perhaps as an armlet, in the form of a girdle in which the root of the plant is entwined. Whether she had a herb-garden in which the plant was cherished, along with other similar stimulating vegetables, is doubtful; there was at Athens, near the Ilissus, a sanctuary of Aphrodite *ἐν κήποις*, but what this means is quite uncertain. Perhaps it was only a municipal name, say "the park". The plant appears to have come down the Levant, in the first instance, probably from Cyprus. As Cyprus is in ancient times a Phœnician island, it is possible that the name of the goddess may be a transfer of a Phœnician name for love-apple. The apple which the goddess holds in her hand in certain great works of art, is a substitute for the primitive apple-of-love.

¹ Idyll. 2, 59.

² Ther. 493, 936.

NATIONAL AND INTERNATIONAL IDEALS IN THE ENGLISH POETS.¹

BY C. H. HERFORD, M.A., LITT.D.,

PROFESSOR OF ENGLISH LITERATURE AND LANGUAGE IN THE
VICTORIA UNIVERSITY OF MANCHESTER.

“**P**OETRY,” said Shelley, “is the expression of the best and happiest moments of the happiest and best minds.” “Every man,” said the great French critic Sainte-Beuve, “has a sleeping poet in his breast.” These two sayings may serve to justify, if it need justification, the recourse to the poets at a time of supreme national stress. The poets are even through their poetry akin to us, and the greatest poets are of all the most deeply akin. They waken something in us which habitually sleeps, and this something we recognize, the more surely the greater the poet, as the best in us, something which draws us by a sudden magic out of our common egoisms and our common attachments, and makes us for the time citizens of a realm which is at once real and ideal ; the very world which we inhabit, but seen in the light of larger vision and loftier purpose. No doubt, poetry is a house with many mansions, and some of these are idyllic pleasaunces where you rather learn to forget the real world than to see it more clearly ; where dreaming eyes look out from magic casements upon faery lands, and idle singers pipe at ease of an empty day. But no great poet remains permanently in these idyllic bowers. You find him sooner or later in the great hall, vividly alive to all that goes on there, to high counsel and heroic emprise, to the memorials of the great past which hang on the walls, the symbolic fire that burns on the hearth. Every country which has given birth to a great poet has a voice in which some national aspiration, or some national need, has become articulate.

But no nation has a richer treasure of great poets who reflect, sustain, and reanimate its deeper self, than our own country.

¹ A Lecture delivered in the John Rylands Library on 4 January, 1916.

We may distinguish three types of national ideal. In a complete and mature patriotism they will all be found ; but, in patriotism as it has commonly been, and still for the most part is, one or other falls short. There is first, the " simple " patriotism of the warrior fighting and dying for his native land, and thinking that true glory. The cry of this patriotism is heard in the first beginnings of all national history, and is heard to the end. It was never more alive than it is in Europe to-day. But as a nation grows in strength and complexity, new problems emerge, for which this primitive patriotic passion offers no solution : problems of internal right, the struggle of sovereign and subjects, of privileged orders and the people, of rich and poor ; it becomes evident that a nation secure from without may be shattered from within, and then perhaps for the first time fall an easy prey to an external foe. Thus arise more complex ideals of national well-being, which may lead men equally devoted to their country along different, even opposite paths ; whole-hearted patriots are found on both sides in every civil war, as well as in the normal antagonisms of parties. But these ideals may still ignore everything outside the nation ; they may be national in the narrow sense of those who regard the well-being of other nations only as it contributes to the power, wealth, or glory of their own ; and it is possible, as we see in Germany to-day, for an ideal of national life to be extraordinarily developed in respect of its own internal organization, and yet on a very low plane in regard to the well-being of other nations. There remains then a third phase of national ideal, which regards the nation as fulfilling its function only when it acts as a member of the community of Man. This third phase, even from a strictly " national " point of view, marks an advance. For just as a man who wrongs his fellow-citizens will be apt to wrong his family, if only by loading them with privileges or luxuries beyond their due, so a nation which is unjust to other nations will be also deeply unjust to itself, if only by stimulating beyond measure those sides of its life, those elements of its strength, which serve only for aggression and expanse.

If we look at the history of these three types of national ideal we find that, while they emerge in different phases of national life, the earlier as a rule persist side by side with the later, like the labourers in the vineyard, and, as there, the latest comer is not the least deserving, though as yet he is apt to receive the least reward. Thus the ele-

mentary love of country and readiness to die for it is as strong to-day as in the English country-folks who fought by East Anglian river sides with Danish pirates. The ideals of social justice and order hardly emerge in England before the 14th century ; their clash and clamour is still about us on every side to-day. While the ideal of international right, which is to a fully developed nation what the ideal of humanity is to a high-bred man, first became clear and resonant in the age of the French Revolution, and in spite of the appalling rebuff which it has experienced in the present crisis, that ideal is steadily and quietly rooting itself in the best mind of the civilized world.

What, then, has been the part of the poets in relation to these three types of ideal ?

I.

Few words are needed here of the elementary but sublime patriotism of the field. War, like Love, touches man where he is greatest and where he is least ; the fire and the clay, the hero and the brute. It is the glory of poetry that in its handling of this familiar matter, it helps to liberate us from the obsession of the brute and the clay, and make us one with the hero and the flame. We all of us, as citizens and newspapers readers, treat it as axiomatic : that success is better than failure, and coming back from the battle infinitely preferable to falling in it. Yet when Browning tells us that "achievement lacks a gracious somewhat" ; or when Wordsworth declares that action is a temporary and limited thing, "the motion of a muscle this way or that," while suffering "opens gracious avenues to infinity" ; or when Rupert Brooke, in his noble sonnet, declares that in the peril of death lies the supreme safety,—we thrill with an involuntary assent which, in spite of the protests of our cool reason, obstinately persists. And whether this be every one's experience or not, the poets themselves involuntarily confirm it by the poetic sterility of sheer triumph. The pæan is a poor creature compared with tragedy. Even Pindar's songs of triumph for the winners of chariot races are themselves a kind of triumph over reluctant material. The noblest battle-poetry in Old English is the story, nearly 1000 years old, of one of the rare occasions on which Englishmen have been overpowered by an invading army on their own soil. All fall save two ; but their leader before the fight has flung his heroic defiance at the Danish pirates : "Tell

your lord, that here stands unblenching, a chieftain with his men, who mean to defend this native ground, this fatherland ". Or compare the crude animal joy of Laurence Minot, as he hitches into rhyme the smashed limbs and burnt cities of the French or the Scots, and the glow of unquenchable faith with which John Barbour a little later tells the story of the homeless wanderings of Robert Bruce. In most great battle-poetry we are made to feel either the heroic stand against great odds, as in Drayton's song of Agincourt, and Tennyson's "The Revenge"; or else the pathetic sublimity of ruin, as in Shakespeare's wonderful lines on Coriolanus :—

Death, that dark sprite, in's nervy arm doth lie,
Which being advanced declines, and then men die.

His "Henry V." is no doubt a dramatic song of triumph for a great national success. But it is not Henry's success which most endears him to his creator; the greatest moments of the play are those in which he shows us the tragic forecast of doom based upon his father's wrong, and the personal magnetism which welded his army together as one man and, more than his generalship, accounted for the victory. Drayton had painted him truculently careless of his title to the crown :—

His lion's courage stands not to inquire
Which way old Harry came by it. . . .
What's that to him? He hath the garland now. . . .

That is not Shakespeare's notion of heroism; his Henry prays to God, before Agincourt, to remember his father's guilt on some other day. And his mastery of men is based not upon terror, terrible though he can be, but upon comradeship and character :—

A largess universal, like the sun,
His genial eye doth shed on every one,
Thawing cold fear, that mean and gentle all,
Behold, as may unworthiness define,
A little touch of Harry in the night.

In that very drama of "Coriolanus" which sounds the sublimest note of Shakespeare's war poetry, the climax of greatness is reached not in those pictures of the irresistible arm, leaving death and tears in its path, but in his final surrender of his purposed vengeance upon Rome at the impassioned appeal of his mother and wife,—a surrender which, he knows, will cost his life :—

O mother, mother !
 What have you done ? Behold, the heavens do ope,
 The gods look down, and this unnatural scene
 They laugh at. O my mother, mother ! O !
 You have won a happy victory for Rome ;
 But for your son, believe it, O believe it,
 Most dangerously you have with him prevailed,
 If not most mortal to him. But, let it come.

So, if we turn to a later time, a poet like Campbell made great heroic songs of the " Battle of the Baltic," and the irresistible floating bulwarks of Britannia. But for the greatest war poetry of that world-crisis we have to turn to Wordsworth's sonnets. And what stirs him to poetry is not Trafalgar or Waterloo, of them he has not a word ; but the colossal disasters of Jena and Austerlitz, the overthrow of Venice and of Switzerland, and the ruin of leaders of forlorn hopes, like Schill, and Palafox, and Toussaint Louverture. The wonderful sonnet to this last great ruined chieftain gathers up in its last lines,—some of the sublimest in English poetry,—that instinctive faith, which we can neither justify nor get rid of, that heroism, even when it utterly fails, and the more when it utterly fails, does not perish, but has its part in the spiritual atmosphere in which our lives are passed and by which they are silently moulded, replenished, and inspired :—

Most miserable chieftain ! Yet do thou
 Wear rather in thy bonds a cheerful brow !
 Though fallen thyself, never to rise again,
 Live and take comfort ! Earth and air and skies,
 There's not a breathing of the common wind
 That will forget thee. Thou hast great allies ;
 Thy friends are exultations, agonies,
 And Love, and Man's unconquerable mind.

II.

We have glanced at two Shakesperean types of military valour. The gulf which separates Henry and Coriolanus in their action upon the State,—the one affecting it as cement, the other as dynamite,—may help our transition to the second type of national ideal, that rooted in the need for inner cohesion and order. Doubtless this need was first brought home by the urgency of the more primitive need of defence. In Germany to-day, where the militarism of the primitive tribe has survived into an age of advanced industrial and scientific culture, we see child life and the upbringing of children watched over,

on the whole to its great advantage, largely with a view to the provision of fighting material. The older civilization of England has outgrown the motive without approaching the results. And, on the whole, the ideas and ideals which emerge most distinctly in the long struggling evolution of the English polity, have not been consciously adopted or systematically applied, have not been framed, like Plato's, in academic groves, but have been struck out in the thrust and parry conflicts and the give and take settlements of centuries of eager and vivid political life ; and if we look for logical symmetry in their application we soon recognize that the struggles out of which they emerged have left them scarred and chipped, riddled with anomalies and exceptions.

Two such ideals, in particular, have come down to us, as trophies of our long political history, and deeply dyed with its temper—*law* and *liberty*. The fact that we couple them is characteristic of the shape these seeming opposites have assumed in our hands : we clearly regard law not as a force which interferes with our liberty, but as one which prevents other people from interfering with it. Let us now ask what the poets have done to illuminate or drive them home. Law, to begin with, is not a matter obviously fruitful for poetry ; for poetry is commonly a surging up of individual passion and thought, something penetrated and pervaded by personality ; while law prides itself on being blind to distinctions of persons, and on imposing an inflexibly uniform rule upon all alike. Hence poets have frequently been born *antinomian*, they have denounced law as a system of mechanical bonds in the name, now of emancipated impulse and unreined desire, now of the higher law of spiritual freedom. So Shelley and so Blake. But theirs is not the dominant note of English poetry. Our poets have on the whole been, for better or worse, in close touch with the deepest convictions of the nation ; they have interpreted its best instincts ; and none more signally than the greatest of all. But long before Shakespeare and Milton, in that momentous 14th century when England could already arraign her kings, one stern poetic voice is heard arraigning England herself for her loose observance of the laws she had set up. William Langland saw the England of his day in a dream, as Bunyan, 300 years later, saw the England of his, given up to lawlessness.

The great Elizabethans too, except Marlowe—the Shelley of the 16th century—are penetrated with the sanctity of civic and political

law. The "Faerie Queene" of Spenser, the most complete and splendid expression of Elizabethan ideals, is indeed no severe and frowning temple of Minos; it has rather been likened to an upper chamber suffused with the morning sunlight, rich with the fragrance and music of the wakening world. It is informed through and through by the passion for beauty. Yet Spenser is no epicurean. His passion for beauty finds sustenance not chiefly in the beauty that cloys or even thrills and exalts the sense, but in that which uplifts the spirit and kindles the nerve: in heroic emprise, in self-consecration, and self-control. Beneath that exalted sensibility of his lay the hard grit of an Elizabethan statesman, lay the stern asceticism, even, of a Puritan. And so, to the moral equipment of his ideal man belongs, together with holiness, temperance, and chastity,—justice. Law and order matter to him supremely, and not only as pious aspirations: he is ruthless in enforcing them. His champion of Justice, Sir Artegal, who stands for Lord Grey, the Vicegerent of Ireland, to whose suite Spenser was attached, is attended everywhere by a man of iron mould,

Immoveable, resistless without end,
Who in his hand an iron flail did hold
With which he thresht out falsehood and did truth unfold.

While Sir Artegal himself, who has been "nursled in all the discipline of justice"¹ from childhood, wields a sword of adamant that cleaves whatever it lights on. A conception of Justice of more than Roman rigour, one thinks. And indeed the Elizabethan treatment of Ireland, which Spenser has in view, showed a contempt for the customs of the subject people, a masterful overriding of *their* justice by *our* justice, which Rome only practised under extreme provocation. The day of our third type of national ideal had not yet dawned. But Spenser was an idealist, and his ruthlessness, like that of another, much maligned, idealist of our age, Friedrich Nietzsche, was rooted in his idealism. He saw a world from which the goddess of Justice had taken flight, grief-stricken at the wickedness of men: nothing remained but that her champion should restore her dominion by the sword. The gentle and humane Spenser represents the legal and law-abiding temper of England on the side, it must be owned,

¹ "F.Q." v. i. 9 f.

on which it stands nearest to despotism. And the modern Englishman finds himself more easily, in this as in other matters, in the neighbouring poetic world—the world at once more supremely poetic, and more profoundly real, of Shakespeare. Shakespeare's politics, it is true, no more than Spenser's, are ours ; the Civil wars and the Revolution lie once for all between us ; a gulf which the stoutest Tory reactionary cannot cross. Democrats—even so large and free a spirit as Whitman—may turn away from his genially contemptuous pictures of the Roman mob. But Shakespeare, Tudor poet as he was, draws arbitrary power with a yet more incisive hand. If he laughs at the Roman citizens on whose political sentiments Mark Antony plays what tune he pleases, he makes Cæsar himself a provoking compound of magnificent pretensions and senile weakness. And the English Histories are weighted with an almost oppressive sense of the national significance of law. Shakespeare does not show us the goddess of Justice flying with shrieks away from earth ; nor a knightly champion vindicating her with an adamant sword. But he shows us the Titan Richard III, trampling, with easy cynical smile, the innocent lives which stand in his path ; and the tender flower, Richard II, as beautiful as the other was ungainly, overriding the liberties of England with the insolent nonchalance of boyhood. Bolingbroke is able to dethrone Richard because Richard stands for wanton misrule and he for the might of law, for the established and ordered polity of England. And it is this ordered polity of England and neither Bolingbroke nor Richard, that is the hero of this play. For Bolingbroke, having dethroned Richard in the name of law, himself violates law by sending him to death ; and thus incurs for the dynasty he founds the Nemesis which finally overwhelms the House of Lancaster in the Civil Wars. So far is Shakespeare from the worship of the strong man ; so far is he from the worship of the State—from the unqualified worship even of his own England. The strong man Bolingbroke had saved the State, but the strong man, in his posterity, goes down ; and so far from crime being as Macchiavelli taught, a method of benefiting a State, Shakespeare saw in it only a desperate hazard which might seal its doom.

But if he refuses to worship force, Shakespeare believes unflinchingly in government. Only he sees that all government succeeds best when it has the wills of the governed on its side, and his ideal for a

State is that it should be what in modern language we call an organism, what in his is called a harmony—

Congreeing in a full and natural close
Like music.

Therefore doth heaven divide
The state of man in divers functions,
Setting endeavour in continual motion ;
To which is fixed, as an aim or butt,
Obedience : for so work the honey-bees,
Creatures that by a rule in nature teach
The act of order to a peopled kingdom.

“ Hen. V.” I. ii.

The poetry of our greatest poet is then permeated with the ideal of law. But what of the ideal of liberty? Liberty, as an ideal, stirs us, and above all stirs the poet in us more deeply than law. Yet in the poetry of Shakespeare and his generation the note of liberty is hardly heard save in genial mockery at the fantastic tricks played in its name by the Roman plebeians, or Jack Cade, or Caliban. Nay, in all English poetry up till his time we rarely detect it. There were serfs, and dungeons, and pining captives in England before the 17th century; but it was only then that their inarticulate misery broke out in songs to divine liberty. The oppressed and the singers had, till then, belonged, on the whole, to distinct categories. The poets were on the prevailing side; their sweetness came out of its strength; Chaucer, the favourite of kings and friend of queens, never hints at the grinding economic oppression which provoked the agrarian revolution. Queen Elizabeth was an autocrat, but her autocratic power came home chiefly to Catholics and Puritans, whose armoury of retort included many formidable weapons, but not the trumpet blasts of an Areopagitica. It was only under the more provocative and headstrong autocracy of the Stuarts that the wrongs done to public and private liberty in England found immortal voice. Milton had thought deeply upon liberty; and his thought was nourished on the wisdom of Athens and the idealism of the early Church. Liberty with him meant both the right of every man to speak his mind unchallenged—*democratic* freedom—and *spiritual* freedom, or the willing self-surrender to a higher law. The second was for Milton the ground and justification of the first. Liberty is with him always, ultimately, the liberty to obey, the release from a lower control

for the sake of perfect service to a higher. And he assails with equal vigour, though with different weapons, the human laws and despotisms which thwart the higher service and the human weakness which flags in it. That higher service and therefore the ideal of perfect liberty, in its conflict with human weakness, is the theme of his great poems. The Lady in "Comus" vindicates it; Adam and Eve transgress it; Christ regains Paradise for man by submitting to it; Samson, after his tragic failure, reasserts it by his death. In the Prose works he deals rather with the impediments imposed by tyrannical laws. If he thunders against the censorship, it is that the mind of England may freely unfold its God-given powers; if he would extend the right of divorce, it is because marriage is sometimes a clog to the spiritual life. And when he came to discharge, at the cost of his eyesight, the "noble task" of defending English liberty before the bar of European opinion, he made very clear that he meant much more by it than the right of the English people to manage its political affairs as it chose. At the close of the "Second Defence of the English People" he turns upon the fellow-countrymen, as Wordsworth will do in his war sonnets, with an outburst of impassioned eloquence, warning them that to have beaten down their enemies, and establishe republican government, will avail them nothing if they neglect the greater victories of peace:—

Nam et vos, O cives . . . For your chances, either of winning or keeping liberty, will be not a little affected, fellow-citizens, by what you are yourselves. Unless your liberty is of such a kind as arms can neither procure nor destroy, unless a liberty founded only on piety, justice, temperance, have struck deep and intimate root in your hearts, there will not be wanting those who will rob you insidiously of the liberty you boast to have won in arms. War has exalted many whom peace brings low. If at the close of war you neglect the arts of peace; if war is your peace and freedom, war your sole glory and virtue, you will find, trust me, peace itself the most arduous kind of war, and what you took for your liberty, your servitude. Unless by loyal and active devotion to God and men . . . you have put away the superstitious spring of ignorance of true religion from your hearts, you will find those who will put you like cattle under the yoke. Unless you expel avarice, ambition, luxury from your minds and from your households, you will have the tyrant whom you thought to encounter abroad and in the field upon you at home, within, and yet more stern, rather a host of tyrants will be begotten daily, unendurably, in your very entrails. *These* you must first conquer, this is the warfare of peace, these are victories, arduous indeed and though bloodless more glorious by far than the bloody victories of war; and unless you are

victors here also, that enemy and tyrant late in the field you will either not conquer at all or you will have conquered him in vain.

For if anyone thinks that to devise ingenious means of filling the treasury, to array forces by land and sea, to deal astutely with foreign envoys, and make sagacious leagues and treaties, is of more value for the state than providing clean-handed justice, redressing grievances, relieving distress, securing to each his own, you will discover too late, when these great affairs have suddenly deceived you, that these small ones, as you account them, have proved your ruin. Nay, even your trust in armies and allies will betray you unless it be guarded by the authority of justice; and wealth and honours, which most men pursue, easily change their owners. They repair where virtue and industry and patient labour are most alive, and desert the slackers. Thus nation precipitates the downfall of nation, or else the sounder part of a nation subverts the more corrupt: thus you have overthrown the royalists. If you slip into the same vices, if you begin to imitate them, to pursue the same bubbles, you will be assuredly royalists for your foes, whether your present foes or their successors; who trusting in the same prayers to God, the same patience, integrity, skill, by which you prevailed, will deservedly subjugate your degenerate sloth and folly.

Know—lest you should blame anyone but yourselves—know, that just as to be free is exactly the same thing as to be dutiful, to be wise, to be just and temperate, prudent with one's own, not laying hands on other's possessions, and thence, finally, generous and strong, so to be the opposite of these, is the same as to be a slave.

If after such great deeds you should degenerate, . . . posterity will pass judgment: that the foundations, yea and more than the foundations, were magnificently laid; but that men were wanting who should complete the building; it will grieve that after such beginnings perseverance was lacking; it will see a great harvest of glory, an occasion for the doing of mighty deeds, but the men were wanting for the occasion; but there were not wanting men to counsel and incite, and when the deeds were achieved, to adorn and glorify them with eternal praise.

Thus Milton by way of liberty and Shakespeare by way of law, arrive at a national ideal which, while very imperfectly worked out as yet in the English State, answers to the strongest and deepest political instincts of the English mind;—an ideal in which order and freedom both have their place, less as antagonists than as partners; order, with us, being most relished when it is won not by terrified obedience or stupid routine, but by the intelligent co-operation of free citizens; and freedom when it expresses that willing acceptance of the social and political order which Heine compared to the congenial bondage of a happy marriage. In our later poetry this Shakespearian and Miltonic ideal for England is expressed most decisively by

Wordsworth, with the accent on Freedom, and, with a yet more emphatic accent upon Order, by Tennyson ; for whom Freedom is a kind of *annexe* to "settled government,"

broadening slowly down
From precedent to precedent.

Expressed most decisively, I say, by Wordsworth and Tennyson. For the English poetry of the 19th century has otherwise broken rather sharply away from this tradition ; and when, as with Swinburne and Meredith, it finally struck a note passionately national again, it was under the spell of other influences, and by way of other paths. The French Revolution altered the psychology, as well as the geography, of Europe ; especially, it left enduring traces in the sensitive brains of poets. It severed the old reverence for government, and thence for law ; it stimulated the temper which sanctifies impulse, and recognizes no oracle but that planted in the individual breast. Yet it also enriched and enlarged the scope of those individual impulses. In a Blake, a Shelley, who fiercely repudiated the old bond of law, it created a new bond of pity, which included all living things.

A robin-redbreast in a cage,
Doth all heaven and earth enrage,

cried Blake.

For I am as a nerve, along which creep
The else unfelt oppressions of the earth,

said Shelley. And Keats, in whom both the political anarchism and the new social sympathy were less pronounced, could yet speak, not less nobly, of the poet,

To whom the miseries of the earth
Are miseries, and will not let them rest.

And Shelley expressed more magnificently than any other English poet the great poetic vision of Humanity :—

Man one harmonious soul of every soul,
Whose nature is its own divine control,

and of the *Universe* kindled and interwoven in every part by Beauty and Love. Of Shelley in another capacity I shall speak presently. It will be well, first, to dwell awhile on the most original, if not the greatest, of the poets of the century, whose contribution to our present subject is perhaps more apposite than any other.

Wordsworth, starting from a passion for freedom as revolutionary and anti-national as theirs, rose, like Milton, and sustained by Milton's inspiration, in the presence of a supreme national crisis, to poetry of freedom which is penetrated both with the passion for country and with the recognition of law, and better than any other in our whole literature answers to our aspirations and our needs to-day. As securely as Milton, Wordsworth knows that wealth and military power cannot of themselves make a people great :—

By the soul
Only, the nations shall be great and free.

He knows that there is the closest inward connexion between the character of a people and its destiny in the world ; and with all his unshaken confidence in the power of Englishmen to work out their own safety by their own right hands, with all his assurance of their union under the threat of invasion :—

in Britain is one breath ;
We all are with you now from shore to shore,
Ye men of Kent ! 'tis victory or death ;

with all this, he recognized the grave failings, which, then as now, sullied our national temper. And so he called in his dejection to Milton,

Milton ! thou shouldst be living at this hour ;

I need not quote the famous words. And the memory of Milton came indeed to his aid, lifting him out of his despondency with the conviction that the English people, with all its flaws, stands, by its soul, for something indestructible in the world's history, in the life of humanity.

It is not to be thought of that the Flood
Of British freedom, which to the open sea
Of the world's praise from dark antiquity
Hath flowed, . . . should perish, and to evil and to good
Be lost for ever. In our Halls is hung
Armoury of the invincible knights of old ;
We must be free or die, who speak the tongue
That Shakespeare spake, the faith and morals hold
Which Milton held. In everything we're sprung
Of Earth's first blood, have titles manifold.

Thus Wordsworth sounds, in a way wholly his own, the great national ideals which had possessed the minds, both so vast and so unlike, of Shakespeare and Milton. What they saw from different,

in part conflicting standpoints, he, though not to be compared with either in range of experience or in compass of thought, nevertheless saw at once. The need for disciplined unity against a foreign foe and order in the State, which Shakespeare most keenly felt, the need for spiritual growth, and the removal of whatever, in law or institution, shackles it, which inspired Milton,—these together are the inspiration of Wordsworth's prophetic call to his countrymen in a world crisis more terrible than either Shakespeare or Milton had ever known.

III.

But this lofty patriotism of Wordsworth and Milton holds in it the seed of something yet loftier. When we recognize, as they did, that by the *soul* only the nations shall be great and free, we have in effect recognized the condition of that highest type of national life of which I spoke. A great German historian, Eduard Zeller, writing long before the war, used these significant words :—

It is questions of power and advantage, it is prejudices and ambitions, which divide the peoples ; what unites them is the culture of ideal interests, morality, art, science, education. In this domain they can unfold all their powers without hostile collision ; here they have all common aims, while the widest scope is left for their individual genius in conceiving and executing them ?

If this is so, if “by the soul” the nations are made implicit members of a world community, while by their greed of wealth and power and by their fear of one another, they are made deadly enemies ; it would be strange if poetry, which is the soul's most intense expression, had not done something in these latter days to quicken the sense of international fellowship. In the first generation following the Revolution, the growth of the sense of fellowship with other nations almost always meant a loosening of the bond of communion with one's own. Wordsworth bitterly resented his country's declaration of war with the young French republic, and listened fiercely for the news of English defeats. Schiller accepted citizenship of France ; and our great chemist, Priestley, invited to accept a seat in the assembly shortly after the September massacres, 1792, declined only because of his imperfect mastery of French. Half a generation later, Byron and Shelley passionately renounced their citizenship of England, and both seemed, by that renunciation, to become citizens, in a fuller sense than ever before, of the kingdom of poetry.

But the Revolution ran its course, and in 1797 the Republic's magnificent war of defence against the embattled monarchies of Europe became a war of aggression even against other republics, like Switzerland and Venice. The gospel of liberation, so ardently proclaimed eight years before, turned into a gospel of conquest. The despised sentiment of nationality, thus outraged, instantly recovered its force ; the Swiss Republicans fought against their fellow-republicans for their country, just as the French socialists to-day are fighting for theirs against their German confederates. Wordsworth's sonnets on the extinction of the Venetian republic, and on the subjugation of Switzerland, both too famous to quote, are the first great lyrics called forth by the tragedy of another people since Milton's yet greater "Avenge, O Lord, thy slaughter'd saints". And Milton would hardly have spoken with such passion, if he had even spoken at all, had not the massacred people been fellow-Protestants. But Wordsworth cares nothing about their religion ; the faith of Venice and of most of Switzerland was not his ; he only feels poignantly that they had stood for freedom and were now subdued.

But Wordsworth's services to the cause of international liberty were to be far more signal than this, far more signal than is even now generally known. In 1808 the most critical point in the struggle with Napoleon was the Spanish Peninsula. Austria and Prussia were for the time effaced, Russia was humbled, and the rest of the continent was virtually incorporated with the French empire. But in Spain and Portugal the conqueror was met for the first time, not merely by national armies but by a nation in arms. After a century and a half of steady decadence, the countrymen of Cervantes and the Cid, almost without training or military leadership, showed the superb valour which had thrilled the England of Shakespeare. But the task of resisting Napoleon's veterans was stupendous. It was in this crisis, closely resembling the German invasions of Belgium, that England sent her expeditionary force to Portugal. It was eventually to strike the deadliest blow at Napoleon's power. But its first stage was humiliating. After an indecisive success, the leaders concluded the Convention of Cintra, which virtually purchased their safety by a surrender of the Portuguese cause. Questions were asked in Parliament ; but it was an impractical poet who, in a spirit worthy of Milton, in one of the most splendid pieces of reasoned eloquence in the language, ex-

posed the meanness and greed which had dictated the transaction, and summoned his countrymen to rise to the height of the heroic cause they had undertaken, to deliver the small and weak people fighting for their fatherland. The political and military situation he argues with the detailed mastery of a statesman ; but the informing passion of the whole is his own lofty conviction that, "by the soul only the Nations shall be great and free," and that the soul is nowhere more greatly manifested than in the heroic crises of national existence. Even the sonnets do not rise to higher notes of poetry than the prose sentences in which this brooding poet of tranquillity declares that man will always be found more than equal to whatever fate may befall him ; it is his fate which, save at challenging crises like this, does not satisfy the need of his spirit.

The passions of men (I mean the soul of sensibility in the heart of man)—in all quarrels, in all contests, in all quests, in all employments which are either sought by men or thrust upon them—do immeasurably transcend their objects. The true sorrow of humanity consists in this ;—not that the mind of man fails ; but that the course and demands of action and of life so rarely correspond with the dignity and intensity of human desires. . . . But, with the remembrance of what has been done, and in the face of the interminable evils which are threatened, a Spaniard can never have cause to complain of this, while a follower of the tyrant remains in arms upon the Peninsula.

Spain was liberated from Napoleon ; but his overthrow was, as great military triumphs have commonly been, no victory for freedom. If it unseated the great usurper, it everywhere enthroned political reaction. The ten ensuing years saw a series of national efforts for freedom, followed with passionate sympathy by a new generation of English poets. And a new element enters into their sympathy. Wordsworth's championship of the cause of Spain, Switzerland, and Venice is almost untouched by historic sense : they are patriots deprived of their freedom ; but his ardour is not quickened by concern for their specific genius ; his imagination is not yet kindled by that passion for Venice as Venice which Ruskin first taught the world. The spirit of the French Revolution was fundamentally unhistoric : in breaking with the past it broke also with the temper which lingers over and interprets the past. And Wordsworth, far as he receded from the Revolution, never outgrew its anti-historic bias. Byron and Shelley were more genuine children of the Revolution than Wordsworth had ever been ; and they remained arch-rebels to the end.

But, all the same, they lived half a generation later in that swiftly moving time, and they stand for some things which Wordsworth never reached. To them, as to him, the historic spirit as such was strange. But two historic lands stood out for them in consummate splendour from the black wilderness of the past at large. Greece and Italy had naturally been objects of keen interest among scholars since the Renaissance ; but there was a vast gulf between the cultured homage of a Gray, or even the majestic tribute of a Milton, and the passionate claim to spiritual citizenship which inspires Byron's

O Rome, my country, city of my soul,

and led him to give his life for the deliverance of the Greeks.

But still the historic apprehension remains, in both poets, rather ardent than penetrating. We see the passion of the devotee more clearly than the lineaments of the goddess. A generation later, with the Brownings, and then with Meredith, and even with that latter-day Shelley, Swinburne, Italy is not less deeply loved, but she is far more intimately known and far more vividly portrayed. Meredith's "Sandra Belloni," or "Vittoria" is an eloquent symbol of the spirit of the Italian "Risorgimento" ; but she is also a noble rendering of Italian womanhood, nerved to the height of aspiration and of heroic resolve by the great crisis. And Robert Browning's picture of such a woman is not less perfect in the poem, "The Italian in England," which Mazzini used to read to his fellow-exiles in London. The hunted patriot has crouched six days among the ferns, when a company of peasant women went by near his hiding-place. He throws his glove to strike the last, taking his chance of betrayal. The woman gave no sign, but marked the place and went on. He prepares an ingenious tale to explain his position, plausible enough to deceive a peasant. An hour later she returns :—

But when I saw that woman's face,
Its calm simplicity of grace,
Our Italy's own attitude,
In which she walked thus far, and stood,
Planting each naked foot so firm,
To crush the snake and spare the worm,—
At first sight of her eyes, I said,
"I am that man upon whose head
They fix the price, because I hate
The Austrians over us,"—

in short put his life in her hands. She goes back with a message to his friends at Padua. After three days she returns,

I was no surer of sunrise
Than of her coming.

Mrs. Browning was a far more effusive Italian patriot than her husband, but she had less concentrated power, and the prolonged diatribes of "Casa Guidi Windows" and "The Poems before Congress," are not much more digestible to-day than most of the poetry inspired by obsolete politics. But one figure of hers has something of the quality of her husband's Italian peasant-woman—the court lady of Turin who arrays herself in her most stately dress to visit the soldiers, Italian and French, who have been wounded in defence of Italy at Villafranca; that hospital is for her the court, and those wounded soldiers kings. And her words to the French soldier strike one note, not the least noble, of internationalism :—

Each of the heroes around us has fought for his land and line,
But thou hast fought for a stranger, in hate of a wrong not thine.
Happy are 'all free peoples, too strong to be dispossessed.
But blessed are those among nations, who dare to be free for the rest.

With Algernon Charles Swinburne the English poetry of international idealism assumes an altogether larger compass and grander flight, notwithstanding that his fundamental conceptions are still the crude and outworn ideas of the Revolution. Outworn as they are, they receive a new afflatus from his magnificent lyric power; but it is lyric power pure and simple, for of critical or speculative power applied to ideas Swinburne had hardly a trace. But as I have said, his international idealism has a vast sweep and range. Earth, mother of the peoples, and sister of the stars in their courses, lives again, an aged, tragic figure, and her children, the nations, her glory and her shame, call to her for help :—

Thou that badest man be born, bid man be free.

And so the voices, successively of Greece and Italy, of Spain and France, Russia and Switzerland, of Germany and England, are lifted up in intercession. One recalls with curious interest to-day the voice which Swinburne ascribed to the Germany of half a century ago; the more so since the colossal history of 19th century Germany has passed almost unnoticed in our poetry, through which the great struggles of

19th century Italy sent so deep and sustained reverberations. And this Germany of Swinburne's is curiously remote, it is the Germany of Tacitus and Grimm's fairy tales, and the motley crowd of princedoms and dukeries :—

I am she beside whose forest-hidden fountains
 Slept freedom armed,
 By the magic born to music in my mountains,
 Heart-chained and charmed.
 By those days the very dream whereof delivers
 My soul from wrong ;
 By the sounds that make of all my ringing rivers
 None knows what song ;
 By the many tribes and names of my division
 One from another ;
 By the single eye of sun-compelling vision
 Hear us, O mother !

In sharp contrast with the vague and uncertain touch of that portrait is the terrific sureness and trenchancy of his Italy and his France. Swinburne felt deeply the spell of France ; he gloried in her genius which had shown Europe the way to Revolution ; he gloried in her as the birthplace of his master, Hugo ; but he saw her also prostituted to sensuality, and submitting tamely to the yoke of the Second Empire ; and he turned upon her with the fierce yet agonized rebuke of a lover to a guilty mistress. But when the fiery trial of 1870 came upon her, his anger changed to pity, and he felt that she who had beyond others loved humanity, had, like the Magdalen, atoned for her sins. It is as a Magdalen, thus guilty and thus redeemed, that Freedom, the spirit of God and man, addresses her :—

Am I not he that hath made thee and begotten thee,
 I, God, the spirit of man ?
 Wherefore now these eighteen years hast thou forgotten me,
 From whom thy life began ?
 Yet I know thee turning back now to behold me,
 To bow thee and make thee bare,
 Not for sin's sake but penitence, by my feet to hold me,
 And wipe them with thy hair.
 And sweet ointment of thy grief thou hast brought thy master,
 And set before thy lord,
 From a box of flawed and broken alabaster,
 Thy broken spirit, poured.

And love-offerings, tears and perfumes, hast thou given me,
 To reach my feet, and touch ;
 Therefore thy sins, which are many, are forgiven thee,
 Because thou hast loved much.

From George Meredith, too, the tragic overthrow of France, no less than the desperate fight for Italian unity, elicited noble poetry,—poetry as much more pregnant and weighty in intellectual substance than Swinburne's, as its music is less eloquent and winged. The ode "December, 1870" stands, with the greatest of Wordsworth's War sonnets, at the head of the political poetry of the century. Like Swinburne he feels the mingling of glorious gifts and foulness in the French genius. But for him too the glory is the supreme thing : it was she who led the way in the liberation of mankind :—

O she, that made the brave appeal
 For manhood when our time was dark,
 And from our fetters drove the spark
 Which was as lightning to reveal
 New seasons, with the swifter play
 Of pulses, and benigner day ;
 She that divinely shook the dead
 From living man ; that stretched ahead
 Her resolute forefinger straight,
 And marched towards the gloomy gate
 Of Earth's Untried. . . .

But now this prophet and leader among nations is plunged in ruin,
 half through her own sins : she who in

The good name of Humanity
 Called forth the daring vision ! she,
 She likewise half corrupt of sin,
 Angel and wanton ! can it be ?
 Her star has foundered in eclipse,
 The shriek of madness on her lips :
 Shreds of her, and no more, we see.
 There is horrible convulsion, smothered din,
 As of one who in a grave-cloth struggles to be free.

Yet amid the chaos she is full of song :—

Look down where deep in blood and mire,
 Black thunder plants his feet, and ploughs
 The soil for ruin ; that is France :
 Still thrilling like a lyre.

And these words, written forty-five years ago, are yet more moving to-day, in the midst of a struggle less outwardly disastrous but far more deadly for France, and which she did far less to provoke.

How, lastly, does this international poetry of the end of the century, of Swinburne and Meredith, differ from that of Byron and Shelley, near the beginning? Partly, as we have seen, in that it is both vaster in range and more penetrating in degree of insight into the personality of nations. But even more, because it goes along with a passionate love of, and imaginative understanding for, England herself. Byron and Shelley have no note of joy in England; but Meredith and Swinburne are as firmly rooted in her soil as Shakespeare and Wordsworth; where in modern poetry is the wonder of this "enchanted isle" made more alive than in the one poet's pictures of her woodlands and breathing valleys, her Hampshire maids and farmers, or in the other poet's pictures of the North Sea surging against the embattled crags and castles of Northumberland?

And there is meaning in this latter-day union of what we commonly call national and international idealism. It means, as I have said, that the love of country itself has been lifted to a higher plane. So long, let me repeat, as national greatness is conceived in terms of power, or of territory, or even of wealth, the very conception of a community of nations can hardly emerge: other nations are rivals to be beaten, are material to be made use of, are territory to be annexed, or at best, are allies to rally to our help; their individual aims, interests, aspirations, count only as pieces, more or less formidable, in the game of the opposite side or in our own. So far and so long as these conditions prevail, nationalism and internationalism are inconsistent and incompatible: the one can exist only at the expense of the other. But the root fact of the situation,—and the ground of the deepest encouragement is this,—that in proportion as the aims of a nation cease to be fundamentally material, as soon as it seeks a well-being founded upon the spiritual enlightenment, the mental and moral health of its population, the similar aims of other nations become contributory, instead of rival forces, *their* advance an element of its own progress; all these multiform national lives becoming figures in the complex pattern of the life of Humanity; and the love of each man for his country, as Mazzini said, only the most definite expression of his love for all the nations of the world. The problem of converting

that old intense but narrow love which finds complete expression in a fighting patriotism into this not less intense love of country which is "only the most definite expression" of a love which goes beyond country,—this problem is one with that of transforming the brute-will to master man into the spiritual will to uplift him : and therefore all who are working for the spiritual uplifting of their fellow-countrymen are working for humanity, and all who are working for humanity are working for their own land. And if there is something higher than patriotism, as Edith Cavell said with the clear vision of martyrdom, in her last recorded words, so the recognition and fulfilment of that something higher is itself an act of patriotism ; and she herself will be remembered not only as one who loved England, and died for it, but as one who loved England too intensely and too nobly to hate any of her fellow-men.

BAGHDAD AND AFTER.

BY DR. ALPHONSE MINGANA.

THE fall of Baghdad has elicited so much comment in the press of the country, and is an event of such immeasurable importance, that it may not be out of place in these pages to offer some remarks by way of explanation of certain aspects of its significance.

The city is said to contain within its precincts some 100,000 to 130,000 inhabitants. These figures, which have been adopted by the *Times* (12th March, 1917), are far below the limits of truth ; the inaccuracy, however, must not be attributed to the *Times*, but to the imperfect Turkish census. Those aware of the utter deficiency of the Turkish survey of population would add at least one-third to the total given in official registers, whilst at the same time we must not overlook the fact that in Mesopotamia the male population alone is registered. A woman, and especially a married woman, is a *haram*, a sacred thing, and no one is allowed to call her by her name except a husband, a father, a brother, or a near relative, since a wife does not adopt her husband's name on marriage. It follows, therefore, that a great secrecy surrounds her Muslim name. In the census of 1911-1912, which immediately followed the so-called Constitution, the inhabitants of Mosul were given as 95,000, those of Baghdad as the double of this number, or approximately 192,000, and those of Basrah less than the half of those of Mosul, i.e. 43,000. After making every allowance for uncertainties under this heading, I should be tempted to give 130,000 to Mosul, from 200,000 to 230,000 to Baghdad, and some 40,000 to 50,000 to Basrah. These three localities are the three main cities of actual Mesopotamia. Basrah and its dependencies represent the old Chaldæan hegemony, Baghdad the Babylonian Empire, and Mosul the old Nineveh, which was the centre of the Assyrian Empire. Taken together, these cities form a complete and inseparable whole, so far as language, manners, and customs are concerned. It is inconceivable, therefore, that one power should hold under its

sway Basrah without Baghdad, or Baghdad without Mosul. In the domain of commerce Baghdad is certainly the most important of the three, although in British and Indian goods Basrah is relatively more active. Mosul generally receives its supplies of cotton goods through the ports of Syria. Apart from dates, Basrah derives from Baghdad many of the articles which she exports to Asia or Europe, and Baghdad owes to Mosul the greater part of her export trade in gall-nuts, wool, etc. At least one-third of the wheat and barley consumed in Baghdad comes from Mosul, but the former has transactions on a grand scale with Persia, with which the latter could not stand in competition.

The religious standpoint of the two towns is as follows :—

MOSUL.—Of Christians : there are about 12,000 of the East and West Syrian Church ; of Jews : about 3000 ; whilst the rest of the population are exclusively Sunni Muslims.

BAGHDAD.—Of Christians : there are about 7500, mostly of the East Syrian Church ; of Jews : about 30,000 ; whilst the rest of the population is Muslim, almost equally divided between Shiah and Sunni.

From a Christian standpoint Mosul is far more important, containing as it does two theological seminaries, the seats of both the Chaldæan and Syrian Patriarchs, and the residence of the Apostolic delegate of Mesopotamia, Armenia, and Kurdistan.

The main features of the history of Baghdad can easily be delineated. In olden times it was its vilayet which gave birth to the first civilization in the world. The staunchest Egyptophiles admit that a part of the early Egyptian civilization is traceable to the dwellers of the lower villages of the Mesopotamian delta. It is certainly from that part that the first code in the community of mankind has emanated, and it is possibly there that the uplifting art of writing was invented. In later generations, the dealings of the Kings of Babylonia with the classical people of Yahweh have made the name of Nebuchadnezzar, and some other potentates known to the least advanced of Christian, Jewish, and Mohammedan literary circles. After experiencing different vicissitudes the country found itself with Seleucia, the capital of the Seleucids, and with Ctesiphon, that of the Arsacids or Parthians, and of the Sasanids. After the battle of Yarmuk and Qadesiya, and at the coming into power of the Omayyad Caliphs of Damascus, it looked for a while as if the centre of gravity was shifting to Syria proper. This anomaly was, however, of short duration, and the Abbasid Mansur, in laying in

762 the first foundations of the actual Baghdad, made it for centuries the first city of the world with regard to population, science, and civilization, and consequently the pivot on which the Arab Empire moved, till its overthrow by the Mongol hordes of Hulakhu in 1258. After many changes the city passed into the hands of the Turkish Sultan Murad in 1638.

The temperature of the city is rather hot in summer, and the well-to-do people make a practice of going into *sardabs* or cellars of varying depth, where they remain until 4 or 5 p.m. There large cloth-fans called *pankas*, worked to and fro by a servant, cause a current of air to pass over the perspiring faces of the inmates of the house. Towards the evening all ascend to the flat roofs of the dwelling to enjoy the night-fall breeze which almost invariably rises sometime before midnight. This source of relief is unfortunately interrupted for about a fortnight by the *shargi* gales, which make themselves felt in a strange way. The dust-storms and violent winds which accompany them render sleep on the roof almost impossible, and the household resorts again to its pleasant *sardabs* or bedrooms. A considerable number of the inhabitants betake themselves in autumn to the gardens, extending in some places to a width of many miles on both sides of the Tigris, to enjoy there the pleasure of ripening dates and oranges. A feast of *barban* dates might indeed tempt even an "All-Highest" and a "Vice-gerent of God".

Generally speaking, the climate is, however, healthy and innocuous, and many inhabitants of that most unhealthy town of Basrah, go to Baghdad in summer to avoid the shivering sensations of the fever which undermines the strength of the toughest Mesopotamian Goliath. Arab scholars have uttered a saying worthy of consideration by every traveller to, or dweller in, the cradle of humanity (in Yakut, 4, 683): "A stranger who lives one year in Mosul, his body will show forth emblems of strength; a stranger who lives one year in Baghdad, his intelligence will show signs of increase".

The effect of the fall of Baghdad on Islam and the East in general will be due to the following considerations:—

1. No Muslim in the world but knows the names of Maccah and Madinah, and certainly none of them can afford to ignore the name of the city of the Caliphate. The holy places contain simply a scanty memorial of the one who once led the world to the cult of Allah, but Baghdad is the personification of the power given to the Prophet of Allah. Muhammad died in Arabia, but continued to live through

the Caliphs of his house residing in the "City of Peace". The inhabitants of Upper Mesopotamia believe that Baghdad is immortal, in the same way that the Roman Catholics of the world believe Rome to be immortal. In the case of unhappy events occurring, they say "Baghdad has not been destroyed," meaning "It is not yet the end of the world". These considerations make of Baghdad a holy place of the first importance. Close to it the main Shiah shrines of Karbalah serve to unite the two branches of the Muslim world in their veneration of the capital of the Arab Empire.

2. No less important is the fact that nearly all Muslim theological, judicial, and historical books have seen the light in Baghdad and in the surrounding districts. Was it not there that the second sacred book of Islam, the repertories of the *Sunnah*, the *Sahih* of Bukhari and his imitators were written? What shall we say about the annals of Tabarī, and the *Arabian Nights*, to mention only two from hundreds? How many pilgrims are to be found in the narrow streets of the city from different parts of the Muslim world, from Morocco as well as Algeria, from India as well as Persia! The only Muslims who make no pilgrimage are the nominal Muslim Turks of Constantinople, and the only Muslims who have declared an unlawful holy war is the gang of free-thinkers and rationalists pretending to be the successors of the Prophet.

3. Without pretending that from a military point of view the fall of Baghdad would be equivalent to a rout of the enemy in the plains of Flanders, it is, however, to be considered as of great importance. We have often forgotten that Turkey had occupied the best part of Persia, and might at any time by a single stroke have endangered from the rear the positions of the Russian army in Armenia and northern Persia. This danger has been removed. The Turkish troops, deprived of their base at Baghdad, will be obliged to fall back from Kermanshah on Suleimaniya or Karkuk, with their main base in Mosul, but this is a route of a very tortuous and difficult character.

Of one thing we may be quite certain, the whispering galleries of the Near East will re-echo with the news of the fall of Baghdad in an even more intensified form than the elect nation of the prophets echoed it in the days of yore. Many soothsayers will repeat in a mysterious and mystical language, "Babylon is fallen, Babylon is fallen". The effect of this semi-magical formula cannot fail to be considerable on the Muslim mind, and on the Arabs in general.

STEPS TOWARDS THE RECONSTRUCTION OF THE LIBRARY OF THE UNIVERSITY OF LOUVAIN.

In the following pages we print the fifth list of contributions to the new library for the exiled University of Louvain, and we take this opportunity of renewing our thanks to the respective donors for their welcome response to our appeal.

This list does not by any means complete the record of gifts to date, but such has been the pressure upon our space in the present issue that we have been compelled to hold over a further list, of at least equal length, for publication in our next number.

In our last appeal we ventured to suggest the titles of a number of important works of reference, which are considered to be indispensable to the efficiency of every reference and research library such as the one we have in contemplation, in the belief that there were amongst our readers and their circle of friends, many who would gladly participate in this scheme of replacement did they know what works would be acceptable. The appeal met with an immediate response, and has resulted in the following gifts: From the Rev. Arthur Dixon a set of the "Oxford English Dictionary"; from Mr. Arthur Sykes a copy of Dr. Wright's "English Dialect Dictionary" together with a number of classical texts; and from yet another source a set of the "Glossarium mediae et infimae Latinitatis" of Du Cange. The more formal and detailed record of these and other gifts received since the last appeal was made will appear in our next number.

The other works suggested in the list referred to may still be regarded as "desiderata".

Special reference should be made to a most welcome contribution from Messrs. King & Company, the Parliamentary Publishers and Booksellers, of Westminster, who generously invited the writer to make an unrestricted selection from the works announced in their current catalogue. As a result the collection has been enriched by the addition of 179 volumes, which in themselves constitute a library of sociological literature of considerable interest and importance.

May we hope that other publishers will follow the example of

Messrs. King & Company, and lend us a helping hand, either by giving us similar permission to mark their catalogues, or by submitting lists of works which they are willing to contribute ?

On several occasions in these pages we have expressed the hope that the agencies through which this reconstruction is to be effected should be as widely representative as possible, and we are glad to find that our hope has not been entertained in vain. Already offers of assistance have reached us from all classes of the community, not only in this country, but from Scotland, Ireland, Wales, India, Canada, South Africa, the West Indies, the United States, France, Italy, Switzerland, Spain, and Portugal, and we are encouraged to anticipate a still more active response, as the result of the wider appeal which is being made by the Executive of the International Committee, of which the Lord Muir Mackenzie is Chairman, with the Librarian of the House of Lords (Mr. Hugh Butler) as Honorary Secretary.

In renewing and emphasizing our appeal, we venture to express the further hope that every university, every college, every library, every learned society, and every publisher, to mention only the principal agencies whose support we are anxious to enlist, will feel it not only a privilege to co-operate, but that an obligation rests upon them to assist in making this reconstruction of the devastated library adequate in every respect to meet the requirements of the case.

We owe more to the great little nation of Belgium than we can ever repay, and it is fitting that we should seize the opportunity of repaying a portion of our debts, by making good, as far as in us lies, one of the many crimes against humanity of which the German army has been guilty. In so doing we shall give tangible proof to our noble Allies, of the high and affectionate regard in which we hold them, and honour them, for their incomparable bravery, and for the heroic sacrifices which they made in the honourable determination to remain true to their pledges, by indignantly refusing to listen to Germany's infamous proposals.

In order to obviate any needless duplication of gifts, the librarian would regard it as a favour if those who may wish to participate in this scheme would, in the first instance, send to him a list of the works which they are willing to contribute, so that the register may be examined with a view of ascertaining whether any of the titles already figure therein.

(Continued from p. 277.)

SIR WILLIAM OSLER, Bart., M.D., F.R.S., F.R.C.P., etc., Regius Professor of Medicine, Oxford.

ALDIBERT (Arthur) De la laparotomie dans la péritonite tuberculeuse (étudiée plus spécialement chez l'enfant.) *Paris*, 1892. 8vo.

ALEXANDER (Louis) Neue Erfahrungen über luetische Augenerkrankungen. *Wiesbaden*, 1895. 8vo.

AMERICAN NEUROLOGICAL ASSOCIATION. Transactions. Thirty-fifth annual meeting held in New York, May 27, 28, and 29, 1909. *New York*, 1910. 8vo.

— Transactions. Thirty-seventh annual meeting held in Baltimore, Md., May 11, 12, and 13, 1911. Editor of transactions, W. G. Spiller. *New York*, 1912. 8vo.

AMERICAN PEDIATRIC SOCIETY. Transactions. Twenty-sixth session, held at . . . Stockbridge, Mass., May 26, 27, and 28, 1914. Edited by L. E. La Pétra. Vol. 26. [*Chicago*, 1914.] 8vo.

AMERICAN SOCIETY OF TROPICAL MEDICINE. Papers read before the Society and published under its auspices. Vol. 3, 1907-08. [*Philadelphia*, 1908.] 8vo.

ARBER (E. A. Newell) On the fossil flora of the Forest of Dean coalfield (Gloucestershire), and the relationships of the West of England and South Wales. [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] *London*, 1912. 4to.

— On the fossil floras of the Wyre Forest, with special reference to the geology of the coalfield and its relationships to the neighbouring coal measure areas. [Philosophical transactions of the Royal Society of London. Series B. Vol. 204.] *London*, 1914. 4to.

ARCHBOLD (John Frederick) Peel's Acts, with the forms of indictments, etc., and the evidence necessary to support them. *London*, 1828. 8vo.

ARCHER (William) The thirteen days July 23-August 4, 1914. A chronicle and interpretation. *Oxford*, 1915. 8vo.

ARCHIVES. Archives de médecine expérimentale et d'anatomie pathologique, publiées sous la direction de M. Charcot, par MM. Grancher, Lépine, Straus, Joffroy. [Vols. 5, 7-11, 13-16.] *Paris*, 1893-1904. 10 vols. 8vo.

BALLET (Gilbert) Le langage intérieur et les diverses formes de l'aphasie. *Paris*, 1886. 8vo.

BARCLAY (Andrew Whyte) A manual of medical diagnosis: being an analysis of the signs and symptoms of disease. Second edition. *London*, 1859. 8vo.

- BATES (Stanley H.) Open-air at home: practical experience of the continuation of Sanatorium treatment. With introduction by Sir James Crichton-Browne. *Bristol*, 1810. 8vo.
- BENTLEY (Charles A.) Report of an investigation into the causes of malaria in Bombay, and the measures necessary for its control. *Bombay*, 1911. Fol.
- BÉRENGER-FERAUD (Laurent Jean Baptiste) Traité théorique et clinique de la fièvre jaune. *Paris*, 1890. 8vo.
- BERGMANN (Adolf von) Die Lepra. [Deutsche Chirurgie begründet von Th. Billroth und A. Luecke. Lieferung 10 b.] *Stuttgart*, 1897. 8vo.
- BERLIN. Festschrift zur 100 jährigen Stiftungsfeier des medizinisch-chirurgischen Friedrich-Wilhelms-Instituts. . . . Herausgegeben von der Medizinal-Abtheilung des Königlich Preussischen Kriegsministeriums. 2 December, 1895. *Berlin*, 1895. 8vo.
- BIER (August) Hyperämie als Heilmittel. *Leipzig*, 1903. 8vo.
- BLOCQ (Paul) Des contractures. Contractures en général. La contracture spasmodique. Les pseudo-contractures. *Paris*, 1888. 8vo.
- BOSTON. Medical and surgical reports of the Boston City Hospital, Sixteenth series. Edited by G. H. Monks, G. G. Sears, and F. B. Mallory. *Boston*, 1913. 8vo.
- BOTKIN (S. P.) Medicinische Klinik in demonstrativen Vorträgen. 1. Heft. Zur Diagnostik, Entwicklungsgeschichte und Therapie der Herzkrankheiten. *Berlin*, 1867. 8vo.
- BOURGEOIS (Charles Agnan Eugène) Thèse pour le doctorat en médecine présentée et soutenue 26 Juillet 1894. Etiologie et pathogénie de la fièvre typhoïde. *Paris*, 1894. 8vo.
- BOUVERET (LÉON) Traité des maladies de l'estomac. *Paris*, 1893. 8vo.
- BREWER (Ebenezer Cobham) The reader's handbook of allusions, references, plots, and stories; with two appendices. *Philadelphia*, 1895. 8vo.
- BRIGHT (Richard) Clinical memoirs on abdominal tumours and intumescence. Reprinted from the "Guy's Hospital Reports". Edited by G. H. Barlow. [The New Sydenham Society. Vol. 6.] *London*, 1860. 8vo.
- BRITISH PHARMACOPEIA. Published under the direction of the General Council of Medical education and registration of the United Kingdom. 1898. *London*, 1903. 8vo.
- BROCKBANK (E. M.) Heart sounds and murmurs; their causation and recognition. A handbook for students. *London*, 1911. 8vo.

- BROOKS (Harlow) Acromegalia [pp. 485-704 of—] [n.p.n.d.] 8vo.
- BROUARDEL (Paul Camille Hippolyte) and THOINOT (Léon Henri) *Fièvre typhoïde.* [Nouveau traité de médecine et de thérapeutique. 3.] *Paris*, 1905. 8vo.
- BUFFALO GENERAL HOSPITAL. Medical and surgical reports. Vol. 1. [*Buffalo*], 1913. 8vo.
- CAMBRIDGE. Collected papers from the Pharmacological Laboratory, Cambridge. Selected and edited by W. E. Dixon. [n.p.], 1906-08. 2 vols. 8vo.
- CARRINGTON (Frederick Augustus) A supplement to all the modern treatises on the criminal law. The second edition. *London*, 1827. 8vo.
- CARUS (Paul) God. An enquiry into the nature of man's highest ideal and a solution of the problem from the standpoint of science. *Chicago*, 1908. 8vo.
- Philosophy as a science. A synopsis of the writings of Dr. Paul Carus. *Chicago*, 1909. 8vo.
- CENTRALBLATT für die Grenzgebiete der Medizin und Chirurgie. Herausgegeben von Hermann Schlesinger. *Jena*, 1898-1903. 6 vols. 8vo.
- CHARCOT (Jean Martin) Leçons du Mardi à la Salpêtrière. Policlinique 1888-1889. Notes de Cours de MM. Blin, Charcot, H. Colin. *Paris*, 1888. 4to.
- Traité de médecine. Deuxième édition. Publiée sous la direction de MM. Bouchard, Brissaud. *Paris*, 1899-1904. 9 vols. 8vo.
- CHAUFFARD (Anatole) and LAEDERICH (L.) Maladies des reins. [Nouveau traité de médecine et de thérapeutique.] *Paris*, [n.d.]. 8vo.
- CHEADLE (Walter Butler) On some cirrhoses of the liver, being the Lumleian Lectures for the year 1900; delivered before the Royal College of Physicians, London. *London*, 1900. 8vo.
- CHICAGO UNIVERSITY. Studies from the Otho S. A. Sprague Memorial Institute. Collected reprints. Volume 2. *Chicago*, 1914. 8vo.
- CLEVELAND. Clinical and pathological papers from The Lakeside Hospital, Cleveland. Series 3, 4, 1908, 1910. [*Cleveland*, 1908-10.] 2 vols. 8vo.
- CLEVELAND: Western Reserve University. Collected papers from The H. K. Cushing Laboratory of Experimental Medicine. Edited by G. N. Stewart. Vol. 11, 1912-13. [*Cleveland*, 1913.] 8vo.
- CLINICAL LECTURES on subjects connected with medicine, surgery, and obstetrics. By various German authors. Selected . . . by Richard Volkmann. [The New Sydenham Society. Vol. 66.] *London*, 1876. 8vo.

- COLUMBIA. History of the Medical Society of the District of Columbia, 1817-1909. *Washington*, 1909. 8vo.
- COLUMBIA UNIVERSITY. Studies from the department of Pathology of the College of Physicians and Surgeons, Columbia University, N.Y. Vol. 12. For the collegiate years 1909-1911. Reprints. [*v.p.*, 1910-1911.] 8vo.
- COMMERCIAL RESTRAINTS OF IRELAND considered, in a series of letters to a noble lord. Containing an historical account of the affairs of that Kingdom, as far as they relate to this subject. [By John Hely Hutchinson.] *Dublin*, 1779. 8vo.
- CORNELL UNIVERSITY. Medical Bulletin. *New York*, [1911-15]. 5 pts. 8vo.
- CORNELL UNIVERSITY: Medical College. Publications: Vols. 1, 2, 8, 9, 11-13. *New York*, 1905-13. 7 pts. 8vo.
- CRAIK (Robert) Papers and addresses. *Montreal*, 1907. 8vo.
- CURSCHMANN (Heinrich) Anatomische, experimentelle und klinische Beiträge zur Pathologie des Kreislaufs, von H. Curschmann [and others]. [Arbeiten aus der medicinischen klinik zu Leipzig. Herausgegeben von H. Curschmann.] *Leipzig*, 1893. 8vo.
- DAREMBERG (Georges) Traitement de la phtisie pulmonaire. Vol. 2. *Paris*, 1892. 8vo.
- DAVIDSON (T. M.) In the coils. Temperance talks illustrated from sculpture. Introduction by M. C. McIntosh. *Edinburgh*, 1911. 8vo.
- DEBOVE (Georges Maurice) and RÉMOND (Antoine) Traité des maladies de l'estomac. *Paris*, [1883]. 8vo.
- DÉJERINE (Joseph Jules) Sémiologie du système nerveux. [Extrait du Traité de Pathologie générale. Tome V.] *Paris*, [n.d.]. 8vo.
- DEPAUL (Jean Anne Henri) De la syphilis vaccinale. Communications a l'Académie Impériale de Médecine par Depaul, Ricord, Blot, [and others], suivies de mémoires sur la transmission de la syphilis par la vaccination et la vaccination animale par A. Viennois. . . . *Paris*, 1865. 8vo.
- DEUTSCHE KLINIK am Eingange des zwanzigsten Jahrhunderts in Akademischen Vorlesungen. Herausgegeben von Ernst v. Leyden und Felix Klemperer. *Berlin, Wien*, 1903. 3 vols. 8vo.
- DIEULAFOY (Georges) Clinique médicale de l'Hotel-Dieu de Paris. IV. 1901-1902. VI. 1909. *Paris*, 1903-1910. 2 vols. 8vo.
- DIPHThERIA. Memoirs on diphtheria. From the writings of Bretonneau, Guersant, Trousseau, Bouchut, Empis, and Daviot. Selected and translated by R. H. Semple. [The New Sydenham Society, vol. 3.] *London*, 1859. 8vo.
- DOWNING (Charles Toogood) Neuralgia: its various forms, pathology, and treatment. Being the Jacksonian prize essay of the Royal College of Surgeons for 1850, with some additions. *London*, 1851. 8vo.

- DREYER (Georges) and RAY (William) Further experiments upon the blood volume of mammals and its relation to the surface area of the body. [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] [London, 1911.] 4to.
- DUPLAIX (Jean Baptiste) Des anévrysmes et de leur traitement. *Paris*, [1894]. 16mo.
- EAST AFRICA PROTECTORATE. Nairobi Laboratory Reports. By Philip H. Ross, R. Small, and V. A. Kirkham. Vol. 1, 1904-1910: Vol. 3, 1912. *London*, 1911-13. 2 vols. 8vo.
- EBSTEIN (Wilhelm) Die Natur und Behandlung der Gicht. *Wiesbaden*, 1906. 8vo.
- EDINBURGH. The transactions of the Medico-Chirurgical Society of Edinburgh. Vol. 29. New Series. Session 1909-1910. *Edinburgh*, 1910. 8vo.
- Catalogue of the library of the Royal Medical Society. *Edinburgh*, 1896. 8vo.
- ENCYCLOPEDIA AMERICANA. Editor in Chief, Frederick Converse Beach. *New York; Chicago*, 1904. 16 vols. 8vo.
- ENGEL (Joseph) Das Knochengerüste des menschlichen Antlitzes. Ein physiognomischer Beitrag. *Wien*, 1850. 8vo.
- ESSAYS. Essays on duty and discipline. A series of papers on the training of children in relation to social and national welfare, 1911. *London*, [1911]. 8vo.
- EUGENICS REVIEW. Vol. 3. April, 1911-January, 1912. *London*, [1912]. 8vo.
- EWART (William) How to feel the pulse and what to feel in it. Practical hints for beginners. *London*, 1892. 8vo.
- FABER (Knud) Beiträge zur Pathologie der Verdauungsorgane Arbeiten aus der Medizinischen Klinik in Kopenhagen. Herausgegeben von K. Faber. Band 1. *Berlin*, 1905. 8vo.
- FALCONER (R. A.) The German tragedy and its meaning for Canada. *Toronto*, 1915. 8vo.
- FERRIER (David) The functions of the brain. *New York*, 1876. 8vo.
- FINLAY (David W.) Reminiscences of yacht racing and some racing yachts. *Glasgow*, 1910. 8vo.
- FISCHEL (Friedrich) Untersuchungen über die Morphologie und Biologie des Tuberculose-Erregers. *Wien und Leipzig*, 1893. 8vo.
- FITZ (Reginald Heber) Medical papers dedicated to Reginald Heber Fitz. Reprinted from Boston Medical and Surgical Journal, Vol. 158, No. 19, May 7, 1908. *Boston, Mass.*, 1908. 8vo.
- FOLSOM (Charles Follen) Studies of criminal responsibility and limited responsibility. *Privately printed*, 1909. 8vo.

- FORD (Edward) Observations on the disease of the hip joint : to which are added, some remarks on white swellings of the knee, the caries of the joint of the wrist, and other similar complaints. The second edition . . . with . . . notes by T. Copeland. *London*, 1810. 8vo.
- FOTHERGILL (John Milner) Chronic bronchitis, its forms and treatment. *New York*, 1882. 8vo.
- FOWLER (J. Kingston) The advances in medicine during the past thirty years. Being the presidential address delivered at the opening of the 135th session of the Medical Society of London on October 14th, 1907. *London*, 1907. 8vo.
- FRANKL-HOCHWART (Lothar von) Die Tetanie. *Berlin*, 1891. 8vo.
- FRYER (J. C. F.) An investigation by pedigree breeding into the polymorphism of Papilio Polytes, Linn. [Philosophical transactions of the Royal Society of London. Series B. Vol. 204.] *London*, 1913. 4to.
- GALLEZ (Léon) Diagnostic des tumeurs du ventre. *Paris*, 1890. 8vo.
- GOLDSCHIEDER (Joh. Karl August Eugen) Diagnostik der Krankheiten des Nervensystems. Eine Anleitung zur Untersuchung Nervenkranker. *Berlin*, 1897. 8vo.
- GOODHART (James Frederic) On common neuroses, or the neurotic element in disease and its rational treatment. Second edition. *London*, 1894. 8vo.
- GOSSELET (Adolphe) Contribution a l'étude de la polynévrite a forme de paralysie générale spinale antérieure subaiguë et rapide. *Lille*, 1890. 8vo.
- GREIG (E. D. W.) Epidemic dropsy in Calcutta. [Scientific memoirs by officers of the medical and sanitary departments of the Government of India. New Series. Nos. 45, 49.] *Calcutta*, 1911-12. 2 pts. 4to.
- GRIESINGER (Wilhelm) Mental pathology and therapeutics. Translated from the German (second edition) by C. L. Robertson and J. Rutherford. [The New Sydenham Society. Vol. 33.] *London*, 1867. 8vo.
- GUILLAIN (Georges) La forme spasmodique de la syringomyélie, la névrite ascendante et le traumatisme dans l'étiologie de la syringomyélie. *Paris*, 1902. 8vo.
- HALL (Marshall) The principles of diagnosis. Second edition. *London*, 1833-34. 2 vols. in 1. 8vo.
- HARVARD UNIVERSITY : Medical School. Neuropathological papers, 1904. (1908). [Boston, 1905-09.] 2 pts. 8vo.
- Contributions from the Massachusetts General Hospital, the Boston City Hospital, the Long Island Hospital, and the Neurological Laboratory. Vols. 1, 2, 3, 5. *Boston, Mass.*, 1906-12. 4 vols. 8vo.
- HEIBERG (Jacob) Atlas of the cutaneous nerve supply of the human body. Translated and edited, with annotations, by W. W. Wagstaffe. *London*, 1885. 8vo.

HELLENIC TRAVELLERS' CLUB. Proceedings, 1910. *London*, 1910. 8vo.

HILDESHEIM (O.) The health of the child. A manual for mothers and nurses. With an introduction by G. F. Still. *London*, [1915]. 8vo.

HIRSCH (S. A.) A book of essays. *London*, 1905. 8vo.

HISTOLOGY. Manual of human and comparative histology. Edited by S. Stricker [and others]. Translated by H. Power. [The New Sydenham Society. Vols. 47, 53, 57.] *London*, 1870-73. 3 vols. 8vo.

HOLLAND (George Calvert) Diseases of the lungs from mechanical causes; and inquiries into the condition of the artisans exposed to the inhalation of dust. *London*, 1843. 8vo.

HRDLÍČKA (Aleš) Physiological and medical observations among the Indians of south-western United States and northern Mexico. [Smithsonian Institution. Bureau of American Ethnology. Bulletin 34.] *Washington*, 1908. 8vo.

— Tuberculosis among certain Indian tribes of the United States. [Smithsonian Institution. Bureau of American Ethnology. Bulletin 42.] *Washington*, 1909. 8vo.

HUNTER (William) Severest anaemias, their infective nature, diagnosis, and treatment. Volume I. *London*, 1909. 8vo.

HUTCHINSON (Woods) Instinct and health. *New York*, 1908. 8vo.

HUXLEY (Julian S.) Some phenomena of regeneration in Sycon; with a note on the structure of its collar-cells. [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] *London*, 1911. 4to.

INDIA. Annual report of the sanitary commissioner with the Government of India for 1910, with appendices and returns of sickness and mortality among European troops, native troops, and prisoners in India, for the year. *Calcutta*, 1912. Fol.

JEŽ (Valentin) Der Abdominaltyphus. *Wien*, 1897. 8vo.

JOHNSON (Cuthbert William) On fertilizers. Second edition. *London*, 1844. 8vo.

KENNEDY (Robert) Experiments on the restoration of paralysed muscles by means of nerve anastomosis. [Philosophical transactions of the Royal Society of London. Series B. Vols. 202, 205.] *London*, 1911-14. 2 pts. 4to.

KHARTOUM: Gordon Memorial College. Fourth report of the Wellcome Tropical Research Laboratories at the Gordon Memorial College, Khartoum. Volume A.—Medical. *London*, 1911. 4to.

KNIGHT (George David) Movable kidney and intermitting hydronephrosis. A thesis for the degree of M.D. Aberdeen. *London*, 1893. 8vo.

- KRAKAUER (Isidor) Der chronische Morbus Brightii, der atheromatöse Prozess und das Blut in ihren Wechselbeziehungen nach englischen Quellen. *Berlin, Neuwied, 1892. 8vo.*
- LABADIE-LAGRAVE () Traité des maladies du sang. [Médecine clinique par G. Sée et Labadie-Lagrange. Tome IX.] *Paris, 1893. 8vo.*
- LATHAM (Peter Mere) The collected works, with memoir by Sir T. Watson. Edited for the Society by R. Martin. [The New Sydenham Society. Vols. 67, 80.] *London, 1876-78. 2 vols. 8vo.*
- LEDoux-LEBARD (R.) La lutte contre le cancer. *Paris, 1906. 8vo.*
- LEISHMAN (William Boog) The progress of anti-typhoid inoculation in the army. Report on the results of experiments in connection with anti-typhoid vaccine. By W. S. Harrison. Report on the outbreak of enteric . . . among the 17th Lancers, Meerut, India. By E. J. H. Luxmoore. *London, [1907]. 8vo.*
- LEPROSY. Prize essays on leprosy. Newman. Ehlers. Impey. [The New Sydenham Society. Vol. 157.] *London, 1895. 8vo.*
- LEWIS (Thomas) and GILDER (M. D. D.) The human electrocardiogram: a preliminary investigation of young male adults, to form a basis for pathological study. [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] *London, 1912. 4to.*
- LEYDEN (Ernst von) Handbuch der Ernährungstherapie und Diätetik, Herausgegeben von E. von Leyden. *Leipzig, 1897-98. 2 vols. 8vo.*
- LEYS (James Farquharson) Leprosy, plague, glanders, anthrax, actinomycosis, mycetoma, rhinopharyngitis mutilans, and scurvy. With special reference to diagnosis and surgical treatment. A reprint of Section vi, Volume II., of American practice of surgery. *New York, 1907. 8vo.*
- LIVERPOOL SCHOOL OF TROPICAL MEDICINE. Instructions for the prevention of malarial fever, for the use of residents in malarious places. [Memoir 1.] *Liverpool, 1899. 8vo.*
- LOGAN (Thomas) Biological physics. Physic and metaphysics. Edited by Q. McLennan and P. H. Aitken. Vols. 2-3. *London, 1910. 2 vols. 8vo.*
- LONDON: Cancer Hospital. The Cancer Hospital Research Institute. Director: Dr. A. Paine. Selected papers. Vol. 1. *London, 1913. 8vo.*
- LONDON: International Congress of Medicine. XVIIth International Congress of Medicine, 1913. [Transactions.] [Several wanting.] *London, 1913-14. 49 pts. 8vo.*
- LONDON: The London Hospital. Archives of the Pathological Institute of The London Hospital. Vol. 2, 1908. *London, [1908]. 8vo.*
- LONDON: Royal Society. Year-book of the Royal Society of London, 1911. *London, 1911. 8vo.*

LONDON : St. George's Hospital. Reports from the clinical and research laboratories, 1910. *London*, 1910. 8vo.

LONDON : St. Thomas's Hospital. Reports. New Series. Vol. 1(-32). *London*, 1870-1904. 32 vols. 8vo.

LOOMIS (Alfred Lee) A system of practical medicine by American authors. Edited by A. L. Loomis and W. G. Thompson. (Vol. 5 edited by W. Pepper and L. Starr.) *Philadelphia*, 1886-98. 5 vols. 8vo.

LUZET (Charles) La chlorose. [Bibliothèque médicale, Charcot-Debove.] *Paris*, 1892. 8vo.

MCCAY (D.) Investigations into the jail dietaries of the United Provinces. [Scientific memoirs by officers of the medical and sanitary departments of the Government of India. New Series. No. 48.] *Calcutta*, 1912. 4to.

— Investigations on Bengal jail dietaries. [Scientific memoirs by officers of the medical and sanitary departments of the Government of India. New Series. No. 37.] *Calcutta*, 1910. 4to.

MCGOWAN (J. P.) Investigation into the disease of sheep called "scrapie" (Traberkrankheit; la tremblante). With especial reference to its association with Sarcosporidiosis. *Edinburgh*, 1914. 8vo.

MACMILLAN (J. (Shawnet) Cameron) Infant health, a manual for district visitors, nurses, and mothers. *London*, 1915. 8vo.

MANNABERG (Julius) Die Malaria-Parasiten auf Grund fremder und eigener Beobachtungen dargestellt. *Wien*, 1893. 8vo.

MANNHEIM (Paul) Der Morbus Gravesii (sogenannter Morbus Basedowii). *Berlin*, 1894. 8vo.

MARCHIAFAVA (Ettore) and BIGNAMI (Angelo) La infezione malarica. Manuale per medici e studenti. [Biblioteca medica Italiana.] *Milano*, [1902]. 8vo.

MASSACHUSETTS GENERAL HOSPITAL. Publications. Vol. 2, No. 1, October, 1908; Vol. 4, No. 1, January, 1913. *Boston*, [1908], [1913]. 2 pts. 8vo.

MASSACHUSETTS Society for Promoting Agriculture. Infectiousness of milk. Result of investigations made for the trustees of the Massachusetts Society for Promoting Agriculture. *Boston*, 1895. 8vo.

MEDICAL REVIEW. An analytical index of volumes I to X of the Medical Review, and a digest of the facts important to the practitioner in the medical periodicals of the world, 1898-1907. *London*, 1908. 4to.

MEDITERRANEAN FEVER. Reports of the Commission appointed by the Admiralty, the War Office, and the Civil Government of Malta for the investigation of Mediterranean Fever, under the supervision of an advisory committee of the Royal Society. Pts. 6-7. *London*, 1907. 2 pts. 8vo.

MEEK (C. F. U.) A metrical analysis of chromosome complexes, showing correlation of evolutionary development and chromatin thread-width throughout the animal kingdom. [Philosophical transactions of the Royal Society of London. Series B. Vol. 203.] *London*, 1912. 4to.

MICHIGAN: University of. Contributions from the pathological laboratory. Reprints. Volume VI, 1913-1914. *Ann Arbor, Michigan*, 1914. 8vo.

MILK. Milk and its relation to the public health. By various authors. [Treasury Department. Public Health and Marine-Hospital Service of the United States. Hygienic Laboratory.—Bulletin No. 41.] *Washington*, 1908. 8vo.

MILLS (Charles Karsner) Tumours of the cerebellum. By C. K. Mills, C. H. Frazier, G. E. De Schweinitz, T. H. Weisenburg, E. Lodholz. Reprinted from the New York Medical Journal and Philadelphia Medical Journal for February 11 and 18, 1905. *New York*, 1905. 8vo.

MINERVA. Jahrbuch der gelehrten Welt. Herausgegeben von K. Trübner und F. Mentz. Neunter Jahrgang. 1899-1900. *Strassburg*, 1900. 8vo.

MITCHELL (John Kearsley) Mechanotherapy and physical education including massage and exercise; and physical education by muscular exercise, by L. H. Gulick. [A system of physiologic therapeutics, edited by S. S. Cohen. Vol. 7.] *Philadelphia*, 1904. 8vo.

MOUNT SINAI. Mt. Sinai Hospital Reports. Volume V. for 1905 and 1906. Edited for the medical board by N. E. Brill. [*n.p.*], 1907. 8vo.

MUMMERY (J. Howard) On the distribution of the nerves of the dental pulp. [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] *London*, 1912. 4to.

NATHAN (*Hon.* R.) Report on the measures taken against malaria in the Lahore (Mian Mir) Cantonment, by the Hon. R. Nathan, Lieut.-Colonel H. B. Thornhill, and Major L. Rogers. 1909. *Calcutta*, 1910. Fol.

NATIONAL ASSOCIATION FOR THE STUDY OF EPILEPSY. Transactions of the National Association for the study of Epilepsy and the care and treatment of epileptics. Seventh annual meeting, Richmond, Va., Oct. 24, 1907. Vol. 5. Edited by W. P. Spratling. *Dansville, N. Y.*, 1907. 8vo.

NATTAN-LARRIER (Louis Adrien Albért) Clinique et laboratoire: conférences du mercredi par L. Nattan-LARRIER, et O. Crouzon, V. Griffon et M. Loeper. [Clinique médicale de l'Hotel-Dieu, Professeur G. Dieulafoy.] *Paris*, 1906. 8vo.

NAUNYN (Bernard) Klinik der Cholelithiasis. *Leipzig*, 1892. 8vo.

NEUSSER (Edmund) Ausgewählte Kapitel der klinischen Symptomatologie und Diagnostik. *Wien und Leipzig*, 1904. 8vo.

NEW SYDENHAM SOCIETY. Selected essays and monographs chiefly from English sources. Braxton Hicks; Bodington; Hodgkin; Paget; Humphry; Ehlers. [The New Sydenham Society. Vol. 173.] *London*, 1901. 8vo.

— Selected monographs. Czermak on the practical uses of the laryngoscope. Dusch on thrombosis of the cerebral sinuses. . . . [The New Sydenham Society. Vol. 11.] *London*, 1861. 8vo.

NEW YORK: Presbyterian Hospital. Medical and surgical report of the Presbyterian Hospital in the City of New York. Volume IX. July, 1912. Edited by J. S. Thacher, G. Woolsey. *New York*, [1912]. 8vo.

NEW YORK: University Club. Annual of the University Club. Forty-seventh year, 1911-12. Club House, Fifth Avenue and Fifty-fourth Street, Northwest, New York. [*New York*], 1911. 8vo.

OBERSTEINER (Heinrich) Arbeiten aus dem Institut für Anatomie und Physiologie des Centralnervensystems an der Wiener Universität. Herausgegeben von H. Obersteiner. *Leipzig und Wien*, 1892. 8vo.

OPPENHEIM (Hermann) Zur Kenntniss der syphilitischen Erkrankungen des centralen Nervensystems. Vortrag gehalten in der Hufeland'schen Gesellschaft für Heilkunde am 17 October, 1889. *Berlin*, 1890. 8vo.

ORTNER (Norbert) Zur Klinik der Cholelithiasis und der Gallenwege-Infektionen. *Wien und Leipzig*, 1894. 8vo.

OTTAWA. Experimental farms. Reports . . . for the year ending March 31, 1909. [Sessional paper No. 16. Appendix to the Report of the Minister of Agriculture.] *Ottawa*, 1909. 8vo.

OXFORD: The Oxford Medical School. Reprinted from the British Medical Journal, June 23rd, 1906. *London*, 1906. 4to.

PARIS: Université de Paris. Le livret de l'étudiant. Programmes des cours de l'Université et des grandes écoles. Règlements scolaires—Renseignements divers. 1903-1904. *Paris*, [n.d.] 8vo.

PAWLOW (J. P.) Die Arbeit der Verdauungsdrüsen. Autorisierte Übersetzung aus dem Russischen von A. Walther. *Wiesbaden*, 1898. 8vo.

PEARSE (T. Frederick) Report of the Health Officer of Calcutta for the year 1908. *Calcutta*, 1909. Fol.

PENNSYLVANIA. Bulletin of the Ayer Clinical Laboratory of the Pennsylvania Hospital. No. 5, issued December, 1908. (No. 6, issued November, 1910.) *Philadelphia*, [1909-10]. 2 pts. 8vo.

— The fifth annual report of the Commissioner of Health of the Commonwealth of Pennsylvania—1910. Pt. 2. *Harrisburg, Pa.* [1911]. 8vo.

PENNSYLVANIA: University of. Contributions from the Department of Neurology and the Laboratory of Neuropathology for the year 1905 (1907, 1908, 1911 and 12). Reprints. Vols. 1, 3, 4, 6. *Philadelphia*, [1906-13]. 4 vols. 8vo.

— Contributions from the William Pepper Laboratory of Clinical Medicine. (Reprints.) No. 6. *Philadelphia*, 1907-08. 8vo.

PFAUNDLER (Meinhard) and SCHLOSSMANN (Arthur) *Handbuch der Kinderheilkunde: ein Buch für den praktischen Arzt.* *Leipzig*, 1906. 2 vols. in 4. 8vo.

PHILADELPHIA. Publications from the Laboratories of the Jefferson Medical College Hospital. Vol. 3. *Philadelphia*, 1906. 8vo.

— Medico-Chirurgical College. Contributions from the Department of Neurology and the Laboratory of Neuropathology for the years 1908-10. Volume 1. *Philadelphia*, [1911]. 8vo.

— Pathological Society. Proceedings. New Series, Volume 13. Old Series, Volume 31. Containing the Transactions of the Society for September, 1909, to September, 1910. Edited by F. H. Klaer. *Philadelphia*, 1910. 8vo.

PHILLIPS (Llewellyn P.) The rôle played by malaria in the production of Ascites, being observations on 100 consecutive cases of Ascites at Kasr-El-Ainy Hospital, Cairo. Reprinted from Vol. 2 of the Records of the Egyptian Government School of Medicine. *Cairo*, 1904. 4to.

PILLIET (Alexandre Henri) Thèse pour le doctorat en médecine présentée et soutenue le jeudi 17 Décembre, 1891. Étude d'histologie pathologique sur la tuberculose expérimentale et spontanée du foie. *Paris*, 1891. 8vo.

PITRES (Jean Albert) Thèse pour le doctorat en médecine présentée et soutenue le samedi 26 Mai 1877. Recherches sur les lésions du centre ovale des hémisphères cérébraux étudiées au point de vue des localisations cérébrales. *Versailles*, 1877. 8vo.

PROBY (Adrien) De la thrombose veineuse chez les chlorotiques. *Paris*, 1889. 8vo.

REVUE NEUROLOGIQUE. Organe spécial d'analyses des travaux concernant le système nerveux et ses maladies. Dirigé par E. Brissaud et P. Marie. Vols. 1-12, and Vol. 17. *Paris*, 1893-1909. 13 vols. 8vo.

RICHARDIÈRE (Henri) Étude sur les scléroses encéphaliques primitives de l'enfance. *Paris*, 1885. 8vo.

RICHER (Paul Marie Louis Pierre) Paralysies et contractures hystériques. *Paris*, 1892. 8vo.

ROBSON (Arthur William Mayo) Cancer and its treatment. Being the Bradshaw lecture delivered before the Royal College of Surgeons of England on December 1, 1904. *London*, 1905. 8vo.

ROLLAND (E.) De l'épilepsie Jacksonienne. *Paris*, 1888. 8vo.

- ROLLESTON (Humphry Davy) Clinical lectures and essays on abdominal and other subjects. *London*, 1904. 8vo.
- ROLLESTON (J. D.) Two cases of syphilis simulating typhoid fever. Reprinted from the Medical Press and Circular, March 20th, 1907. *London*, 1907. 8vo.
- ROSENTHAL (Emile) Les diplégies cerebrales de l'enfance. *Paris*, 1893. 8vo.
- ROTH (Didier) Histoire de la musculation irrésistible ou de la chorée anormale. *Paris*, 1850. 8vo.
- SALMON (Daniel Elmer) The inspection of meats for animal parasites. Prepared under the direction of D. E. Salmon. [Bulletin No. 19. U.S. Department of Agriculture. Bureau of animal industry. *Washington*, 1898. 8vo.
- SAWYER (Sir James) Insomnia : its causes and treatment. Second edition, with many revisions and additions. *Birmingham*, 1912. 8vo.
- SCHELLONG (O.) Die Malaria-Krankheiten unter specieller Berücksichtigung tropenklimalischer Gesichtspunkte. Auf Grund von in Kaiser Wilhelms-Land (Neu-Guinea) gemachten Beobachtungen bearbeitet von O. Schellong. *Berlin*, 1890. 8vo.
- SCHEUBE (Botho) Die Krankheiten der warmen Länder. Ein Handbuch für Ärzte. *Jena*, 1896. 8vo.
- SCHLESINGER (Hermann) Die Syringomyelie. Eine Monographie. *Leipzig und Wien*, 1895. 8vo.
- SCHOFIELD (Alfred T.) The force of mind or the mental factor in medicine. Third edition. *London*, 1905. 8vo.
- Nervousness. A brief and popular review of the moral treatment of disordered nerves. *London*, 1910. 8vo.
- SEMPLE (Sir D.) The preparation of a safe and efficient Antirabic Vaccine. [Scientific memoirs by officers of the medical and sanitary departments of the Government of India. New Series. No. 44.] *Calcutta*, 1911. 4to.
- The relation of tetanus to the hypodermic or intramuscular injection of quinine. [Scientific memoirs by officers of the medical and sanitary departments of the Government of India. New Series. No. 43.] *Calcutta*, 1911. 4to.
- SERGEANT (Émile) Syphilis et tuberculose. *Paris*, 1907. 8vo.
- SEWARD (A. C.) A petrified Williamsonia from Scotland. [Philosophical transactions of the Royal Society of London. Series B. Vol. 203.] *London*, 1912. 4to.
- SHEFFIELD (John Baker Holroyd) Earl of. Observations on the manufactures, trade, and present state of Ireland. *Dublin*, 1785. 8vo.

- SHEPHERD (Henry E.) The representative authors of Maryland, from the earliest time to the present day, with biographical notes and comments upon their work. *New York*, 1911. 8vo.
- SMITH (Vincent A.) Asoka the Buddhist Emperor of India. Second edition, revised and enlarged. *Oxford*, 1909. 8vo.
- SOLLAS (Igera B. J.) and SOLLAS (W. J.) A study of the skull of a *Dicynodon* by means of serial sections. [Philosophical transactions of the Royal Society of London. Series B. Vol. 204.] *London*, 1913. 4to.
- SOTTAS (Jules) Contribution a l'étude anatomique et clinique des paralysies spinales syphilitiques. *Paris*, 1894. 8vo.
- SOUZA-LEITE (J. D.) De l'acromégalie. Maladie de P. Marie. *Paris*, 1890. 8vo.
- SPENCER (W. K.) The evolution of the cretaceous Asteroidea. [Philosophical transactions of the Royal Society of London. Series B. Vol. 204.] *London*, 1913. 4to.
- STANDARD FAMILY PHYSICIAN . . . Edited by Sir J. Crichton-Browne, Sir W. H. Broadbent, A. T. Schofield, K. Reissig and S. E. Jelliffe, with the assistance of many European and American specialists. *London and New York*, 1907. 3 vols. 8vo.
- STEDMAN (Thomas L.) Twentieth century practice. An international encyclopedia of modern medical science, by leading authorities of Europe and America. Edited by T. L. Stedman. *New York*, 1895-1900. 20 vols. 8vo.
- STERNBERG (Maximilian) Acromegaly. Translated by F. R. B. Atkinson. [The New Sydenham Society. Vol. 169.] [*London*, 1899.] 8vo.
- STEUDEL (E.) Die perniciose Malaria in Deutschostafrika. *Leipzig*, 1894. 8vo.
- STOEBER (L.) Des accidents méningitiques de la syphilis héréditaire chez les enfants et en particulier chez les très jeunes. *Paris*, 1891. 8vo.
- STOPES (Marie C.) Petrifications of the earliest European Angiosperms. [Philosophical transactions of the Royal Society of London. Series B. Vol. 203.] *London*, 1912. 4to.
- TAVEL (Ernst) Ueber die Aetiologie der Strumitis. Ein Beitrag zur Lehre von den haematogenen Infectionen. *Basel*, 1892. 8vo.
- TERRIER (Félix) and BAUDOUIN (Marcel) De l'hydronephrose intermittente. *Paris*, 1891. 8vo.
- THOMAS (H. Hamshaw) On the leaves of Calamites (Calamocladus Section). [Philosophical transactions of the Royal Society of London. Series B. Vol. 202.] *London*, 1911. 4to.
- THOMPSON (F. D.) The thyroid and parathyroid glands throughout vertebrates, with observations on some other closely related structures. [Philosophical transactions of the Royal Society of London. Series B. Vol. 201.] [*London*, 1910]. 4to.

- THOMSON (John Arthur) Outlines of zoology. Fifth edition, revised. *Edinburgh*, 1910. 8vo.
- TILLEY (Herbert) Direct bronchoscopy. Two cases indicating the value of this method for the detection and removal of foreign bodies impacted in the lower air-passages. Reprinted from the "Lancet," April 22, 1911. [*London*, 1911]. 8vo.
- TRASTOUR (E.) Les déséquilibres du ventre; entéroptosiques et dilatés. 2^e étude. *Paris*, 1892. 8vo.
- TRÖLTSCHE (Anton Friedrich von) The surgical diseases of the ear. The mechanism of the ossicles and the membrana tympani. By Prof. Helmholtz. Translated from the German by James Hinton. [The New Sydenham Society. Vol. 62.] *London*, 1874. 8vo.
- TROUSSEAU (Armand) Lectures on clinical medicine, delivered at the Hôtel-Dieu, Paris. Translated . . . by P. V. Bazire (and) J. R. Cormack. [The New Sydenham Society. Vols. 35, 42.] *London*, 1868-69. 2 vols. 8vo.
- UHTHOFF (Wilhelm) Ueber die bei der Syphilis des Centralnervensystems vorkommenden Augenstörungen. *Leipzig*, 1894. 8vo.
- UNVERRICHT (Heinrich) Gesammelte Abhandlungen aus der medicinischen Klinik zu Dorpat. *Wiesbaden*, 1893. 8vo.
- VACCINATION. A report on vaccination and its results, based on the evidence taken by the Royal Commission during the years 1889-1897. Vol. 1. [The New Sydenham Society. Vol. 164.] *London*, 1898. 8vo.
- VULPIAN (Edme Felix Alfred) Maladies du système nerveux: leçons professées à la faculté de médecine. *Paris*, 1879. 8vo.
- WALKER (George) Renal tuberculosis. From the Johns Hopkins Hospital Reports. Vol. 12, 1904. [*Baltimore*, 1904]. 8vo.
- WAUGH (William F.) The diseases of the respiratory organs, acute and chronic. *Chicago*, 1901. 8vo.
- WEBSTER (A.) Webster's Royal Red Book: or Court and fashionable register for January, 1907. 119th edition. *London*, [1907]. 8vo.
- WEST (Samuel) Diseases of the organs of respiration. Second edition revised. Vol. 1. *London*, 1909. 8vo.
- WHITE (James) A compendium of cattle medicine, or practical observations on the disorders of cattle. . . . Being a fourth volume of his "Treatise on Veterinary Medicine." Fifth edition. *London*, 1828. 8vo.
- WILSON (Harold W.) and HOWELL (C. M. Hinds) Movable kidney, its pathology, symptoms, and treatment. *London*, 1908. 8vo.
- WILSON (William H.) On the venom of scorpions. Reprinted from Vol. 2 of the Records of the Egyptian Government School of Medicine. *Cairo*, 1904. 4to.

WINSOR (Justin) *Narrative and Critical History of America.* Boston, Cambridge [1886-89]. 8 vols. 8vo.

WORCESTER, Mass. Worcester State Hospital Papers, 1912-1913. . . . Edited by Samuel T. Orton. [Baltimore, 1913.] 8vo.

WORCESTERSHIRE COUNTY COUNCIL. Education Committee. First annual report of the school medical officer for the year ended December 31st, 1908, by G. H. Fosbroke. [Worcester, 1909]. 8vo.

WRONG (G. M.) and LANGTON (H. H.) Review of historical publications relating to Canada. Edited by G. M. Wrong and H. H. Langton. Vol. 11. Publications for the year 1906. Toronto, 1907. 8vo.

WYMAN (Walter) Annual report of the Surgeon General of the Public Health and Marine-Hospital Service of the United States for the fiscal year, 1911. Washington, 1912. 8vo.

YALE UNIVERSITY. The Laboratory of physiological chemistry. Sheffield Scientific School, Yale University. Collected papers, 1911-12. New Haven Conn., [1913]. 8vo.

YEATS (Grant David) A statement of the early symptoms which lead to the disease termed water in the brain. Second edition, considerably enlarged. London, 1823. 8vo.

THE MASTER AND FELLOWS OF UNIVERSITY COLLEGE, Oxford.

ARIAS MONTANUS (Benedictus) *Antiquitatum Judaicarum libri IX.* In quis, praeter Judaeae, Hierosolymorum, et templi Salomonis accuratam delineationem, praecipui sacri ac profani gentis ritus describantur : adjectis formis aeneis. Lugduni Batavorum, 1593. 4to.

ARISTOPHANES. Comoediae undecim, cum scholiis antiquis, quae studio et opera O. Biseti, . . . emendata et perpetuis novis scholiis illustrata. [Greek and Latin.] Aureliae Allobrogum, 1607. Fol.

BELLORI (Giovanni Pietro) *Notae in numismata tum Ephesia, tum aliarum urbium apibus insignita.* Romae, 1658. 4to.

BERTRAM (Bonaventure Corneille) *De politia judaica, tam civili quam ecclesiastica.* Secunda editio ab ipso autore recognita et aucta, cum indice. Genevae, 1580. 8vo.

BEVERIDGE (William) *Institutionum chronologicarum libri ii.* Una cum totidem arithmetices chronologicae libellis. Londini, 1669. 4to.

BRUCKER (Johann Jacob) *Historia critica philosophiae a mundi incunabulis ad nostram usque aetatem deducta.* Lipsiae, 1766-67. 6 vols. 4to.

— The history of philosophy, from the earliest times to the beginning of the present century; drawn up from Brucker's *Historia critica philosophiae.* By William Enfield. London, 1791. 2 vols. 4to.

- BURDER (Samuel) Oriental literature, applied to the illustration of the sacred scriptures; especially with reference to antiquities, traditions, and manners; . . . designed as a sequel to Oriental customs. *London*, 1822. 2 vols. 8vo.
- CAESALPINUS (Andreas) Quaestionum Peripateticarum lib. V. . . . Daemonum investigatio Peripatetica. Secunda editio. Quaestionum medicarum libri ii. De medicament. facultatibus lib. ii. Nunc primum editi. *Venetii*, 1593. 4to.
- CARION (Johann) Chronicon Carionis expositum et auctum multis . . . historiis . . . ab exordio mundi, usque ad Carolum V., Ferdinandum i., Maximilianum ii., Rudolphum ii imperatores, a P. Melanchthone, et C. Peucero. Postrema editione. *Aureliae Allobrogum*, 1610. 8vo.
- CARPENTER (William Benjamin) Principles of mental physiology, with their applications to the training and discipline of the mind, and the study of its morbid conditions. Fourth edition. *London*, 1876. 8vo.
- COPERNICUS (Nicolaus) Astronomia instaurata, libris sex comprehensa, qui de revolutionibus orbium coelestium inscribuntur. Nunc . . . restituta, notisque illustrata, opera et studio N. Mulerii. *Amstelrodami*, 1617. 4to.
- DONATUS (Alexander) Roma vetus ac recens utriusque aedificiis ad eruditam cognitionem expositis. Tertio edita . . . aucta. *Romae*, 1665. 4to.
- FABRICIUS (Johann Albert) Bibliotheca Graeca. [Vols. 4, 5, 6, and 8.] *Hamburgi*, 1708-17. 4 vols. 4to.
- FERRARI (Ottaviano) De re vestiarum libri septem. Quatuor postremi nunc primum prodeunt: reliqui emendatiores et auctiores. *Patavii*, 1654. 2 pts. 4to.
- GALE (Theophilus) The court of the Gentiles: or, a discourse touching the original of human literature, both philologie and philosophie, from the Scripture and Jewish Church. *Oxon*, [and] *London*, 1669-77. 4 pts. in 2 vols. 4to.
- GARNERIUS (Johannes) Systema Bibliothecae Collegii Parisiensis Societatis Jesu. *Parisiis*, 1678. 4to.
- GOEDAERT (Joannes) J. Goedartius de insectis, in methodum redactus; cum notularum additione. Opera M. Lister. Item appendicis ad Historiam animalium Angliae ejusdem M. Lister altera editio hic quoque exhibetur. *Londini*, 1685. 2 pts. in 1 vol. 8vo.
- GREGORY (Abū al Faraj) Specimen historiae Arabum, sive . . . de origine et moribus Arabum succincta narratio in linguam Latinam conversa, notisque . . . illustrata opera et studio E. Pocockii. [Arabic and Latin.] *Oxoniae*, 1648-50. 4to.
- GUTBERLETH (Henricus) Chronologia. Ante obitum auctoris absoluta, et nunc primum edita. *Amstelredami*, 1639. 8vo.

GUTHERIUS (Jacobus) *De jure manium, seu de ritu, more, et legibus prisci funeris, libri III.* *Parisiis*, 1615. 4to.

— *De veteri jure pontificio urbis Romae libri quatuor.* *Parisiis*, 1612. 4to.

HELVICUS (Christophorus) *Theatrum historicum et chronologicum, . . . nunc continuatum et revisum a J. B. Schuppio.* Editio sexta. *Oxoniae*, 1662. Fol.

HESIOD. *Quae extant.* [Greek and Latin.] Ex recensione J. G. Graevii cum ejusdem animadversionibus et notis. Accedunt notae ineditae J. Scaligeri et F. Gueti. *Amstelodami*, 1667. 2 vols. in 1. 8vo.

JONES (William) *of Nayland.* The theological, philosophical, and miscellaneous works. To which is prefixed a short account of his life and writings. *London*, 1801. 12 vols. 8vo.

JONSIUS (Joannes) *De scriptoribus historiae philosophicae libri IV.* *Frankfurti*, 1659. 4to.

JUSTINIAN I., *Emperor of the East.* Dn. J. Mynsingeri . . . Apotelesma, sive corpus perfectum scholiorum ad quatuor libros Institutionum Juris Civilis. . . . Additis IIII. indicibus, quicquid toto opere tractatur, demonstrantibus. *Basileae*, 1580. Fol.

JUVENALIS (Decimus Junius) *Satyrarum libri V. . . . Praeterea A. Flacci Persi Satyrarum liber unus.* Cum analysi et . . . commentariis . . . E. Lubini. *Hanoviae*, 1603. 4to.

LADD (George Trumbull) *Outlines of physiological psychology.* A textbook of mental science for academies and colleges. *London*, 1891. 8vo.

LEIPSIK. *Acta Eruditorum, anno 1682 (-1720) publicata.* *Lipsiae*, 1682-1720. 39 vols. 4to.

— *Actorum Eruditorum quae Lipsiae publicantur supplementa.* Tomus 1(-6). *Lipsiae*, 1692-1717. 6 vols. 4to.

— *Indices generales auctorum et rerum primi (-terti) Actorum Eruditorum quae Lipsiae publicantur decennii, nec non supplementorum tomii primi (-quinti).* *Lipsiae*, 1693-1714. 3 vols. 4to.

— *Nova Acta Eruditorum, anno 1733 (-44) publicata.* *Lipsiae*, 1733-44. 12 vols. 4to.

— *Ad Nova Acta Eruditorum, quae Lipsiae publicantur, supplementa, Tomus 1.* *Lipsiae*, 1735. 4to.

LELAND (Thomas) *The history of the life and reign of Philip, King of Macedon; the father of Alexander.* The second edition. *London*, 1775. 2 vols. 8vo.

LUCRETIUS CARUS (Titus) *De rerum natura libri sex: quibus interpretationem et notas addidit Thomas Creech.* *Oxonii*, 1695. 8vo.

LYCOPHRON. *Alexandrae, sive Cassandrae versiones duae*, [Greek and Latin] una ad verbum, a G. Cantero : altera carmine expressa per J. Scaligerum, Julii F. annotationes . . . G. Canteri . . . accessit, epitome Cassandrae Graecolatina, carmine. *Basileae*, 1566. 4to.

MALEBRANCHE (Nicolas) *De inquirenda veritate libri sex*. Ex ultima editione Gallica pluribus illustrationibus ab ipso autore aucta Latine versi. *Genevae*, 1685. 2 pts. in 1 vol. 4to.

MALVENDA (Thomas) *De Paradiso voluptatis, quem Scriptura Sacra Genesis secundo et tertio capite describit*. Commentarius. *Romae*, 1605. 4to.

MARSHAM (*Sir John*) Canon Chronicus Aegyptiacus, Ebraicus, Graecus, et disquisitiones . . . Londini primum A. 1672 editus. *Lipsiae*, 1676. 4to.

MENESTRIER (Claude François) *Symbolica Dianae Ephesiae statua a C. Menetreio exposita*. *Romae*, 1657. 4to.

MOUFET (Thomas) *Insectorum sive minimorum animalium theatrum*: olim ab E. Wottono, C. Gesnero, T. Pennio inchoatum : tandem T. Moufeti opera . . . concinnatum, auctum, perfectum : et ad vivum expressis iconibus supra quingentis illustratum. *London*, 1634. Fol.

NEWTON (*Sir Isaac*) *Philosophiae naturalis principia mathematica*. Perpetuis commentariis illustratae, communi studio Thomae Le Seur et Francisci Jacquier. *Genevae*, 1739-42. 3 vols. 4to.

PARIS. *Histoire de l'Académie Royale des Inscriptions et Belles Lettres, depuis son établissement jusqu'à présent*. Avec les Mémoires de Littérature tirez des Registres de cette Académie, depuis son renouvellement, (jusques et compris l'année 1763). *Paris*, 1729-68. 32 vols. 4to.

PERIZONIUS (Jacobus) *Animadversiones historicae, in quibus quamplurima in priscis Romanarum rerum, sed utriusque linguae autoribus notantur, multa etiam illustrantur atque emendantur, . . . et uberius explicantur*. *Amstelædami*, 1685. 8vo.

POLACCO (Giorgio) *De potestate praelatorum regularium in foro interno*. *Venetis*, 1629. Fol.

ROMANUS (Adrianus) *Parvum theatrum urbium, sive urbium praecipuarum totius orbis brevis et methodica descriptio*. *Francoforti*, 1595. 4to.

ROME : Istituto di Corrispondenza Archeologica. *Annali*. . . Vol. x. (-xvii.). *Roma, Paris*, 1838-45. 8 vols. 8vo.

— *Bullettino degli Annali* . . . per l'anno 1829 (-1845). *Roma*, 1829-45. 17 vols. in 9. 8vo.

SALMASIUS (Claudius) *De re militari Romanorum liber*. Opus posthumum. [Edited by G. Hornius.] *Lugd. Batavorum*, 1657. 4to.

SPENCER (John) *De legibus Hebraeorum ritualibus et earum rationibus libri tres*. *Cantabrigiae*, 1683-85. 3 pts. in 1 vol. Fol.

THEOCRITUS. Theocriti aliorumque poetarum (Bionis et Moschi) idyllia. Ejusdem Epigrammata. Simmiae Rhodii ovum, alae, securis, fistula. . . . In Virgilianas et Nas. imitationes Theocriti, observationes H. Stephani. [Greek and Latin.] [Paris], 1579. 16mo.

TOLLIUS (Jacobus) Insignia itinerarii Italici, quibus continentur antiquitates sacrae. [Greek and Latin.] *Trajecti ad Rhenum*, 1696. 4to.

USHER (James) Annales veteris testamenti, a prima mundi origine deducti : una cum rerum Asiaticarum et Aegyptiacarum chronico, a temporis historici principio usque ad Maccabaicorum initia producto. (Annalium pars posterior.) *Londini*, 1650-54. 2 vols. Fol.

— De Macedonum et Asianorum anno solari, dissertatio : cum Graecorum astronomorum parapegmate, ad Macedonici et Juliani anni rationes accommodato. *Londini*, 1648. 8vo.

VENDELINUS (Gottifredus) De caussis naturalibus pluviae purpureae Bruxellensis, clarorum virorum judicia. *Bruxellae*, 1647. 8vo.

WESTWOOD (John Obadiah) Palaeographia sacra pictoria : being a series of illustrations of the ancient versions of the Bible, copied from illuminated manuscripts, executed between the fourth and sixteenth centuries. *London*, 1843-45. 4to.

PROFESSOR A. S. PEAKE, M.A., D.D., of Manchester.

CLEMEN (Carl) Die Chronologie der Paulinischen Briefe aufs Neue untersucht. *Halle*, 1893. 8vo.

SCHWALLY (Friedrich) Das Leben nach dem Tode nach den Vorstellungen des alten Israel und des Judentums einschliesslich des Volksglaubens im Zeitalter Christi. *Giessen*, 1892. 8vo.

JOHN THORP PLOWMAN, Esq., of London.

ALISON (Sir Archibald) History of Europe from the commencement of the French Revolution in 1789, to the Restoration of the Bourbons in 1815. *Edinburgh*, 1843-44. 10 vols. 8vo.

ARNOLD (Thomas) History of the later Roman Commonwealth, from the end of the second Punic war to the death of Julius Cæsar ; and of the reign of Augustus : with a life of Trajan. New edition. *London*, 1882. 2 vols. 8vo.

METASTASIO (Pietro Antonio Domenico Bonaventura) Opere drammatiche, e componimenti poetici. *Milano*, 1748-53. 5 vols. 8vo.

THE VERY REV. THE ABBOT, of Quarr Abbey, Ryde, Isle of Wight.

BAKER (Bessie Anstice) Vers la maison de lumière : histoire d'une conversion. Ouvrage traduit de l'anglais par un Père Bénédictin de Solesmes. Préface par Dom Cabrol, Abbé de Farnborough. *Paris*, 1912. 8vo.

CAGIN (Paul) L'Euchologie Latine étudiée dans la tradition de ses formules et de ses formulaires. 2. L'Eucharistia canon primitif de la messe ou formulaire essentiel et premier de toutes les liturgies. *Paris*, 1912. 8vo.

— Un mot sur l'“ Antiphonale Missarum ”. [By P. Cagin.] *Solesmes*, 1890. 8vo.

CASSIANUS (Joannes) Conférences de Cassein sur la perfection religieuse, traduites par E. Cartier. Deuxième édition. *Solesmes*, 1895-98. 2 vols. 8vo.

CATHARINE, of Sienna, Saint. Dialogue de Sainte Catherine de Sienne. Traduit de l'italien par E. Cartier. Seconde édition. *Paris*, 1884. 8vo.

— Lettres. Traduites de l'italien par E. Cartier. Seconde édition. *Paris*, 1886. 4 vols. 8vo.

COLOMB (Jean) Correspondance inédite de Dom Jean Colomb Bénédictin de l'abbaye Saint-Vincent du Mans. Publiée et annotée par Louis Brière. *Le Mans*, 1877. 8vo.

DELATTE (Paul) Commentaire sur la règle de Saint Benoit par l'abbé de Solesmes [i.e. P. Delatte]. Deuxième édition. *Paris*, [1913]. 8vo.

FREPPEL (Charles Emile) *Évêque d'Angers*. Discours sur l'ordre monastique prononcé dans l'église abbatiale de Solesmes a l'anniversaire des obsèques de Dom Guéranger le 16 Mars 1876. Deuxième édition. *Solesmes*, 1893. 8vo.

GERTRUDE, Saint, Abbess. Le héraut de l'amour divin. Révélation de Sainte Gertrude vierge de l'ordre de Saint-Benoit, traduites sur l'édition latine des Pères Bénédictins de Solesmes. Nouvelle édition revue et corrigée. *Paris*, 1906. 2 vols. 8vo.

GREGORY I., Saint, Pope. Vie de Saint Benoit. Troisième édition. *Solesmes*, 1887. 8vo.

GUÉRANGER (Prosper Louis Paschal) Dom Guéranger, abbé de Solesmes. Par un moine Bénédictin de la Congrégation de France. Sixième édition. *Paris*, [1910]. 2 vols. 8vo.

GUILLOREAU (Léon) Cartulaire de Loders (Dorset), prieuré dépendant de l'abbaye de Montebourg. *Évreux*, 1908. 8vo.

— Chartes d'Ottertton, prieuré dépendant de l'abbaye du Mont-Saint-Michel (Devon). *Ligugé (Vienne)*, 1909. 8vo.

— Extraits du Nécrologe de l'abbaye de Champagne, au Maine. (Ordre de Citeaux.) *Ligugé (Vienne)*, 1909. 8vo.

— Les fondations anglaises de l'abbaye de Savigny, période Bénédictine (1105-1147). *Ligugé (Vienne)*, 1909. 8vo.

GUILLOREAU (Léon) *Mélanges et documents concernant l'histoire des provinces d'Anjou et du Maine. III. Auger de Brie, administrateur de l'évêché d'Angers. Correspondance relative à son élection (1479-1480).* Angers, 1902. 8vo.

— *Mélanges et documents concernant l'histoire des provinces d'Anjou et du Maine. IV. L'Obituaire des Cordeliers d'Angers, 1216-1710.* Laval et Paris, 1902. 8vo.

— *Les mémoires du Dom Bernard Audebert étant prieur de St. Denis et depuis assistant du R. P. Général. Archives de La France Monastique, Vol. X.* Paris, 1911. 8vo.

— *Prieurés Anglais de la dépendance de Saint-Serge d'Angers, Totnes, Tywardreth, Minster (XI^e.-XVI^e. siècles).* Ligugé (Vienne), 1909. 8vo.

L'HUILLIER (A.) *Vie de Saint Hugues, abbé de Cluny, 1024-1109.* Solesmes, 1888. 8vo.

MATILDA, *Saint, Abbess.* *Le livre de la grace spéciale. Révélation de Sainte Mechtilde vierge de l'ordre de Saint-Benoit, traduites sur l'édition latine des Pères Bénédictins de Solesmes. Nouvelle édition revue et corrigée.* Paris, Poitiers, 1907. 8vo.

MOCQUEREAU (André) *Le nombre musical Grégorien ou rythmique Grégorienne—théorie et pratique. Tome i.* Rome, Tournai, 1908. 8vo.

PATROLOGIA. *Ad utramque J. P. Migne Patrologiam supplementum sive auctarium Solesmense. Series Liturgica. Voluminis I., fasciculus I., Codex Sacramentorum Bergomensis.* Solesmes, 1900. 8vo.

PITRA (Jean Baptiste) *L'Ordre de Cîteaux dans la lutte entre Boniface VIII et Philippe le Bel.* Paris, Poitiers, 1896. 8vo.

QUENTIN (Henri) *Études d'histoire des dogmes et d'ancienne littérature ecclésiastique. Les martyrologes historiques du moyen âge. Étude sur la formation du martyrologe romain.* Paris, 1908. 8vo.

SOLESMES: *Abbaye de Saint-Pierre. Studium Solesmense.* Solesmes, 1894-97. 2 vols. 8vo.

VIE SPIRITUELLE et l'oraison d'après la sainte écriture et la tradition monastique. [Par Madame l'Abbesse de Sainte-Cécile de Solesmes.] Solesmes, 1899. 8vo.

HERBERT V. READE, Esq., C.B., of Ipsden, Oxon.

AESCHYLUS. *Tragoediae quae extant septem. Cum versione Latina et lectionibus variantibus.* [Greek and Latin.] Glasguae, 1746. 2 vols. 12mo.

— *Tragoediae quae supersunt.* [Greek and Latin.] Glasguae, 1796. 2 vols. 8vo.

AESOP. *Fabulae Graecae Latine conversae.* Parmae, 1800. 4to.

ALCOFORADO (Marianna) *The letters of a Portuguese Nun (Marianna Alcoforado) translated by Edgar Prestage. London, 1893. 8vo.*

ANACREON. *Carmina, cum Sapphonis et Alcaei fragmentis. [Greek and Latin.] Glasguæ, 1783. 12mo.*

— *Carmina, cum Sapphonis et Alcaei fragmentis. [Greek and Latin.] Glasguæ, 1792. 12mo.*

APULEIUS (Lucius) *Madaurensis. Opera omnia quæ exstant, e quibus post ultimam P. Colvii editionem, philosophici libri . . . quamplurimis locis aucti, per Bon. Vulcanium. Lutetiae Parisiorum, 1601. 12mo.*

— *Apologia. Isaacus Casaubonus recensuit, Graeca supplēuit, et castigatum libellum adjecit. [Heidelberg], 1594. 4to.*

ARISTOTLE. *De Mundo liber, ad Alexandrum. Cum versione Latina Gulielmi Budaei. [Greek and Latin.] Glasguæ, 1745. 12mo.*

— *De poetica. Accedunt versio Latina Theodori Goulstoni et insigniores lectiones variantes. [Greek and Latin.] Glasguæ, 1745. 12mo.*

AURELIUS ANTONINUS (Marcus) *Eorum quæ ad seipsum libri XII. Post Gatakerum, ceterosque, recogniti, et notis illustrati. [Greek and Latin.] Glasguæ, 1744. 2 pts. in 1 vol. 8vo.*

— *The Emperor Marcus Antoninus his conversation with himself. Together with the preliminary discourse of the learned Gataker. . . . Translated into English . . . by Jeremy Collier. The second edition corrected. London, 1708. 8vo.*

— *The meditations of the Emperor Marcus Aurelius Antoninus. Newly translated from the Greek ; with notes, and an account of his life. Glasgow, 1742. 16mo.*

— *The meditations of the Emperor Marcus Aurelius Antoninus. Newly translated from the Greek : with notes, and an account of his life. Second edition. Glasgow, 1749. 2 vols. 12mo.*

— *The meditations of the Emperor Marcus Aurelius Antoninus. Newly translated from the Greek : with notes, and an account of his life. Third edition. Glasgow, 1752. 12mo.*

AUVERGNE (Martial d') *Aresta amorum, cum erudita B. C. Symphoriani explanatione. Lugduni, 1538. 4to.*

BOILEAU DESPRÉAUX (Nicolas) *Oeuvres. Paris, 1788. 3 vols. 16mo.*

BOUTELL (Charles) *English heraldry. With four hundred and fifty illustrations. Third edition. London, 1875. 8vo.*

— *Heraldry, historical and popular. With seven hundred illustrations. London, 1863. 8vo.*

BROWNE (George Latham) and STEWART (C. G.) *Reports of trials for murder by poisoning . . . including the trials of Tawell, W. Palmer, Dove, Madeline Smith, Dr. Pritchard, Smethurst, and Dr. Lamson. London, 1883. 8vo.*

- BURKE (*Right Hon.* Edmund) A philosophical enquiry into the origin of our ideas of the sublime and beautiful. The fourth edition. With an introductory discourse concerning taste, and several other additions. *London*, 1764. 8vo.
- CAMPBELL (John) *Baron*. The lives of the Chief Justices of England, from the Norman Conquest till the death of Lord Mansfield. *London*, 1849. 2 vols. 8vo.
- CASAUBON (Méric) Of credulity and incredulity in things divine and spiritual: wherein, (among other things) a true and faithful account is given of the Platonick philosophy, as it hath reference to Christianity. *London*, 1670. 8vo.
- CATLIN (George) Letters and notes on the manners, customs, and condition of the North American Indians. Fourth edition. *London*, 1844. 2 vols. 8vo.
- CICERO (Marcus Tullius) Opera quae supersunt omnia, ad fidem optimarum editionum diligenter expressa. (In . . . De Oratore libros III. notae et emendationes G. Rosse.) *Glasgae*, 1748-49. 20 vols. 12mo.
- Orationum volumen primum. *Parisiis*, 1543. 8vo.
- Tusculanarum disputationum libri quinque. Accedunt lectiones variantes, et doctorum, praecipue Cl. Bouherii conjecturae. *Glasgae*, 1744. 12mo.
- COLLINS (Anthony) A philosophical inquiry concerning human liberty. The third edition corrected. *London*, 1735. 8vo.
- COUSIN (Victor) The philosophy of the beautiful, from the French of V. Cousin, translated with notes and an introduction by Jesse Cato Daniel. *London*, 1848. 8vo.
- DANVERS (Frederick Charles) Memorials of Old Haileybury College by F. C. Danvers, Sir M. Monier-Williams, Sir S. C. Bayley, P. Wigram, the late B. Sapte and many contributors. *Westminster*, 1894. 8vo.
- DEMETRIUS PHALEREUS. De elocutione, sive, dictione rhetorica. [Greek and Latin.] *Glasgae*, 1743. 8vo.
- DEMOSTHENES. De Corona oratio. [Greek and Latin.] *Glasgae*, 1782. 12mo.
- DENHAM (*Sir John*) Poems and translations, with the Sophy. The second impression. *London*, 1671. 2 pts. in 1 vol. 8vo.
- DIGBY (*Sir Kenelm*) Choice and experimented receipts in physick and chirurgery, as also cordial and distilled waters and spirits, perfumes, and other curiosities. . . . Translated out of several languages by G. H[artman]. *London*, 1668. 12mo.
- A discourse, concerning infallibility in religion. Written by a person of quality, to an eminent lord. *Amsterdam*, 1652. 12mo.

DIGBY (*Sir Kenelm*) A late discourse made in a solemne assembly of nobles and learned men at Montpellier in France, touching the cure of wounds by the Powder of Sympathy; . . . rendered faithfully out of French into English by R. White. The second edition corrected and augmented. *London*, 1658. 12mo.

DU CANE (*Edmund Frederick*) The punishment and prevention of crime. *London*, 1885. 8vo.

ELYOT (*Sir Thomas*) The boke named The Governour. Edited from the first edition of 1531, by H. H. S. Croft. *London*, 1880. 2 vols. 8vo.

EPICTETUS. Enchiridion, Cebetis tabula, Prodicti Hercules, et Cleanthis hymnus. Omnia Graece et Latine. *Glasgae*, 1744. 16mo.

— All the works which are now extant; consisting of his discourses, preserved by Arrian, the Enchiridion, and fragments. Translated from the original Greek, by Elizabeth Carter. *London*, 1758. 4to.

EUCLID. Elementorum libri priores sex, item undecimus et duodecimus, ex versione Latina F. Commandini; sublatis iis quibus olim libri hi a Theone . . . et quibusdam Euclidis demonstrationibus restitutis a R. Simson. *Glasgae*, 1756. 4to.

EURIPIDES. Medea. [Greek and Latin.] *Glasgae*, 1775. 12mo.

— Medea. Ex editione Musgraviano. [Greek and Latin.] *Glasgae*, 1784. 12mo.

FOWLER (*Thomas*) The history of Corpus Christi College with lists of its members. [Oxford Historical Society.] *Oxford*, 1893. 8vo.

— University of Oxford. College histories. Corpus Christi. *London*, 1898. 8vo.

GELLIUS (*Aulus*) Noctes Atticae. Editio nova et prioribus omnibus docti hominis cura multo castigatio. *Amstelodami*, 1665. 12mo.

GRACIAN (*Baltasar*) The art of worldly wisdom. Translated from the Spanish by Joseph Jacobs. *London*, 1892. 8vo.

HEINSIUS (*Daniel*) De Contemptu Mortis libri IV. Ad nobilissimum amplissimumque virum Janum Rutgersium. *Lugduni Batavorum*, 1621. 4to.

— Laus Asini. . . . Ad Senatum Populumque eorum, qui, ignari omnium, scientias ac literas hoc tempore contemnunt. [By D. Heinsius.] *Lugduni Batavorum*, 1623. 4to.

HEINSIUS (*Daniel*) Verachtighe des doots. Int Latijn beschreven door den ed. ende wijtvermaerden D. Heinsius. Overgeset door Jacobus Zevcotius. *Leyden*, 1625. 4to.

HOBBS (*Thomas*) Elementa philosophica de cive. Editio nova accuratio. *Amsterdam*, 1742. 16mo.

— Tracts containing I. Behemoth, the history of the causes of the civil wars of England. II. An answer to Arch-bishop Bramhall's book. III. An historical narration of heresie. IV. Philosophical problems. *London*, 1682. 4 pts. in 1 vol. 8vo.

HYDE (Edward) *Earl of Clarendon*. The history of the Rebellion and civil wars in England. A new edition. *Oxford*, 1807. 3 vols. in 6. 8vo.

LAVATER (Johann Caspar) Aphorisms on man. Translated from the original manuscript. Second edition. *London*, 1789. 12mo.

LÉVY (Albert) Stirner et Nietzsche. Thèse présentée à la Faculté des Lettres de l'Université de Paris. *Paris*, 1904. 8vo.

LONGUS. Pastoralium de Daphnide et Chloë libri quatuor. Cum proloquio de libris eroticis antiquorum. [By P. M. Paciaudi.] *Parmae*, 1786. 4to.

LOWELL (James Russell) Literary essays. [Writings. Vols. 1-4. Riverside edition.] *London, Cambridge, Mass.*, 1890. 4 vols. 8vo.

— Literary and political addresses. [Writings. Vol. 6. Riverside edition.] *London, Cambridge, Mass.*, 1890. 8vo.

— Latest literary essays and addresses. *London, Cambridge, Mass.*, 1891. 8vo.

— Political essays. [Writings. Vol. 5. Riverside edition.] *London, Cambridge, Mass.*, 1890. 8vo.

LUCANUS (Marcus Annaeus) Pharsalia sive de bello civili, libri X. ad editionem Cortii fideliter expressi. *Glasgae*, 1785. 8vo.

LUCRETII CARUS (Titus) De rerum natura libri sex. Ex editione Thomae Creech. *Glasgae*, 1749. 8vo.

— De rerum natura libri sex. Ex editione Thomae Creech. *Glasgae*, 1759. 8vo.

— De rerum natura libri sex. *Londini*, 1824. 4to.

LYSIAS. Lysiae contra Eratosthenem oratio. [Greek and Latin.] *Glasgae*, 1781. 8vo.

MACCHIAVELLI (Niccolò) Le Mariage de Belfegor. Nouvelle Italienne. (Traduite de l'Italien de Machiavel.) [Saumur?], 1664. 12mo.

MAGNUS (Olaus) *Archbishop of Upsala*. A compendious history of the Goths, Swedes, and Vandals, and other northern nations. *London*, 1658. Fol.

MANSEL (Henry Longueville) The philosophy of the conditioned. Comprising some remarks on Sir W. Hamilton's Philosophy, and on Mr. J. S. Mill's Examination of that philosophy. *London, Edinburgh*, 1866. 8vo.

MONTESQUIEU (Charles de Secondat de) *Baron*. De l'esprit des loix. Nouvelle edition, faite sur les corrections de l'auteur. *Genève*, [1749]. 2 vols. 8vo.

MORE (Sir Thomas) Utopia . . . translated into English by Raphe Robinson. . . . And now after many impressions, newly corrected and purged of all errors hapned in the former editions. *London*, 1624. 4to.

MORRISON (William Douglas) *Crime and its causes.* *London*, 1891. 8vo.

PEARL. *Pearl*, an English poem of the fourteenth century. Edited with a modern rendering by Israel Gollancz. *London*, 1891. 8vo.

PETRONIUS ARBITER (Titus) *Satyricon cum fragmentis Albæ Græcæ recuperatis ann. 1688, nunc demum integrum.* *Roterodami*, 1693. 16mo.

PHILIPS (John) *Poems on several occasions.* The third edition. (The life and character of Mr. John Philips. By Mr. Sewell. The third edition.) *London*, 1719-20. 4 pts. in 1 vol. 12mo.

PINDAR. *Quæ extant.* Olympia, Pythia, Nemea, Isthmia. Cum interpretatione Latina. [Greek and Latin.] *Glasguæ*, 1770. 2 vols. 12mo.

PLINIUS CAECILIUS SECUNDUS (Caius) *Epistolæ. Panegyricus.* Editio nova: M. Z. Boxhornius recensuit, et passim emendavit. *Amstelædami*, 1659. 16mo.

READE (Winwood) *The martyrdom of man.* Thirteenth edition. *London*, 1890. 8vo.

SALLUSTIUS CRISPUS (Caius) *Opera quæ supersunt omnia.* Ex recensione Gottlieb Cortii. *Glasguæ*, 1777. 12mo.

— Opera omnia. *Parmæ*, 1799. 2 vols. 4to.

SCHLEGEL (Carl Wilhelm Friedrich von) *Lectures on the history of literature, ancient and modern.* New edition. *London, Edinburgh*, 1846. 8vo.

SMITH (Edmund) *The works, . . . to which is prefix'd, a Character of Mr. Smith, by Mr. Oldisworth.* The third edition, corrected. *London*, 1719. 12mo.

SOCIETY FOR PSYCHICAL RESEARCH. *Journal.* Vol. 1, 1884 (-Vol. 16, 1914). *London*, 1884-1914. 16 vols. in 18. 8vo.

SOPHOCLES. *Tragoediæ VII. . . . Opera G. Canteri.* *Antwerpiæ*, 1579. 16mo.

SOPHOCLES. *Tragoediæ quæ extant septem; cum versione Latina. Aditæ sunt lectiones variantes; et notæ viri T. Johnson in quatuor tragoediis.* *Glasguæ*, 1745. 2 vols. 8vo.

SWEDENBORG (Emanuel) *Concerning the earths in our solar system, which are called planets; and concerning the earths in the starry heaven.* *London*, 1787. 8vo.

TACITUS (Caius Cornelius) *Opera.* *Parmæ*, 1797. 2 vols. 8vo.

TERENTIUS AFER (Publius) *Comoediæ sex, ex recensione Heinsiana.* *Lugd. Batavorum*, 1635. 12mo.

THEOPHRASTUS. *Characteres Ethici. Ex recensione Petri Needham, et versione Latina Isaaci Casauboni. [Greek and Latin.] Glasguæ, 1743. 12mo.*

— Les caracteres de Théophraste et de La Bruyère, avec des notes par M. Coste. Nouvelle édition. *Paris, 1769. 2 vols. 12mo.*

THOMSON (William) *Archbishop of York.* An outline of the necessary laws of thought; a treatise on pure and applied logic. Third edition much enlarged. *London, 1853. 8vo.*

VIRGILIUS MARO (Publius) *Opera. Parisiis, 1767. 2 vols. 12mo.*

— *Bucolica, Georgica et Aeneis. Ex editione Petri Burmanni. Glasguæ, 1758. 12mo.*

WATTS (Henry Edward) *Miguel de Cervantes, his life and works.* A new edition revised and enlarged, with a complete bibliography and index. *London, 1895. 8vo.*

W. WRIGHT ROBERTS, Esq., B.A., of The John Rylands Library.

OSSIAN. *Fingal, an ancient epic poem, in six books: together with several other poems, composed by Ossian the son of Fingal. Translated from the Galic language by James Macpherson. London, 1762. 4to.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, Westminster.

ANDERSON (Christopher) *The annals of the English Bible. London, 1845. 2 vols. 8vo.*

BACON (John) *Liber regis, vel thesaurus rerum ecclesiasticarum.* With an appendix containing proper directions and precedents relating to presentations, institutions, inductions, dispensations, etc. *London, 1786. 4to.*

BARROW (Isaac) *The works, with some account of his life, summary of each discourse, notes, etc., by the Rev. T. S. Hughes. London, 1830-31. 7 vols. 8vo.*

BAUTAIN (Louis Eugène Marie) *The art of extempore speaking. Hints for the pulpit, the senate, and the bar. Translated from the French. Second edition. London, 1859. 8vo.*

BECON (Thomas) *The Catechism of Thomas Becon, with other pieces written by him, in the reign of King Edward the Sixth. Edited for the Parker Society by the Rev. John Ayre. Cambridge, 1844. 8vo.*

— *Prayers and other pieces of Thomas Becon. Edited for the Parker Society by the Rev. John Ayre. Cambridge, 1844. 8vo.*

BEVERIDGE (William) *The theological works. Oxford, 1842-48. 12 vols. 8vo.*

BIBLE.—DUTCH. *Bijbel, dat is: de gansche Heilige Schrift, bevattende al de Kanonijke Boeken van het Oude en Nieuwe Testament. (Het Boek der Psalmen [with musical notes]. Catechismus. . .) Amsterdam, Haarlem, 1870-71. 4 pts. in 1 vol. 8vo.*

BIBLE.—ENGLISH. The Holy Bible, . . . with notes, explanatory and practical . . . prepared and arranged by the Rev. George D'Oyly and the Rev. Richard Mant. *Cambridge*, 1830. 2 vols. in 3. 4to.

BLEEK (Friedrich) An introduction to the New Testament. Edited by J. F. Bleek. Translated from the German of the second edition, by the Rev. William Urwick. [Clark's Foreign Theological Library.] *Edinburgh*, 1869-70. 2 vols. 8vo.

BOOK OF COMMON PRAYER. The Book of Common Prayer, . . . with notes, explanatory, practical, and historical, . . . selected and arranged by the Rev. Richard Mant. *Oxford*, 1820. 4to.

— The Book of Common Prayer : . . . The text taken from the manuscript book originally annexed to Stat. 17 & 18 Car. ii. c. 6 (Ir.) : with an historical introduction and notes by A. J. Stephens. [Ecclesiastical History Society.] *London*, 1849-50. 3 vols. 8vo.

— The Book of Common Prayer. . . . The text taken from the Sealed Book for the Chancery and collated with the Sealed Books for the King's Bench—Common Pleas—Exchequer. . . . With notes legal and historical by A. J. Stephens. [Ecclesiastical History Society.] *London*, 1849-54. 3 vols. 8vo.

BOSANQUET (Charles B. P.) London : some account of its growth, charitable agencies, and wants. With a clue map. *London*, 1868. 8vo.

BROWN (Thomas) Lectures on the philosophy of the human mind : with a memoir of the author, by David Welsh, and a preface to the lectures on ethics by Thomas Chalmers. Twentieth edition. *London*, 1860. 8vo.

BUTLER (Joseph) The works. To which is prefixed, a preface giving some account of the character and writings of the author. By Samuel Halifax. A new edition. *Oxford*, 1836. 2 vols. 8vo.

CALFHILL (James) An answer to John Martiall's Treatise of the Cross. Edited for the Parker Society by the Rev. Richard Gibbings. *Cambridge*, 1846. 8vo.

CLEMENT I., Saint, Pope. S. Clementis Romani, S. Ignatii, S. Polycarpi, patrum apostolicorum, quae supersunt. Accedunt S. Ignatii et S. Polycarpi martyria. Ad fidem codicum recensuit. . . . et . . . illustravit, . . . G. Jacobson. [Greek and Latin.] *Oxonii*, 1838. 2 vols. 8vo.

COMBER (Thomas) A companion to the Temple ; or, a help to devotion in the use of the Common Prayer. *Oxford*, 1841. 7 vols. 8vo.

CRANMER (Thomas) Writings and disputations relative to the Sacrament of the Lord's Supper. Edited for the Parker Society by the Rev. J. E. Cox. *Cambridge*, 1844. 8vo.

DARLING (James) Cyclopaedia Bibliographica : a library manual of theological and general literature. Subjects. Holy Scriptures. *London*, 1859. 8vo.

- FIELD (Richard) *Of the Church*, five books. [Ecclesiastical History Society.] *Cambridge*, 1847-52. 4 vols. 8vo.
- FIELDING (H.) *pseud.* [i.e. H. Fielding Hall]. *The soul of a people.* *London*, 1899. 8vo.
- HAEVERNICK (Heinrich Andreas Christian) *A general historico-critical introduction to the Old Testament.* Translated from the German by W. L. Alexander. [Clark's Foreign Theological Library.] *Edinburgh*, 1852. 8vo.
- *An historico-critical introduction to the Pentateuch.* Translated by Alexander Thomson. [Clark's Foreign Theological Library.] *Edinburgh*, 1850. 8vo.
- HAGENBACH (Carl Rudolph) *Compendium of the history of doctrines.* Translated by Carl W. Buch. [Clark's Foreign Theological Library.] *Edinburgh*, 1846-47. 2 vols. 8vo.
- HARLESS (Gottlieb Christoph Adolph von) *System of Christian ethics.* Translated from the German of the sixth enlarged edition by the late Rev. A. W. Morrison; and revised by the Rev. W. Findlay. [Clark's Foreign Theological Library.] *Edinburgh*, 1868. 8vo.
- HEFELE (Carl Joseph von) *Patrum Apostolicorum opera. Textum ex editionibus praestantissimis repetitum recognovit, annotationibus illustravit, versionem Latinam emendatiorem, prolegomena et indices, addidit C. J. Hefeles.* Editio tertia aucta et emendata. *Tubingae*, 1847. 8vo.
- HOOPER (John) *Later writings, together with his letters and other pieces.* Edited for the Parker Society by the Rev. C. Nevinson. *Cambridge*, 1852. 8vo.
- JACKSON (Thomas) *The works.* [Edited by B. Oley.] With the author's life [by E. Vaughan]. *London*, 1673. 3 vols. Fol.
- KAYE (John) *Some account of the external government and discipline of the Church of Christ, during the first three centuries.* *London*, 1855. 8vo.
- MILMAN (Henry Hart) *The history of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire.* *London*, 1840. 3 vols. 8vo.
- NEANDER (Johann August Wilhelm) *The history of the Christian religion and church during the three first centuries.* Translated from the German by H. J. Rose. *London*, 1831-41. 2 vols. 8vo.
- NEWTON (Thomas) *The works.* With some account of his life, and anecdotes of several of his friends, written by himself. *London*, 1782. 3 vols. 4to.
- PALEY (William) *The works.* To which is prefixed the life of the author. Complete in one volume. *London*, 1851. 8vo.
- *The principles of moral and political philosophy.* The fifth edition corrected. *London*, 1788. 2 vols. 8vo.

PALMER (William) A treatise on the Church of Christ : designed chiefly for the use of students in theology. Second edition. *London*, 1839. 2 vols. 8vo.

PEARSON (John) An exposition of the Creed. Revised and corrected by the Rev. E. Burton. Fourth edition. *Oxford*, 1857. 8vo.

SMITH (John Thomas) Nollekens and his times : comprehending a life of that celebrated sculptor ; and memoirs of several contemporary artists, from the time of Roubiliac, Hogarth, and Reynolds, to that of Fuseli, Flaxman and Blake. *London*, 1828. 2 vols. 8vo.

STRYPE (John) Memorials of the most reverend father in God Thomas Cranmer . . . wherein the history of the Church, and the reformation of it . . . are greatly illustrated. . . . [Ecclesiastical History Society.] *Oxford*, 1848-54. 3 vols. in 4. 8vo.

THEODORET, *Bishop of Cyrus*. Graecarum affectionum curatio ; ad codices manuscriptos recensuit Thomas Gaisford. [Greek and Latin.] *Oxonii*, 1839. 8vo.

TYNDALE (William) Doctrinal treatises and introductions to different portions of the Holy Scriptures. Edited for the Parker Society by the Rev. H. Walter. *Cambridge*, 1848. 8vo.

— Expositions and notes on sundry portions of the Holy Scriptures, together with the Practice of Prelates. Edited for the Parker Society by the Rev. H. Walter. *Cambridge*, 1849. 8vo.

WALL (William) The history of infant-baptism : together with Mr. Gale's reflections and Dr. Wall's defence. Edited by the Rev. Henry Cotton. *Oxford*, 1862. 2 vols. 8vo.

WETTE (Wilhelm Martin Leberecht de) An historico-critical introduction to the canonical books of the New Testament. Translated from the fifth [German] improved and enlarged edition by Frederick Frothingham. *Boston*, 1858. 8vo.

WOOD (Anthony à) Athenae Oxoniensis an exact history of writers and bishops who have had their education in the University of Oxford. A new edition with additions by P. Bliss. Vol. 1. Containing the life of Wood. [Ecclesiastical History Society.] *Oxford*, 1848. 8vo.

THE REV. REGINALD STOWELL, M.A., Burton-in-Lonsdale Vicarage, Kirkby Lonsdale.

SANDERS (Nicholas) A treatise of the images of Christ, and of his saints, and that it is vnlauffull to breake them, and laulful to honour them. With a confutation of such false doctrine as M. Jewel hath vttered in his replie, concerning that matter. *Lovanii*, 1567. 12mo.

GEORGE THOMAS, Esq., J.P., of Manchester.

HUME (David) The history of England from the invasion of Julius Cæsar to the Revolution in 1688. A new edition, corrected. *London*, 1763. 8 vols. 8vo.

DR. G. C. WILLIAMSON, of Hampstead.

APOLLONIUS, *Rhodius*. The *Argonautica*. With an English translation by R. C. Seaton. [The Loeb Classical Library.] London, 1912. 8vo.

APPIAN. Appian's Roman history. With an English translation by H. White. [The Loeb Classical Library.] London, 1912-13. 4 vols. 8vo.

APOSTOLIC FATHERS. With an English translation by K. Lake. Vol. 2. [The Loeb Classical Library.] London, 1913. 8vo. *In progress*.

BUCOLICI. The Greek bucolic poets. With an English translation by J. M. Edmonds. [The Loeb Classical Library.] London, 1912. 8vo.

CÆSAR (Caius Julius) *Emperor of Rome*. Cæsar. The civil wars. With an English translation by A. G. Peskett. [The Loeb Classical Library.] London, 1914. 8vo.

CATULLUS (Caius Valerius) Catullus (translated by F. W. Cornish). Tibullus (translated by J. P. Postgate). *Pervigilium Veneris* (translated by J. W. Mackail). [The Loeb Classical Library.] London, 1912. 8vo.

CICERO (Marcus Tullius) Cicero *de finibus bonorum et malorum*. With an English translation by H. Rackham. [The Loeb Classical Library.] London, 1914. 8vo.

— Cicero *de officiis*. With an English translation by W. Miller. [The Loeb Classical Library.] London, 1913. 8vo.

— Cicero. Letters to Atticus. With an English translation by E. O. Winstedt. Vols. 1-2. [The Loeb Classical Library.] London, 1912, etc. 8vo. *In progress*.

DION CASSIUS. Dio's Roman history. With an English translation by E. Cary, on the basis of the version of H. B. Foster. Vols. 1-3. [The Loeb Classical Library.] London, 1914, etc. 8vo. *In progress*.

EURIPIDES. Euripides. With an English translation by A. S. Way. [The Loeb Classical Library.] London, 1912. 4 vols. 8vo.

HORATIUS FLACCUS (Quintus) Horace. The odes and epodes. With an English translation by C. E. Bennett. [The Loeb Classical Library.] London, 1914. 8vo.

JOHN, *Saint, of Damascus*. St. John Damascene. Barlaam and Joasaph. With an English translation by G. R. Woodward, and H. Mattingley. [The Loeb Classical Library.] London, 1914. 8vo.

JULIANUS (Flavius Claudius) *Emperor of Rome*. The works of the Emperor Julian. With an English translation by W. C. Wright. Vols. 1-2. [The Loeb Classical Library.] London, 1913, etc. 8vo.

LUCIAN. Lucian. With an English translation by A. M. Harmon. Vol. 1. [The Loeb Classical Library.] London, 1913, etc. 8vo.

- OVIDIUS NASO (Publius) Ovid. *Heroides and Amores*. With an English translation by G. Showerman. [The Loeb Classical Library.] *London*, 1914. 8vo.
- PETRONIUS ARBITER (Titus) Petronius. With an English translation by M. Heseltine. *Seneca: Apocolocyntosis*. With an English translation by W. H. D. Rouse. [The Loeb Classical Library.] *London*, 1913. 8vo.
- PHILOSTRATUS. Philostratus. *The life of Apollonius of Tyana*. The epistles of Apollonius, and the treatise of Eusebius. With an English translation by F. C. Conybeare. [The Loeb Classical Library.] *London*, 1912. 2 vols. 8vo.
- PLATO. Plato. With an English translation by H. N. Fowler, and an introduction by W. R. M. Lamb. Vol. 1. [The Loeb Classical Library.] *London*, 1914, *etc.* 8vo.
- PLUTARCH. Plutarch's Lives. With an English translation by B. Perrin. Vol. 2. [The Loeb Classical Library.] *London*, 1914, *etc.* 8vo.
- PROCOPIUS, *of Caesarea*. Procopius. With an English translation by H. B. Dewing. Vol. 1. [The Loeb Classical Library.] *London*, 1914, *etc.* 8vo.
- PROPERTIUS (Sextus Aurelius) Propertius. With an English translation by H. E. Butler. [The Loeb Classical Library.] *London*, 1912. 8vo.
- QUINTUS SMYRNAEUS. Quintus Smyrnaeus. *The fall of Troy*. With an English translation by A. S. Way. [The Loeb Classical Library.] *London*, 1913. 8vo.
- SOPHOCLES. Sophocles. With an English translation by F. Storr. [The Loeb Classical Library.] *London*, 1912-13. 2 vols. 8vo.
- SUETONIUS TRANQUILLUS (Caius) Suetonius. With an English translation by J. C. Rolfe. [The Loeb Classical Library.] *London*, 1914. 2 vols. 8vo.
- TACITUS (Publius Cornelius) Tacitus. *Dialogus* (translated by W. Peterson). *Agricola*, *Germania* (translated by M. Hutton). [The Loeb Classical Library.] *London*, 1914. 8vo.
- TERENTIUS AFER (Publius) Terence. With an English translation by J. Sargeant. [The Loeb Classical Library.] *London*, 1912. 2 vols. 8vo.
- XENOPHON, *the Historian*. Xenophon. *Cyropaedia*. With an English translation by W. Miller. [The Loeb Classical Library.] *London*, 1914. 2 vols. 8vo.

CLASSIFIED LIST OF RECENT ACCESSIONS TO THE JOHN RYLANDS LIBRARY.

The classification of the items in this list is in accordance with the main divisions of the "Dewey Decimal System," and in the interest of those readers, who may not be familiar with the system, it may be advisable briefly to point out the advantages claimed for this method of arrangement.

The principal advantage of a classified catalogue, as distinguished from an alphabetical one, is that it preserves the unity of the subject, and by so doing enables a student to follow its various ramifications with ease and certainty. Related matter is thus brought together, and the reader turns to one sub-division and round it he finds grouped others which are intimately connected with it. In this way new lines of research are often suggested.

One of the great merits of the system employed is that it is easily capable of comprehension by persons previously unacquainted with it. Its distinctive feature is the employment of the ten digits, in their ordinary significance, to the exclusion of all other symbols—hence the name, decimal system.

The sum of human knowledge and activity has been divided by Dr. Dewey into ten main classes—0, 1, 2, 3, 4, 5, 6, 7, 8, 9. These ten classes are each separated in a similar manner, thus making 100 divisions. An extension of the process provides 1000 sections, which can be still further sub-divided in accordance with the nature and requirements of the subject. Places for new subjects may be provided at any point of the scheme by the introduction of new decimal points. For the purpose of this list we have not thought it necessary to carry the classification beyond the hundred main divisions, the arrangement of which will be found in the "Order of Classification" which follows :—

ORDER OF CLASSIFICATION.

000 General Works.

- 010 BIBLIOGRAPHY.
- 020 LIBRARY ECONOMY.
- 030 GENERAL CYCLOPEDIAS.
- 040 GENERAL COLLECTIONS.
- 050 GENERAL PERIODICALS.
- 060 GENERAL SOCIETIES.
- 070 NEWSPAPERS.
- 080 SPECIAL LIBRARIES. POLYGRAPHY.
- 090 BOOK RARITIES.

100 Philosophy.

- 110 METAPHYSICS.
- 120 SPECIAL METAPHYSICAL TOPICS.
- 130 MIND AND BODY.
- 140 PHILOSOPHICAL SYSTEMS.
- 150 MENTAL FACULTIES. PSYCHOLOGY.
- 160 LOGIC.
- 170 ETHICS.
- 180 ANCIENT PHILOSOPHERS.
- 190 MODERN PHILOSOPHERS.

200 Religion.

- 210 NATURAL THEOLOGY.
- 220 BIBLE.
- 230 DOCTRINAL THEOL. DOGMATICS.
- 240 DEVOTIONAL AND PRACTICAL.
- 250 HOMILETIC. PASTORAL. PAROCHIAL.
- 260 CHURCH. INSTITUTIONS. WORK.
- 270 RELIGIOUS HISTORY.
- 280 CHRISTIAN CHURCHES AND SECTS.
- 290 NON-CHRISTIAN RELIGIONS.

300 Sociology.

- 310 STATISTICS.
- 320 POLITICAL SCIENCE.
- 330 POLITICAL ECONOMY.
- 340 LAW.
- 350 ADMINISTRATION.
- 360 ASSOCIATIONS AND INSTITUTIONS.
- 370 EDUCATION.
- 380 COMMERCE AND COMMUNICATION.
- 390 CUSTOMS. COSTUMES. FOLK-LORE.

400 Philology.

- 410 COMPARATIVE.
- 420 ENGLISH.
- 430 GERMAN.
- 440 FRENCH.
- 450 ITALIAN.
- 460 SPANISH.
- 470 LATIN.
- 480 GREEK.
- 490 MINOR LANGUAGES.

500 Natural Science.

- 510 MATHEMATICS.
- 520 ASTRONOMY.
- 530 PHYSICS.
- 540 CHEMISTRY.
- 550 GEOLOGY.
- 560 PALEONTOLOGY.
- 570 BIOLOGY.
- 580 BOTANY.
- 590 ZOOLOGY.

600 Useful Arts.

- 610 MEDICINE.
- 620 ENGINEERING.
- 630 AGRICULTURE.
- 640 DOMESTIC ECONOMY.
- 650 COMMUNICATION AND COMMERCE.
- 660 CHEMICAL TECHNOLOGY.
- 670 MANUFACTURES.
- 680 MECHANIC TRADES.
- 690 BUILDING.

700 Fine Arts.

- 710 LANDSCAPE GARDENING.
- 720 ARCHITECTURE.
- 730 SCULPTURE.
- 740 DRAWING, DESIGN, DECORATION.
- 750 PAINTING.
- 760 ENGRAVING.
- 770 PHOTOGRAPHY.
- 780 MUSIC.
- 790 AMUSEMENTS.

800 Literature.

- 810 AMERICAN.
- 820 ENGLISH.
- 830 GERMAN.
- 840 FRENCH.
- 850 ITALIAN.
- 860 SPANISH.
- 870 LATIN.
- 880 GREEK.
- 890 MINOR LANGUAGES.

900 History.

- 910 GEOGRAPHY AND DESCRIPTION.
- 920 BIOGRAPHY.
- 930 ANCIENT HISTORY.
- 940 EUROPE.
- 950 ASIA.
- 960 AFRICA.
- 970 NORTH AMERICA.
- 980 SOUTH AMERICA.
- 990 OCEANICA AND POLAR REGIONS.

oio BIBLIOGRAPHY : GENERAL.

ASSOCIATION DES BIBLIOTHÉCAIRES FRANÇAIS. Association des bibliothécaires français. Bibliothèques, livres et librairies. Conférences faites à l'École des hautes-études sociales sous le patronage de l'Association des bibliothécaires français avec le concours de l'Institut international de bibliographie et du Cercle de la librairie. 2^{me} (-3^e) série. [With plates.] *Paris*, 1913-14. 2 vols. 8vo. R 28830

ATHENÆUM. The Athenæum subject index to periodicals, 1915. Issued at the request of the Council of the Library Association. Vol. I. 1915. *London*, 1916. 4to. *In progress*. R 41169

BIBLIOFILIA. La bibliofilia: raccolta di scritti sull' (rivista dell') arte antica in libri, stampe, manoscritti, autografi e legature . . . 1899-1900. (-1915-16). [With plates and illustrations.] *Firenze*, [1899-]1900, etc. 4to. *In progress*. R 40637

I, etc. Diretta da L. S. Olschki.—[1899-]1900-16.

— Indice decennale i-x. 1899-1909. A cura di Giuseppe Boffito. *Firenze*, 1911. 4to.

COLE (George Watson) Book-collectors as benefactors of public libraries. . . . Reprinted for private distribution from papers of the Bibliographical Society of America. Volume IX, nos. 3-4. [With portraits.] *Chicago*, 1915. 8vo, pp. 66. R 39767

READERS' GUIDE TO PERIODICAL LITERATURE. Cumulated. An author and subject index to 111 periodicals and reports and 167 composite books. Volume III. 1910-14. *White Plains, N. Y., and New York City*, 1915. 8vo. *In progress*. R 33988

oio BIBLIOGRAPHY : SPECIAL TOPICS.

ANCONA.—ANCONA (Alessandro d') Nel primo anniversario della morte. Bibliografia degli scritti di A. d'Ancona. [With a preface subscribed: Pio Rajna.] [With portrait.] *Firenze*, 1915. 4to, pp. 104. R 39990

CANADIAN LITERATURE.—TORONTO.—PUBLIC REFERENCE LIBRARY. Books and pamphlets published in Canada, up to the year eighteen hundred and thirty-seven, copies of which are in the Public Reference Library, Toronto, Canada. [Compiled by F. Staton.] *Toronto*, 1916. 8vo, pp. 76. R 40373

CHINA.—ANDREAE (V.) and GEIGER (John) Hân-tsé-wên-fă-chōu-kouang-tsōng-mōu. Bibliotheca Sinologica. Uebersichtliche Zusammenstellung als Wegweiser durch das Gebiet der sinologischen Literatur. . . . Als Anhang ist beigefügt; Verzeichniss einer grossen Anzahl ächt chinesischer Bücher nebst Mittheilung der Titel in chinesischen Schriftzeichen. *Frankfurt, a. M.*, 1864. 2 pts. in 1 vol. 8vo. R 40165

ELECTRICITY.—THOMPSON (Silvanus Phillips) Hand list of the magnetic and electrical books in the library of S. P. Thompson. *London*, 1914. 8vo, pp. vii, 119. R 40275

o1o BIBLIOGRAPHY: SPECIAL TOPICS.

FRENCH HISTORY.—MOLINIER (Auguste Émile Louis Marie) *Les sources de l'histoire de France depuis les origines jusqu'en 1815.* Par . . . A. Molinier, H. Hauser, É. Bourgeois, G. Yver, M. Tournoux, P. Caron (L. André). [Manuels de Bibliographie Historique, 3.] *Paris*, 1906-15[16]. 6 vols. in 3. 8vo. R 10247

Deuxième partie.

Le XVI^e siècle, 1494-1610. Par H. Hauser. . . . 4 vols. in 2.—1906-15[16].

Troisième partie.

Le XVII^e siècle, 1610-1715. Par É. Bourgeois . . . et L. André. . . . 2 vols.—1913.

GREEK LITERATURE.—PAPADOPOULOS BRETOS (Andreas) *Νεοελληνική φιλολογία, ἥτοι κατάλογος τῶν ἀπὸ πτώσεως τῆς Βυζαντινῆς αὐτοκρατορίας μέχρι ἐγκαθιδρύσεως τῆς ἐν Ἑλλάδι βασιλείας τυπωθέντων βιβλίων παρ' Ἑλλήνων εἰς τὴν ὁμιλουμένην, ἢ εἰς τὴν ἀρχαίαν Ἑλληνικὴν γλῶσσαν. ἐν Ἀθήναις*, 1854-57. 2 vols. 8vo. R 39481

HUNGARY.—KONT (I.) *Bibliographie française de la Hongrie, 1521-1910. Avec un inventaire sommaire des documents manuscrits.* [Travaux de la Conférence d'Études Hongroises à la Sorbonne.] *Paris*, 1913. 8vo, pp. xvi, 323. R 33627

ITALIAN LITERATURE.—PASSANO (Giovanni Battista) *I novellieri italiani in prosa. Indicati e descritti da G. Passano.* [With facsimile.] *Milano*, 1864. 8vo, pp. xix, 447. R 40157

LITURGIES.—CABROL (Fernand Michel) *Introduction aux études liturgiques.* *Paris*, 1907. 8vo, pp. 169. R 23136

PERIODICAL LITERATURE.—SCOTT (Franklin William) *Newspapers and periodicals of Illinois, 1814-1879.* . . . Thesis submitted . . . for the degree of Doctor of Philosophy in English in the Graduate School of the University of Illinois, 1911. [With facsimiles.] [Illinois State Historical Library. Collections, 6.] [Springfield, Ill., 1910]. 8vo, pp. civ, 610. R 40158

PRINTING.—SMITH (George D.) *Monuments of early printing in Germany, the Low Countries, Italy, France and England, 1460-1500.* [With illustrations.] *New York*, [1916]. 4to, pp. 96. R 40631

ROAD-BOOKS.—FORDHAM (Sir Herbert George) *Road-books and itineraries bibliographically considered.* A paper read before the Bibliographical Society, November 17, 1913. [Reprinted from the Transactions of the Bibliographical Society, Vol. XIII.] *London*, 1916. 4to, pp. 44. R 40582

SHAKESPEARE.—BARTLETT (Henrietta C.) and POLLARD (Alfred William) *A census of Shakespeare's plays in quarto, 1594-1709.* [Published under the auspices of the Elizabethan Club, Yale University.] *New Haven*, 1916. 4to, pp. xli, 153. R 40607

—CARDIFF PUBLIC LIBRARIES. *Catalogue of the Shakespeare tercentenary exhibition held in the Reference Library, 1916.* *Cardiff*, 1916. 8vo, pp. 32. R 40378

oio BIBLIOGRAPHY: SPECIAL TOPICS.

SHAKESPEARE.—GROLIER CLUB, NEW YORK. Catalogue of an exhibition illustrative of the text of Shakespeare's plays as published in edited editions; together with a large collection of engraved portraits of the poet. New York, The Grolier Club, April, 6-29, 1916. [*New York*, 1916.] 8vo, pp. vi, 114. R 40629

SPAIN.—GARCÍA RICO Y C^{IA}. Biblioteca Hispánica. Catálogo de libros españoles o relativos a España, antiguos y modernos. Puestos en venta a los precios marcados por García Rico y C^{ia}. . . . *Madrid*, 1916. 8vo, pp. 1145. R 40634

— VITERBO (Sousa) A litteratura hespanhola em Portugal. . . . [Historia e memorias da Academia das Sciencias de Lisboa. Nova série. 2^a classe. Sciencias Moraes, Politicas e Bellas-Lettras, 12, ii, 5.] *Lisboa*, 1915. 4to, pp. xxix, 274. R 40747

* * The title is taken from the wrapper.

CATALOGUES.—BAMBURGH CASTLE. Catalogue of the library at Bamburgh Castle, in the county of Northumberland. Printed by order of the trustees of . . . Nathanael, Lord Crewe . . . Bishop of Durham. *London*, 1859. 2 vols. 8vo. R 41048

— BERLIN. Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. *Berlin*, [1886-]1892-1914. 4to. *In progress*. R 23129

5. Verzeichniss der Sanskrit und Prākrit-Handschriften. Von A. Weber. Zweiter Band. Mit . . . Schrifthafeln. 3 vols.—[1886-]1892.

24. Verzeichniss der tibetischen Handschriften. Von . . . H. Beckh. 1 vol.—1914.

— BIBLIOTHÈQUE NATIONALE, PARIS. Inventaire des manuscrits de la collection Moreau par H. Omont. *Paris*, 1891. 8vo, pp. iv, 282. R 40156

— Nouvelles acquisitions du Departement des manuscrits pendant les années 1913-1914: inventaire sommaire par Henri Omont. . . . [Extrait de la Bibliothèque de l'École des chartes, Année 1915, t. LXXVI.] *Paris*, 1915. 8vo, pp. 178. R 40612

— BIRMINGHAM: ASSAY OFFICE. Catalogue of the books in the library of the Assay Office, Birmingham. [Compiled by Arthur Westwood.] [*Birmingham*,] 1914. 4to, pp. 307. R 40960

— BRITISH MUSEUM. Catalogue of Irish MSS. [Compiled by S. H. O'Grady. The proof sheets of the catalogue which he commenced but did not finish, and which was never published.] [n.p., n.d.] 8vo, pp. 1-672. R 40407

* * The title is taken from the caption.

— BRUSSELS: BIBLIOTHÈQUE ROYALE DE BELGIQUE. Catalogue des manuscrits de la Bibliothèque royale de Belgique. Par J. van den Gheyn . . . (et E. Bacha . . .). *Bruxelles*, 1901-09. 9 vols. 8vo. R 40247

010 BIBLIOGRAPHY: SPECIAL TOPICS.

CATALOGUES.—EDINBURGH UNIVERSITY LIBRARY. A descriptive catalogue of the western mediæval manuscripts in Edinburgh University Library. By Catherine R. Borland. . . . Illustrated with . . . plates. *Edinburgh*, 1916. 8vo, pp. xxxi, 359. R 40296

— EGERTON, *Family of*. A catalogue, bibliographical and critical, of early English literature; forming a portion of the library at Bridgewater House, the property of . . . Lord Francis Egerton. . . . By J. Payne Collier. . . . [With illustrations.] *London*, 1837. 4to, pp. iv, 366. R 40601

— ENGLAND: INDIA OFFICE. A catalogue of the Arabic manuscripts in the library of the India Office. By Otto Loth. . . . *London*, 1877. 4to, pp. vi, 324. R 41192

— — Catalogue of the Sanskrit manuscripts in the library of the India Office. . . . By Julius Eggeling. . . . (Vol. 4, by Ernst Windisch . . . and Julius Eggeling. . . .) *London*, 1887-1904. 7 vols. in 4. 4to. R 41194

— LEIPZIG: Internationale Ausstellung. Amtlicher Katalog. Internationale Ausstellung für Buchgewerbe und Graphik, Leipzig, 1914. . . . [With plates and illustrations.] [*Leipzig*, 1914]. 8vo, pp. 662. R 34735

— LIMOGES: Bibliothèque Communale. Catalogue méthodique de la Bibliothèque communale de la ville de Limoges. (Dressé par Émile Ruben. . . .) *Limoges*, 1858-63. 3 vols. 8vo. R 40584

1. Histoire.—1858.
2. Polygraphie.—Belles-lettres.—1860.
3. Sciences.—Arts.—1863.

— HODGKIN (John Eliot) The J. E. Hodgkin collections. Catalogue of the autograph letters and historical documents. . . . Which will be sold by auction by . . . Sotheby, Wilkinson & Hodge . . . on Wednesday, 22nd of April, 1914, and two following days. . . . [With purchasers' names and prices realised in ms.] [*London*, 1914.] 4to, pp. viii, 91. R 36224

060 BIBLIOGRAPHY: SOCIETIES.

PARIS.—ÉCOLE PRATIQUE DES HAUTES ÉTUDES. Bibliothèque de l'École des hautes études. (Sciences philologiques et historiques.) Publiée sous les auspices du Ministère de l'instruction publique. *Paris*, 1869, etc. 8vo. *In progress*. R 6658

1. Mueller (F. M.) La stratification du langage. . . . Traduit par . . . Havet. . . .—1869.
2. 11. Longnon (A. H.) Études sur les pagi de la Gaule. Avec . . . cartes.—1869-72.
3. Tournier (E.) Notes critiques sur Colluthus.—1870.
4. Guyard (S.) Nouvel essai sur la formation du pluriel brisé en arabe.—1870.
5. Anciens Glossaires. Anciens glossaires romans corrigés et expliqués par F. Diez. Traduit par A. Bauer. . . .—1870.
6. Maspero (*Sir* G. C. C.) Des formes de la conjugaison en égyptien antique, en démotique et en copte.—1871.

060 BIBLIOGRAPHY : SOCIETIES.

7. Alexis, *Saint*. La vie de saint Alexis : poème du XI^e siècle et renouvellements des XII^e, XIII^e et XIV^e siècles. Publiés avec préfaces, variantes, notes et glossaire par G. Paris . . . et L. Pannier. . . —1872.
8. 63. Monod (G. J. J.) Études critiques sur les sources de l'histoire mérovingienne. Par . . . G. Monod . . . et par les membres de la conférence d'histoire. . . 2 vols.—1872-85.
9. Jagannātha Panditarāja. Le bhāmini-vilāsa : recueil de sentences du . . . Djagan-nātha. Texte sanscrit publié . . . en entier, avec une traduction en français et des notes, par A. Bergaigne. . . —1872.
10. Paris. Exercices critiques de la conférence de philologie grecque de l'École pratique des hautes études, 1^{er} août 1872—1^{er} août 1875. Recueillis et rédigés par É. Tournier. . . —1875.
12. Maspero (*Sir* G. C. C.) Du genre épistolaire chez les Egyptiens de l'époque pharaonique.—1872.
13. Sohni (R.) Études sur les institutions germaniques. La procédure de la Lex Salica. . . —1873.
14. Robiou (F.) Itinéraire des dix mille. Étude topographique. Avec . . . cartes.—1873.
15. Mommsen (T.) Étude sur Pline le jeune. . . Traduit par C. Morel. . . —1873.
16. Joret (C.) Du C dans les langues romanes.—1874.
17. Thurot (C.) Cicéron : epistolæ ad familiares : notice sur un manuscrit du XII^e siècle.—1874.
19. Darmesteter (A.) Traité de la formation des mots composés dans la langue française comparée aux autres langues romanes et au latin. . . Deuxième édition, vue, corrigée et en partie refondue avec une préface par G. Paris.—1894.
20. Quintilianus (M. F.) Quintilien : Institution oratoire. Collation d'un manuscrit du X^e siècle par É. Chatelain et J. Le Coultre. . . —1875.
21. Ammon. Hymne à Ammon-Ra des papyrus égyptiens du Musée de Boulaq. Tra-duit et commenté par É. Grébaud. . . —1874.
22. Philippus, *Solitarius*. Les pleurs de Philippe : poème en vers politiques. . . Publié . . . d'après six manuscrits de la Bibliothèque nationale, par . . . E. Auvray. . . —1875.
23. Darmesteter (J.) Haurvatât et Ameretât : essai sur la mythologie de l'Avesta. . . —1875.
24. Buecheler (F.) Précis de la déclinaison latine. . . Traduit de l'allemand par. . . L. Havet. . . Enrichi d'additions communiquées par l'auteur.—1875.
25. Sharaf Rāmi. Anīs el-'ochchāq : traité des termes figurés relatifs à la description de la beauté. . . Traduit du persan et annoté par. . . C. Huart. . . —1875.
26. Gubbio. Les tables eugubines : texte, traduction et commentaire. Avec une grammaire et une introduction historique par M. Bréal (Album).—1875.
27. Robiou (F.) Questions homériques. I. Fragments de mythologie pélasgique con-servés dans l'Iliade.—II. Géographie de l'Asie Mineure au temps de la guerre de Troie.—III. Institutions et coutumes de la Grèce aux temps héroïques, comparées à celles de divers peuples aryens. . . —1876.
- 28, 34. Regnaud (P.) Matériaux pour servir à l'histoire de la philosophie de l'Inde. 2 vols.—1876-78.
29. Darmesteter (J.) Ormazd et Ahriman : leurs origines et leur histoire.—1877.
30. Lepsius (C. R.) Les métaux dans les inscriptions égyptiennes. . . Traduit par W. Berend. Avec des additions de l'auteur.—1877.
31. Giry (J. M. A. J.) Histoire de la ville de Saint-Omer et de ses institutions jusqu'au XIV^e siècle.—1877.
32. La Berge (C. de) Essai sur le règne de Trajan.—1877.
33. Fagnier (G.) Études sur l'industrie et la classe industrielle à Paris au XIII^e et au XIV^e siècle.—1877.
35. Mélanges publiés par la section historique et philologique de l'École des hautes études pour le dixième anniversaire de sa fondation.—1878.
- 36, 53, 54, 117. Bergaigne (A.) La religion védique d'après les hymnes du R̥ig-Veda. (Tome IV. Index par M. Bloomfield. . .) 4 vols.—1878-97.
37. Junghans (W.) Histoire critique des règnes de Childerich et de Chlodovech. . . Traduite par . . . G. Monod . . . et augmentée d'une introduction et de notes nouvelles.—1879.
- 38, 47. Bibliothèque Nationale. Les monuments égyptiens de la Bibliothèque nationale, Cabinet des médailles et antiques. Par E. Ledrain. . . [A series of plates.] 2 vols. 4to.—1879-81.
- 39, 42. Assyria. L'inscription de Bavian : texte, traduction, et commentaire philologique avec trois appendices et un glossaire. Par H. Pognon. . . 2 vols.—1879-80.

060 BIBLIOGRAPHY: SOCIETIES.

40. Gilliéron (J.) Patois de la commune de Vionnaz, Bas-Valais. . . . Accompagné d'une carte.—1880.
41. Querolus. Le Querolus, comédie latine anonyme. Texte en vers restitué d'après un principe nouveau et traduit . . . en français. Précédé d'un examen littéraire de la pièce par L. Havet. . . .—1880.
43. Havet (P. A. L.) De saturnio Latinorum versu. Scriptis L. Havet. Inest reliquiarum quotquot supersunt sylloge. . . .—1880.
- 44, 113. Clermont-Ganneau (C.) Études d'archéologie orientale. . . . 2 vols. 4to. —[1880-]1895-97.
45. Flammermont (J.) Histoire des institutions municipales de Senlis.—1881.
46. Graux (C.) Essai sur les origines du fonds grec de l'Escorial : épisode de l'histoire de la renaissance des lettres en Espagne.—1880.
48. Genevieve, *Saint, of Paris*. Étude critique sur le texte de la vie latine de sainte-Geneviève de Paris. Avec deux textes de cette vie. Par C. Kohler. . . .—1881.
49. Bidpai. Deux versions hébraïques du livre de Kalīlāh et Dimnāh [A. Version attribuée à R. Joel. B. Version de Jacob ben Elazar.] la première accompagnée d'une traduction française, publiées d'après les manuscrits de Paris et d'Oxford par J. Derenbourg. . . .—1881.
50. Leroux (A. A.) Recherches critiques sur les relations politiques de la France avec l'Allemagne de 1292 à 1378.—1882.
51. Florence. Principaux monuments du Musée égyptien de Florence, par W. B. Berend. . . . Première partie. Stèles, bas-reliefs et fresques. Fol.—1882.
52. France. Les lapidaires français du moyen âge des XII^e, XIII^e et XIV^e siècles. Réunis . . . et publiés . . . par L. Pannier. . . . Avec une notice préliminaire par G. Paris.—1882.
- 55, 59. Giry (J. M. A. J.) Les établissements de Rouen : études sur l'histoire des institutions municipales de Rouen, Falaise. . . . etc. 2 vols.—1883-85.
56. Pierson (P.) Métrique naturelle du langage. . . . Avec une notice préliminaire par . . . G. Paris. . . .—1884.
57. Loth (J.) Vocabulaire vieux-breton avec commentaire contenant toutes les gloses en vieux-breton, gallois, cornique, armoricain, connues. Précédé d'une introduction sur la phonétique du vieux-breton, et sur l'âge et la provenance des gloses.—1884.
58. Hincmarus, *Archbishop of Reims*. Hincmar. De ordine palatii : texte latin. Traduit et annoté par M. Prou.—1884.
60. Fournier (M.) Essai sur les formes et les effets de l'affranchissement dans le droit gallo-franc.—1885.
- 61, 62. Moiliens, *Renclus de*. Li romans de carité et miserere du Renclus de Moiliens : poèmes de la fin du XII^e siècle. Edition critique . . . par A. G. van Hamel. 2 vols.—1885.
64. Pfister (C.) Études sur le règne de Robert le Pieux, 996-1031.—1885.
65. Nonius Marcellus. Collation de plusieurs manuscrits de Paris, de Genève & de Berne par H. Meylan. Suivie d'une notice sur les principaux manuscrits de Nonius pour les livres I, II et III par L. Havet. . . .—1886.
66. Marwān ibn Janāḥ (Abu al-Walīd) called Rabbi Jonah. Le livre des parterres fleuris. Grammaire hébraïque en Arabe. . . . Publiée par J. Derenbourg. . . .—1886.
67. Ernault (E.) Du parfait en Grec et en Latin.—1886.
68. Musée du Louvre : stèles de la XII^e dynastie. Par A.-J. Gayet. [A series of plates with descriptive letterpress.] 4to.—[1886-] 1889.
69. Abalich. Gujastak Abalish : relation d'une conférence théologique, présidée par le calife Māmoun. Texte pehlvi publié . . . avec traduction, commentaire et lexique par A. Barthélemy. . . .—1887.
70. Egypt. Études sur le Papyrus Prisse : Le livre de Kaqimna et Les leçons de Ptah-hotēp. Par P. Virey.—1887.
71. Babylonia. Les inscriptions babyloniennes du Wadi Brissa. Par H. Pognon. . . .—1887.
72. Bidpai. Johannis de Capua Directorium vitae humanae, alias parabola antiquorum sapientum : version latine du Livre de Kalilah et Dimnah. Publiée et annotée par J. Derenbourg. . . .—1887[89].
73. Mélanges Renier. Recueil de travaux publiés par l'École pratique des hautes études, section des sciences historiques et philologiques, en mémoire de . . . L. Renier.—1887.
74. Orsini (F.) La bibliothèque de F. Orsini : contributions à l'histoire des collections d'Italie et à l'étude de la renaissance. Par P. de Nolhac. . . .—1887.
75. Lefranc (A. J. M.) Histoire de la ville de Noyon et de ses institutions jusqu'à la fin du XIII^e siècle.—1887 [1888].
76. Prou (J. M.) Étude sur les relations politiques du pape Urbain V avec les rois de France Jean II. et Charles V., 1362-1370.—1888.

060 BIBLIOGRAPHY: SOCIETIES.

77. Lupus (S.) *Abbot of Ferrières*. Lettres de Servat Loup, abbé de Ferrières: texte, notes & introduction. Par G. Desdèvises du Dezert. . . .—1888.
78. Portius (S.) *Romanus*. Grammatica linguae Graecae vulgaris: reproduction de l'édition de 1638. Suivie d'un commentaire grammatical et historique par W. Meyer . . . avec une introduction de J. Psichari. . . .—1889.
79. Alexis, *Saint, of Rome*. La légende syriaque de Saint Alexis, l'homme de Dieu. Par A. Amiaud. . . . [With text and translation.]—1889.
80. Côte-d'Or, *Department of*. Inscriptions antiques de la Côte-d'Or. Par P. Lejay. . . .—1889.
81. Marwān ibn Janāh (Abu al-Walid) called Rabbi Jonah. Le livre des parterres fleuris. . . . Traduit en français sur les manuscrits arabes par. . . . M. Metzger. . . .—1889.
82. Tristan. Le roman en prose de Tristan, le roman de Palamède, et la compilation de Rusticien de Pise: analyse critique d'après les manuscrits de Paris. Par E. Löseth. . . .—1891.
83. Lévi (S.) Le théâtre indien.—1890.
84. Navarre. Documents des archives de la Chambre des comptes de Navarre, 1196-1384. Publiés et annotés par J.-A. Brutails. . . .—1890.
85. Saadia, ben Joseph Fayumi, *Gaon*. Commentaire sur le Séfer yesira, ou livre de la création. [Attributed to the Patriarch Abraham]. . . . Publié et traduit par M. Lambert. . . . 2 pts. in 1 vol.—1891.
86. Compain (L.) Étude sur Geoffroi de Vendôme.—1891.
87. Lot (F.) Les derniers carolingiens: Lothaire, Louis V., Charles de Lorraine, 954-991. . . . Préface par A. Giry. . . .—1891.
88. Jacqueton (G.) La politique extérieure de Louise de Savoie. Relations diplomatiques de la France et de l'Angleterre pendant la captivité de François 1^{er}, 1525-1526.—1892.
89. Aristotle. Constitution d'Athènes. Traduite par B. Haussoullier. . . .—1891.
90. Fécamp (A.) Le poème de Gudrun, ses origines, sa formation et son histoire.—1892.
91. Nohac (P. de) Pétrarque et l'humanisme d'après un essai de restitution de sa bibliothèque. . . .—1892.
92. Psuchares (J.) Études de philologie néo-grecque: recherches sur le développement historique du grec.—1892.
93. Zara Yā'qōb, *King of Ethiopia*. Les chroniques de Zar'a Yā'eqōb et de Ba'eda Māryām, rois d'Éthiopie de 1434 à 1478. Texte éthiopien et traduction. Précédées d'une introduction par J. Perruchon. . . .—1893.
94. Havet (P. A. L.) La prose métrique de Symmaque et les origines métriques du cursus.—1892.
- 95, 96. Matheolus. Les lamentations de Matheolus et le Livre de leesce de J. Le Fèvre, de Resson, poèmes français du XIV^e siècle. Édition critique, accompagnée de l'original latin des Lamentations . . . d'une introduction. . . . par A.-G. van Hamel. . . . 2 vols.—1892-1905.
97. Egypt: Le livre de ce qu'il y a dans l'Hadès. . . . Version abrégée publiée d'après les papyrus de Berlin et de Leyde, avec variantes et traduction, et suivie d'un index des mots contenus au papyrus de Berlin No. 3001. Par G. Jéquier.—1894.
98. Bédier (J.) Les fabliaux: études de littérature populaire et d'histoire littéraire du moyen âge.—1893.
99. Favre (É.) Annales de l'histoire de France à l'époque carolingienne. Eudes, comte de Paris et roi de France, 882-898.—1893.
101. Petit-Dutaillis (C.) Étude sur la vie et le règne de Louis VIII., 1187-1226.—1894.
102. Plautus (T. M.) *Plauti Amphitruo*. Edidit L. Havet cum discipulis. . . .—1895.
103. Malnory (A.) Saint Césaire, évêque d'Arles, 503-543.—1894.
104. Claudius, *King of Ethiopia*. Chronique de Galāwdēwos (Claudius), roi d'Éthiopie: texte éthiopien. Traduit, annoté et précédé d'une introduction historique par W. E. Conzelman. . . .—1895.
105. Muḥammad ibn 'Alī ibn Ṭabātabā, called Ibn al-Ṭikīkā. Al-Fakhrī, Histoire du khalifat et du vizirat, depuis leurs origines jusqu'à la chute du khalifat 'Abbaside de Bagdād. . . . Avec des prolégomènes sur les principes du gouvernement. . . . Nouvelle édition du texte arabe par H. Derenbourg.—1895.
106. Forgeot (H.) J. Baluc, cardinal d'Angers, 1421 ?-1491.—1895.
107. Tara. Matériaux pour servir à l'histoire de la déesse buddhique Tārā. Par G. de Blonay. . . .—1895.
108. Mourlot (F.) Essai sur l'histoire de l'augustalité dans l'empire romain.—1895.

o6o BIBLIOGRAPHY: SOCIETIES.

109. Livius (T.) *Patavinus*. Tite-Live : étude et collation du manuscrit 5726 de la Bibliothèque nationale. Par J. Dianu. . . .—1895.
110. Jorga (N.) P. de Mézières, 1327-1405, et la croisade au XIV^e siècle.—1896.
111. Lapidaires. Les lapidaires indiens. Par L. Finot.—1896.
112. Dionysius I, of Tell-Mahré, *Patriarch of the Jacobites*. Chronique de Denys de Tell-Mahré. Quatrième patrie. Publiée et traduite par J.-B. Chabot. Traduction française. (Texte syriaque).—1895.
114. Viteau (J.) Étude sur le grec du Nouveau Testament comparé avec celui des septante : sujet, complément et attribut.—1896.
115. Meillet (A.) Recherches sur l'emploi du génitif-accusative en vieux-slave.—1897.
- 116, 120. Reuss (R.) L'Alsace au dix-septième siècle au point de vue géographique, historique, administratif, économique, social, intellectuel, et religieux. 2 vols.—1897-98.
118. Daumet (G.) Études sur l'alliance de la France et de la Castille au XIV^e et au XV^e siècles.—1898.
119. Monod (G. J. J.) Études critiques sur les sources de l'histoire carolingienne. . . .—1898.
121. Gregory (Abu Al-Faraj) called Bar Hebræus. Le livre de l'ascension de l'esprit sur la forme du ciel et de la terre : cours d'astronomie, rédigé en 1279. . . . Publié . . . d'après les manuscrits de Paris, d'Oxford et de Cambridge par F. Nau. . . .—1899.
122. Mohl (F. G.) Introduction à la chronologie du latin vulgaire. Étude de philologie historique.—1899.
123. Guerlin de Guer (C.) Essai de dialectologie normande. La palatalisation des groupes initiaux gl, kl, fl, pl, bl, étudiée dans les parlers de 300 communes du département de Calvados.—1899.
124. Eckel (A.) Annales de l'histoire de France à l'époque carolingienne. Charles le Simple.—1899.
125. Gavrilovitch (M.) Étude sur le traité de Paris de 1259 entre Louis IX., roi de France & Henri III., roi d'Angleterre.—1899.
126. Dauzat (A.) Études linguistiques sur la Basse-Auvergne. Morphologie du patois de Vinzelles.—1900.
127. Lauer (P.) Annales de l'histoire de France à l'époque carolingienne. Le règne de Louis IV, d'Outre-Mer.—1900.
128. Tarafah ibn al-'Abd. Diwân de Tarafa ibn al-'Abd al Bakrî, accompagné du Commentaire de Yousoûf A'lam de Santa-Maria d'après les manuscrits de Paris et de Londres. . . . Publié . . . Par M. Seligsohn. . . .—1901.
129. Dussaud (R.) Histoire et religion des Nosairîs.—1900.
130. Assyria. Textes religieux assyriens et babyloniens. Transcription, traduction et commentaire par F. Martin. . . .—1900.
131. Poupardin (R.) Le royaume de Provence sous les carolingiens, 855-933 ?—1901.
132. Giry (J. M. A. J.) Notices bibliographiques sur les archives des églises et des monastères de l'époque carolingienne.—1901.
133. Hermias, *Alexandrinus*. Hermiae Alexandrini in Platonis Phaedrum scholia. Ad fidem codicis Parisini 1810 denuo collati edidit et apparatu critico ornavit P. Couvreur. . . .—1901.
134. Picarda (É.) Les marchands de l'eau, hanse parisienne et compagnie française.—1901.
135. Calmette (J.) La diplomatie carolingienne du traité de Verdun à la mort de Charles le Chauve, 843-877.—1901.
136. Guerlin de Guer (C.) Le parler populaire dans la commune de Thaon, Calvados. . . .—1901.
137. Bible.—Apocrypha. Tê'ezâza sanbat, commandements du sabbat. Accompagné de six autres écrits pseudo-épigraphiques admis par les Falachas ou Juifs d'Abyssinie. Texte éthiopien. Publié et traduit par J. Halévy. . . .—1902.
138. Haussoullier (B.) Études sur l'histoire de Milet et du Didymeion.—1902.
139. Meillet (A.) Études sur l'étymologie & le vocabulaire du vieux slave. 2 pts. in 1 vol.—1902-05.
140. Chavanon (C. A.) Étude sur les sources principales des Mémoires de Xénophon.—1903.
141. Azazaïl, *Saint*. Histoire de saint Azazaïl. Texte syriaque inédit . . . précédée des Actes grecs de saint Pancrace. Publiés . . . par F. Macler.—1902.
142. Vaschide (V.) Histoire de la conquête romaine de la Dacie et des corps d'armée qui y ont pris part.—1903.
143. Beasley (T. W.) Le cautionnement dans l'ancien droit grec.—1902.
144. Palanque (C.) Le Nil à l'époque pharaonique : son rôle et son culte en Égypte.—1903.

060 BIBLIOGRAPHY: SOCIETIES.

145. Dupont-Ferrier (G.) Les officiers royaux des bailliages et sénéchaussées, et les institutions monarchiques locales en France à la fin du moyen âge.—1902.
146. Gauthiot (R.) Le parler de Buividze : essai de description d'un dialecte lituanien oriental.—1903.
147. Lot (F.) Études sur le règne de Hugues Capet et la fin du X^e siècle.—1903.
148. Ahmad ibn 'Alī al-Khatib, *al-Baghdādī*. L'introduction topographique à l'Histoire de Bagdād d'Abū Bakr Ahmad ibn Thābit al-Khatib al-Baghdādī. . . . Par. G. Salmon. . . .—1904.
149. Berceo (G. de) La vida de santo Domingo de Silos. . . . Édition critique publiée par J. D. Fitz-Gerald. . . .—1904.
150. Chapot (V.) La province romaine proconsulaire d'Asie depuis ses origines jusqu'à la fin du Haut-Empire.—1904.
151. Périer (J.) Vie d'Al-Hadjdjadj ibn Yousof . . . d'après les sources arabes.—1904.
152. Passy (J.) L'origine des Ossalois. . . . Ouvrage revu, complété et préparé pour la publication par P. Passy. . . .—1904.
153. Madrid.—Biblioteca Nacional. La Bibliothèque du marquis de Santillane, [now forming part of the Biblioteca Nacional]. Par M. Schiff. . . .—1905.
154. Serbat (L.) Les assemblées du clergé en France : origines, organisation, développement, 1561-1615.—1906.
155. Zeiller (J.) Les origines chrétiennes dans la province romaine de Dalmatie.—1906.
156. Gauthier (L.) Les Lombards dans les Deux-Bourgognes.—1907.
157. Grenier (A.) Habitations gauloises et villas latines dans la cité des Mediomatrices : étude sur le développement de la civilisation gallo-romaine dans une province gauloise. . . .—1906.
158. Marouzeau (J.) Place du pronom personnel sujet en latin.—1907.
- 159, 190. Asanga. Mahāyāna-sūtrālamkāra : exposé de la doctrine du grand véhicule selon le système yogācāra. Édité et traduit . . . par S. Lévi. . . . 2 vols.—1907-11.
160. Bondonio (M.) La translation des saints Marcellin et Pierre. Étude sur Einhard et sa vie politique de 827 à 834.—1907.
161. France. Catalogue des actes d'Henri 1^{er}, roi de France, 1031-1060. Par F. Soehnée. . . .—1907.
162. Delaruelle (L.) Études sur l'humanisme français. G. Budé : les origines, les débuts, les idées maîtresses. . . .—1907.
163. Poupardin (R.) Le royaume de Bourgogne, 888-1038. Étude sur les origines du royaume d'Arles. . . . Avec un fac-simile.—1907.
164. Monod (B.) Essai sur les rapports de Pascal II avec Philippe 1^{er}, 1099-1108.—1907.
165. Vergilius Maro (P.) Études tironiennes : commentaire sur la VI^e églogue de Virgile tiré d'un manuscrit de Chartres. . . . Par P. Legendre. . . .—1907.
166. Halphen (L.) Études sur l'administration de Rome au moyen âge, 751-1252.—1907.
167. Bourgin (G.) La commune de Soissons et le groupe communal soissonnais.—1908.
168. Mazon (A.) Morphologie des aspects du verbe russe.—1908.
169. Babut (E. C.) Priscillien et le priscillianisme.—1909.
170. Chatelain (L.) Les monuments romains d'Orange.—1908.
171. Weill (R.) La presqu'île du Sinai : étude de géographie et d'histoire.—1908.
172. Oppian. Ὀππιανῶν Κυνηγετικά. Oppien d'Apamée. La chasse. Édition critique par P. Boudreaux. . . .—1908.
173. Adjarian (H.) Classification des dialectes arméniens.—1909.
174. Marche. Le comté de la Marche et le parlement de Poitiers, 1418-1436. Recueil de documents inédits tirés des archives nationales, précédé d'une étude sur la géographie historique de la Marche aux XIV^e et XV^e siècles . . . par. A. Thomas. . . . 1910.
175. Lot (F.) and Halphen (L.) Annales de l'histoire de France à l'époque carolingienne. Le règne de Charles le Chauve, 840-877. Première partie.—1909.
- 176, 177. Calvin (J.) Institution de la religion chrétienne. Texte de la première édition française, 1541, réimprimé sous la direction de A. Lefranc . . . par H. Chatelain . . . et J. Pannier. . . . 2 vols.—1911.
178. Assyria. Annales de Tukulti Ninip II roi d'Assyrie, 889-884. Par V. Scheil . . . avec la collaboration de J.-E. Gautier. . . .—1909.
179. Babylonia. Lettres néobabyloniennes. Introduction, transcription et traduction par F. Martin. . . .—1909.
180. Hyginus (C. J.) Hygini astronomica : texte du manuscrit tironien de Milan. Publié par E. Chatelain . . . P. Legendre. . . .—1909.
181. Elias Bar Shinayā. La chronographie d'Élie Bar Šinaya, métropolitain de Nisibe. Traduite . . . d'après le manuscrit add. 7197 du Musée britannique par L.-J. Delaporte. . . .—1910.

060 BIBLIOGRAPHY: SOCIETIES,

182. Joret (P. L. C. R.) D'Ansse de Villoison et l'hellénisme en France pendant le dernier tiers du XVIII^e siècle. . . .—1910.
183. Latouche (R.) Histoire du comté du Maine pendant le X^e et le XI^e siècle. . . .—1910.
184. Besançon. Le budget communal de Besançon au début du XVIII^e siècle. Par M. Pouchenot. . . .—1910.
185. Landry (A.) Essai économique sur les mutations des monnaies dans l'ancienne France de Philippe le Bel à Charles VII.—1910.
186. Bouard (A. de) Études de diplomatique sur les actes des notaires du Châtelet de Paris.—1910.
187. Faral (E.) Les jongleurs en France au moyen âge.—1910.
188. Lauer (P.) Annales de l'histoire de France, à l'époque carolingienne. Robert I^{er} et Raoul de Bourgogne, rois de France, 923-936.—1910.
189. Cordey (J.) Les comtes de Savoie et les rois de France pendant la guerre de cent ans, 1329-1391. . . .—1911.
191. Brillant (M.) Les secrétaires athéniens.—1911.
192. Latouche (R.) Mélanges d'histoire de Cornouaille, V^e-XI^e siècle. . . .—1911.
193. Saulnier (E.) Le rôle politique du cardinal de Bourbon, Charles X, 1523-1590. . . .—1912.
194. Pagès (A.) A. March et ses prédécesseurs. Essai sur la poésie amoureuse et philosophique en Catalogue aux XIV^e et XV^e siècles. . . .—1912.
195. Deconinck (J.) Essai sur la Chaîne de l'Octateuque. Avec une édition des Commentaires de Diodore de Tarse qui s'y trouvent contenus.—1912.
196. Auerbach (B.) La France et le Saint Empire Romain Germanique depuis la paix de Westphalie jusqu'à la révolution française.—1912.
197. Samson, *Saint, Bishop*. La vie de saint Samson. Essai de critique hagiographique. Par R. Fawtier. . . .—1912.
198. Godet (M.) La congrégation de Montaigu, 1490-1580.—1912.
199. Legrain (L.) Le temps des rois d'Ur. Recherches sur la société antique d'après des textes nouveaux. [Catalogue of the cuneiform tablets from Drehem preserved in the Ecole Pratique des Hautes Études.] Par L. Legrain . . . (Planches). 2 vols.—1912.
200. Paris (G. B. P.) Catalogue de la bibliothèque G. Paris. Par L. Barrau-Dihigo. . . .—1913.
201. Maspero (J.) Organisation militaire de l'Égypte byzantine.—1912.
202. Charles V., *Emperor of the Holy Roman Empire*. Historiographie de Charles Quint. . . . Par A. Morel-Fatio. . . . 1 vol. *In progress*.—1913.
203. Hugu (L.) J. de L'Espine, moraliste et théologien, 1505 ?-1597 : sa vie, son œuvre, ses idées. . . .—1913.
204. Saint-Wandrille-Rançon.—Abbaye de Saint-Wandrille. Études critiques sur l'abbaye de Saint-Wandrille. Par F. Lot. . . .—1913.
205. Egypt. La préservation de la propriété funéraire dans l'ancienne Égypte. Avec le recueil des formules d'imprécation. Par H. Sottas. . . .—1913.
206. Marx (J.) L'inquisition en Dauphiné : étude sur le développement et la répression de l'hérésie et de la sorcellerie du XIV^e siècle au début du règne de François I^{er}.—1914.
207. Bruneau (C.) Enquête linguistique sur les patois d'Ardenne. . . . Tome premier. . . . *In progress*.—1913.
208. Assyria. Le prisme S d'Assaraddon, roi d'Assyrie, 681-668. Par V. Scheil. . . .—1914.
209. Homburger (L.) Étude sur la phonétique historique du Bantou.—1913.
210. Coville (H.) Étude sur Mazarin et ses démêlés avec le pape Innocent X, 1644-1648. . . .—1914.
211. Foulet (L.) Le roman de Renard.—1914.
212. Terracher (A. L.) Étude de géographie linguistique. Les aires morphologiques dans les parlers populaires du nord-ouest de l'Angoumois, 1800-1900. (Atlas.) 2 vols.—1914.
214. Havet (P. A. L.) Notes critiques sur le texte de Festus.—1914.

130 PHILOSOPHY: MIND AND BODY.

AGRIPPA (Henricus Cornelius) Three books of occult philosophy. . . .
Translated out of the Latin into the English tongue, by J. F. [With
plates and illustrations.] London, 1651. 8vo, pp. 583. R 19077

130 PHILOSOPHY: MIND AND BODY.

HOLLAENDER (Bernard) Abnormal children, nervous, mischievous, precocious and backward. A book for parents, teachers, and medical officers of schools. . . . Illustrated. *London*, 1916. 8vo, pp. x, 224. R 40589

LILLY (William) Christian astrology modestly treated of in three books. The first containing the use of an ephemeris . . . with a most easie introduction to the whole art of astrology. The second, by a most methodicall way, instructeth the student how to judge or resolve all manner of questions contingent unto man. . . . The third, contains an exact method, whereby to judge upon nativities. . . . [With portraitt and diagrams.] *London*, 1647. 4to, pp. 832. R 21444

LODGE (Sir Oliver Joseph) Raymond, or life and death; with examples of the evidence for survival of memory and affection after death. . . . With . . . illustrations. Third edition. *London*, [1916]. 8vo, pp. xi, 403. R 41415

LONDON. Psychological studies from the Psychological Laboratory, Bedford College for Women, University of London. [With diagrams.] *London*, [1914]. 8vo, pp. 161. R 39879

PHYSIOLOGUS (Philotheos) *pseud.* [i.e. Thomas Tryon] A treatise of dreams and visions, wherein the causes, natures, and uses of nocturnal representations, and the communications both of good and evil angels, as also departed souls, to mankind, are theosophically unfolded; that is, according to the word of God, and the harmony of created beings. . . . To which is added, a discourse of the causes, natures, and cure of phrensie, madness, or distraction. *London*, 1689. 8vo, pp. 299. R 21460

PARSON (Frederick T.) Vital magnetism: its power over disease. A statement of the facts developed by men who have employed this agent under various names, as animal magnetism, mesmerism, hypnotism, etc., from the earliest times down to the present. *New York*, 1877. 8vo, pp. 235. R 25722

TRYON (Thomas) A treatise of dreams and visions, wherein the causes, natures, and uses, of nocturnal representations, and the communications both of good and evil angels, as also departed souls, to mankind. Are theosophically unfolded; that is, according to the word of God, and the harmony of created being. . . . To which is added, a discourse of the causes, natures, and cure of phrensie, madness, or distraction. *London*, [c. 1690]. 8vo, pp. 299. R 40102

160-170 PHILOSOPHY: LOGIC AND ETHICS.

LOGIQUE. Logica sive ars cogitandi: in qua præter vulgares regulas plura nova habentur ad rationem dirigendam utilia. Editio decima, cæteris emendatior. [Translated from the French of A. Arnauld and P. Nicole.] *Lugduni Batavorum*, 1702. 8vo, pp. xxxiv, 384. R 40092

160-170 PHILOSOPHY: LOGIC AND ETHICS.

COULTON (George Gordon) *The main illusions of pacificism: a criticism of . . . Norman Angell and of the Union of Democratic Control.* Cambridge, 1916. 8vo, pp. xv, 295, lxii. R 41117

HANSEN (Andreas) *Etiken og evolutionslæren.* København, 1915. 8vo, pp. 217. R 40257

HAWARD (Laurence) *The effect of war upon art and literature: a lecture delivered at the University of Manchester, February 28, 1916.* Manchester, 1916. 8vo, pp. 32. R 40653

VIVES (Juan Luis) Ioannis Lodovici Vivis Valentini de Institutione foeminae Christiane ad Inclutam D. Catharinam Hispanam, Angliæ Reginam, Libris tres. Ab autore ipso recogniti, aucti & reconcinnati. Vna cum rerum & uerborum diligentissimo Indice. Basileae, ([Colophon:] . . . Per Robertum VVinter, Mense Avgvsto . . . M.D.XXXVIII. 8vo, pp. [56], 318 [2]. R 40483.1

* * In a stamped binding dated 1545.

VIVES (Juan Luis) ¶ Ioannis Lodovici Vivis Valentini, De Officio Mariti, Liber doctissimus, lectuq; utilissimus, ab ipso autore multis in locis nunc primum auctus & recognitus. Vna cum rerum ac uerborum diligentissimo Indice. Basileae ([Colophon:] Basileae In Officina Roberti VVinter, Anno Domini MDXXXVIII. Mense Martio.) 8vo, pp. [40], 155 [5]. R 40483.2

180 PHILOSOPHY: ANCIENT AND MEDIAEVAL.

HELMS (Poul) *Nyplatoniske lærdomme omsjælen. Psykologiske studier over Plotin.* København, 1915. 8vo, pp. 177. R 40254

NEUMARK (David) *Geschichte der jüdischen Philosophie des Mittelalters nach Problemen, dargestellt von . . . D. Neumark. . . . Berlin, 1913. 1 vol. 8vo. R 24314*

Anhang zum ersten Bande, Kapitel: Materie und Form bei Aristoteles.

PHILO, *Judeus.* Les Oeuvres De Philon Ivif. . . . Contenant L'Interpretation de plusieurs diuins & sacrez mysteres, & l'instruction d'un chacun en toutes bonnes & saintes mœurs. Translatées de Grec en François, par Pierre Bellier. . . . Reueuës, corrigées, & augmentées de trois liures, traduits sur l'original Grec, par Fed. Morel. . . . [Ornament beneath title.] [With woodcuts.] A Paris, Chez Robert Foüet, demeurant en la Ruë S. Iacques, au Temps & à l'Occasion, deuant les Mathurins. D. DC. XII. . . . ([Colophon:] De l'Imprimerie de Charles Chappellain, ruë des Carmes, au College des Lombards. M.DC.XI.) 8vo, pp. [16], 1236 [100]. R 40463

180 PHILOSOPHY: ANCIENT AND MEDIAEVAL.

- TOMITANO (Bernardino) *Padovano*. Bernardini Tomitani Patavini. . . . Animaduersiones aliquot In Primum Librum Posteriorum Resolutoriorum. Contradictionvm Solvtiones in Aristotelis et Auerrois dicta, in Primum librum Posteriorum Resolutoriorum. In nouem Auerrois Quesita Demonstratiua, Argumenta. Auerrois Graviore Sententiae, in primum ac secundum lib. Posteriorum Resolutoriorum. Per eundem observata. Quae omnia, qua maiore potuimus diligentia ex ipsius Tomitani manuscriptis lectionibus, & ab eodem recognitis excerpta Nuper in lucem edenda curauimus. (Auerrois Expositionis Mediae In Librum Demonstrationis Aristotelis Tractatus Primus [. . . Secundus], Ioan. Francisco Burana . . . interprete.—Auerrois . . . Epitome in Lib. Logicae Aristotelis. Abramo de Balmes interprete . . . —Auerrois Varii Generis Quaesita In Libros Logicae Aristotelis. Abramo de Balmes interprete . . .) [Printer's device beneath title.] *Venetis Apud Iunctas*. M.D.LXII. ([Pp. 1, fol. 136 verso, colophon:] *Venetijs apud haeredes Lucaeantonij Iuntæ*, Anno Domini. MDLXII.) 2 pts. in 1 vol. 4to. R 40100

190 PHILOSOPHY: MODERN.

- DUNHAM (James H.) Freedom and purpose: an interpretation of the psychology of Spinoza. . . . Thesis presented to the Faculty of the Graduate School of the University of Pennsylvania in partial fulfilment of the requirements for the degree of Ph.D. [Psychological Review. Philosophical Monograph, 3.] [*New York*], 1916. 8vo, pp. 126. R 40922
- GEIL (Georg) Ueber die Abhängigkeit Locke's von Descartes. Eine philosophiegeschichtliche Studie. . . . *Strassburg*, 1887. 8vo, pp. 98. R 40132
- HØFFDING (Harald) La philosophie de Bergson exposé et critique. . . . Traduit d'après l'édition danoise avec un avant-propos par Jacques de Coussange. Suivi d'une lettre de . . . Henri Bergson à l'auteur. [Bibliothèque de Philosophie Contemporaine.] *Paris*, 1916. 8vo, pp. ix, 165. R 41140
- LARDNER (Dionysius) A series of lectures upon Locke's essay. *Dublin*, 1845. 8vo, pp. viii, 164, xx. R 40128
- LEIBNITZ (Gottfried Wilhelm von) *Baron*. Institutions leibnitiennes, ou précis de la monadologie. [By P. Sigorgne.] *Lyon*, 1767. 8vo, pp. xii, 231. R 40110
- Réfutation inédite de Spinoza par Leibniz. [In Latin, with a French translation]: Précédée d'un mémoire par A. Foucher de Careil. *Paris*, 1854. 8vo, pp. cvi, 77. R 40109

190 PHILOSOPHY: MODERN.

LOCKE (John) An account of . . . Lock's religion, out of his own writings, and in his own words. Together with some observations upon it, and a twofold appendix. I. A specimen of . . . Lock's way of answering authors, out of his *Essay*, l. i, c. 3, where he takes upon him to examine some of the Lord Herbert's principles. II. A brief enquiry whether Socinianism be justly charged upon . . . Lock. [By J. Milner.] *London*, 1700. 8vo, pp. 188. R 40123

— A defence of . . . Lock's *Essay* of human understanding, wherein its principles with reference to morality, reveal'd religion, and the immortality of the soul, are consider'd and justify'd [by C. Cockburn]: in answer to some remarks on that *essay* [by T. Burnet]. *London*, 1702. 8vo, pp. 70. R 40126

MORELL (Thomas) Notes and annotations on Locke on the human understanding, written by order of the Queen; corresponding in section and page with the edition of 1793. *London*, 1794. 8vo, pp. iv, 125. R 40131

PRICE (Richard) A free discussion of the doctrines of materialism, and philosophical necessity, in a correspondence between . . . Price, and . . . Priestley. To which are added, by . . . Priestley, an introduction, explaining the nature of the controversy, and letters to several writers who have animadverted on his *Disquisitions* relating to matter and spirit, or his *Treatise* on necessity. *London*, 1778. 8vo, pp. xlv, 428. R 40093

PRIESTLEY (Joseph) The doctrine of philosophical necessity illustrated; being an appendix to the *Disquisitions* relating to matter and spirit. To which is added an answer to the *Letters* on materialism, and on Hartley's theory of the mind. *London*, 1777. 8vo, pp. xxxiv, 206. R 40094

— An examination of . . . Reid's *Inquiry* into the human mind on the principles of common sense, . . . Beattie's *Essay* on the nature and immutability of truth, and . . . Oswald's *Appeal* to common sense in behalf of religion. *London*, 1774. 8vo, pp. lxi, 371. R 40095

SOMMER (Robert) Locke's Verhältnis zu Descartes. Eine von der philosophischen Fakultät der Berliner Universität am 3, viii, 1886 gekrönte Preisschrift. *Berlin*, 1887. 8vo, pp. 63. R 40133

TOWERS (Joseph) A vindication of the political principles of . . . Locke: in answer to the objections of . . . Tucker, Dean of Gloucester. . . . *London*, 1782. 8vo, pp. 113. R 40175

WEBB (Thomas Ebenezer) The intellectualism of Locke: an essay. *Dublin*, 1857. 8vo, pp. ix, 192. R 40119

200 RELIGION : GENERAL.

- CORNFORD (Francis Macdonald) From religion to philosophy : a study in the origins of western speculation. . . . *London*, 1912. 8vo, pp. xx, 276. R 40572
- ERASMUS (Desiderius) All the familiar colloquies of D. Erasmus . . . concerning men, manners, and things, translated into English. By N. Bailey. . . . *London*, 1725. 8vo, pp. 16, 608. R 39947
- LANOË-VILLÈNE () Principes généraux de la symbolique des religions. *Paris*, 1915. 8vo, pp. 292. R 41056
- MELLA. Mella patrum. Nempe, omnium, quorum per prima nascentis & patientis ecclesiæ tria secula, usque ad pacem sub Constantino divinitus datam, scripta prodierunt, atque adhuc minus dubiæ fidei supersunt. Collegit . . . Franciscus Rous. . . . *Londini*, 1650. 8vo, pp. 983. R 40089
- MOZLEY (John Rickards) The divine aspect of history. . . . *Cambridge*, 1916. 2 vols. 8vo. R 40993
- RICHTER (Arthur) Erasmus-Studien. Inaugural-Dissertation zur Erlangung der philosophischen Doktorwürde bei der philosophischen Fakultät der Universität Leipzig; eingereicht von A. Richter. . . . *Dresden*, 1891. 8vo, pp. 64, xxiv. R 40183
- WEBB (Clement Charles Julian) Group theories of religion and the individual. [Wilde Lectures, 1914.] *London*, [1916]. 8vo, pp. 207. R 40593
- WHEELER (Olive A.) Anthropomorphism and science : a study of the development of ejective cognition in the individual and the race. . . . Thesis approved for the degree of doctor of science in the University of London. *London*, [1916]. 8vo, pp. 254. R 40260
- MANGASARIAN (Mangasar Mugurditch) A new catechism. . . . [With an introduction by George Jacob Holyoake.] Issued for the Rationalist Press Association, Limited. *London*, 1902. 8vo, pp. 80. R 40966

220 BIBLE : TEXTS AND VERSIONS.

- BIBLE [Polyglott].—ספר תהלים Het Hebreus Psalmboek. Met de nieuwe Nederlantse oversettinge, uytgegeven door Johannes Leusden. . . . *'Amsterdam*, 1666. 16mo, pp. 6, 240. R 40455
- BIBLE [English].—The Cambridge Bible for schools and colleges. (In the revised version.) General editor for the New Testament : R. St. John Parry. . . . *Cambridge*, 1916. 8vo. R 39307
- The first epistle of Paul the Apostle to the Corinthians. . . . With introduction and notes by R. St. J. Parry. . . .—1916.
- The book of Job paraphras'd. By Symon Patrick. . . . The second edition corrected. [With text.] *London*, 1685. 8vo, pp. 335. R 39960

220 BIBLE: TEXTS AND VERSIONS.

BIBLE [English].—The whole book of Psalms; collected into English metre, by Thomas Sternhold, John Hopkins, and others. Set forth and allowed to be sung in all churches. . . . *London*, 1715. 8vo.

R 39987. 2

— The Psalms in modern speech and rhythmical form. By John Edgar McFadyen. *London*, 1916. 8vo, pp. xiv, 247.

R 41123

— Commentary on the gospel according to Matthew. By James Morison. . . . [With text.] *London*, 1871. 8vo, pp. lxiv, 698.

R 40374

— Mark's memoirs of Jesus Christ: a commentary on the gospel according to Mark. By James Morison. . . . [With text.] *London*, 1873. 8vo, pp. lxxxiii, 506.

R 40375

— The resurrection in Mark, and Hoag's Vision. Two studies in the Christian religion. By Albert J. Edmunds. . . . *Philadelphia*, 1916. 2 pts. in 1 vol. 4to.

R 41045

BIBLE [Italian].—Il Nuouo ed Eterno Testamento di Giesu Christo. [Translated by M. Teofilo.] [With woodcuts.] *Lione: Giouanni di Tornes, e Guillelmo Gazeio*, 1556. 2 pts. in 1 vol. 16mo. R 40099

* * The first three leaves, including the title, are wanting. The title is supplied from the Bible Society's catalogue, no. 5590.

Italic letter.

Marginal references.

BIBLE [Scottish].—The New Testament in braid Scots. Rendered by . . . William Wye Smith. With a glossary of Scottish terms. *Paisley*, 1901. 8vo, pp. xiii, 330.

R 40435

BIBLE [Apocrypha].—Σιβυλλιακων Χρησμων Λογοι Οκτω. Sibyllinorum Oraculorum Libri VIII. Addita Sebastiani Castalionis interpretatione Latina, quæ Græco eregione respondeat. Cum Annotationib. Xysti Betuleij in Græca Sibyllina oracula, & Sebastiani Castalionis in translationem suam: quæ Annotationes numeris marginalibus signantur. . . . *Basileae, Per Ioannem Oporinum*. ([Colophon:] *Basileae, Ex Officina Ioannis Oporini*, Anno Salutis humanæ M.D.LV. Mense Augusto.) 8vo, pp. 333, [3].

R 40494

220 BIBLE: GENERAL AIDS TO STUDY.

ABBOTT (Edwin Abbott) Diatessarica. *Cambridge*, 1916. 8vo. *In progress*.

R 7935

10. The fourfold gospel. Section IV. The law of the new kingdom. . . .

BIBLE. Études bibliques. *Paris*, 1916. 8vo. *In progress*.

Lagrange (M. J.) Saint Paul: épitre aux Romains.

R 40053

HARRIS (Lancelot Minor) Studies in the Anglo-Saxon version of the gospels. Part I: the form of the Latin original, and mistaken renderings. A dissertation presented to the Board of University Studies of the Johns Hopkins University for the degree of Doctor of Philosophy. *Baltimore*, 1901. 8vo, pp. 52.

R 40152

220 BIBLE: GENERAL AIDS TO STUDY.

INTERNATIONAL CRITICAL COMMENTARY. The international critical commentary on the Holy Scriptures of the Old and New Testaments. Under the . . . editorship of . . . Alfred Plummer . . . and . . . Francis Brown. . . . *Edinburgh*, 1916. 8vo. *In progress*. R 3506

A critical and exegetical commentary on the Epistle of St. James. By J. H. Ropes. . . .

MORE (Henry) A modest inquiry into the mystery of iniquity, the first part, containing a careful and impartial delineation of the true idea of anti-christianism in the real and genuine members thereof. . . . (Synopsis prophetica; or, the second part of the inquiry into the mystery of iniquity: containing a compendious prospect into those prophecies of the holy scripture, wherein the reign of Antichrist . . . is prefigured. . . . The apology of . . . H. More . . . wherein is contained as well a more general account of the manner and scope of his writings, as a particular explication of several passages in his Grand mystery of godliness. . . .) *London*, 1664. Fol., pp. 567. R 40914

PEACOCK (Reginald) successively *Bishop of Saint Asaph and of Chichester*. A treatise proving Scripture to be the rule of faith. . . . [Edited by H. Wharton.] *London*, 1688. 4to, pp. xl, xli. R 39983

ROBERTS (Francis) *Clavis Bibliorum*. The key of the Bible, unlocking the richest treasury of the holy scriptures. Whereby the 1 order, 2 names, 3 times, 4 penmen, 5 occasion, 6 scope, and 7 principall parts, containing the subject-matter of every book of Old and New Testament, are familiarly and briefly opened: for the help of the weakest capacity in the understanding of the whole Bible. . . . [With commendatory epistle by E. Calamy.] [With folding-table.] *London*, 1648. 8vo, pp. 336. R 39967

SIMON (Richard) *Richardi Simonii . . . historia critica commentatorum præcipuorum V. & N.T.* Das ist: Eine curieuse Erzählung und Beurtheilung derer berühmtesten Ausleger des A. und N.T. . . . Aus denen . . . frantzösischen Operibus in diesen kurtzen Begriff zusammen gezogen / in die deutsche Sprache übersetzt . . . von Leonhard Christoph Rühlen / nebst einer beygefüigten Vorrede. . . . Jacob Friderich Reimmanns / darin die bisher noch von niemand versuchte Historie der Theologiæ exegeticæ bey denen luden / Christen / Mahumedanern und Heyden . . . entworfen und die Materialia und Formalia dieser Simonianischen Schrift . . . untersucht und geprüft werden. [With frontispiece.] *Gosslar*, 1713. 8vo, pp. 115, 558. R 40462

SCHAEFFER (Henry) The social legislation of the primitive Semites. *New Haven*, 1915. 8vo, pp. xiv, 245. R 40396

STRACHAN (Robert Harvey) The individuality of Saint Paul. [Humanism of the Bible.] *London*, [1916]. 8vo, pp. 303. R 40591

230 RELIGION : DOCTRINAL THEOLOGY.

BURGO (Joannes de) *Pupilla oculi De septem Sacramentorū administratione : de decem Preceptis decalogi : ceterisq; ecclesiasticorū (que rite institutum sacerdotem haud quāq; ignorare decet) officijs : . . . presbyteris oib; / sacreq; militie studiosis maiore in modū necessaria. Adiectis tabula Capitulorū / atq; Indice alphabetario omnium in hoc opusculo contentorum . . . 1516.* ([Colophon:] *Tabule cum opusculo / Pupilla oculi nūcupato / finis : sumptib; huidorū Ioannis Knoblauchii ⁊ Pauli Götz civiū ⁊ bibliopolarū Argeñ. p̄lo Ioannis Schotti urbis incole. sub Annū dñi M.D.xvij. Kal' Martij.*) 4to, ff. clxx, [15].

* * Gothic letter.

R 39980

DU MOULIN (Pierre) *the Elder. The Waters of Siloe. To Qvench the Fire of PvrATORY and to droune the traditions, Limboes, mans satisfactions and all Popish Indulgences, against the reasons and allegations of a Portugall Frier of the order of St. Frances [i.e. J. Suares], supported by three treatises. The one written by the same Franciscan and entituled The fierie torrent, &c. The other two by two Doctors of Sorbon. The one intituled The burning furnasse [by P. V. Palma Cayet.] The other The fire of Helie [by A. Duval.] . . . Faithfully translated out of French by I. B. Printed at Oxford [by Joseph Barnes] for Iohn Barnes dwelling neere Holborne Conduit.* 1612. 8vo, pp. [34], 406. R 40617

FORSYTH (Peter Taylor) *The Christian ethic of war. . . . London, 1916. 8vo, pp. x, 196.* R 40998

GARRIGUET (L.) *La Vierge Marie : sa prédestination—sa dignité—ses privilèges son rôle ses vertus—ses mérites—sa gloire—son intercession—son culte. Paris, 1916. 8vo, pp. 460.* R 40325

GARVIE (Alfred Ernest) *The Christian certainty amid the modern perplexity : essays, constructive and critical, towards the solution of some current theological problems. London, 1910. 8vo, pp. xvi, 480.* R 40990

RASHDALL (Hastings) *Conscience and Christ : six lectures on Christian ethics. [Haskell Lectures, 1913.] London, [1916]. 8vo, pp. xx, 313.* R 40397

SABUNDE (Raymundus de) *La Theologie Natvrelle De Raymond Sebon. Traduite en François par . . . Michel, Seigneur de Montaigne . . . Dernière Edition reueuë & corrigee. [Printer's device beneath title.] A Roven, Chez Romain De Beauvais, pres le grand portail nostre Dame. 1603. 8vo, pp. [16], 891, [49].* R 40460

SCHEEBEN (Matthias Joseph) *A manual of Catholic theology based on Scheeben's "Dogmatik". By Joseph Wilhelm . . . and Thomas B. Scannell . . . With a preface by Cardinal Manning. London, 1908-09. 2 vols. 8vo.* R 40926

1. The sources of theological knowledge, God, creation, and the supernatural order. Fourth edition, revised.—1909.

2. The fall. Redemption. Grace. The church and the sacraments. The last things. Third edition, revised.—1908.

230 RELIGION: DOCTRINAL THEOLOGY.

VOLKMAR (Gustav) *Jesus Nazarenus und die erste christliche Zeit, mit den beiden ersten Erzählern* [i.e. Saint Mark and F. Josephus]. *Zurich*, 1882. 8vo, pp. ix, 403. R 40434

WILSON (Thomas) *Bishop of Sodor and Man*. The knowledge and practice of Christianity made easy to the meanest capacities; or, an essay towards an instruction for the Indians; which will likewise be of use to all such who are called Christians, but have not well considered the meaning of the religion they profess. In twenty dialogues. Together with directions and prayers. . . . The ninth edition. *London*, 1759. 8vo, pp. iv, xv, 300. R 39964

240 RELIGION: DEVOTIONAL.

BRATHWAIT (Richard) *Lignum vitæ*. Libellvs in quatuor partes distinctus: et ad utilitatem cujusque animæ in altiore vitæ perfectionem suspirantis, nuperrime editus. . . . *Londini*, 1658. 8vo, pp. 679. R 41075

* * * There is also an engraved title page.

BUNYAN (John) *Le pèlerinage du Chrétien à la cité céleste, décrit sous la similitude d'un songe*. Nouvelle édition. *Paris*, 1834. 8vo, pp. 235. R 39962

CAUSES. The causes of the decay of Christian piety. Or an impartial survey of the ruines of Christian religion, undermin'd by unchristian practice. Written by the author of *The whole duty of man*. [With a letter to the publisher subscribed "H.E."] [With plates.] *London*, 1683. 8vo, pp. 449. R 39954

GRAY (Andrew) *Directions and instigations to the duty of prayer: how, and why the heart is to be kept with diligence*. . . . Being the sum and substance of nine sermons, heretofore printed. . . . The second impression, newly corrected and amended. . . . [Edinburgh], 1679. 12mo, pp. 164. R 41064

KEACH (Benjamin) *War with the devil: or, the young man's conflict with the powers of darkness*. In a dialogue. Discovering the corruption and vanity of youth; the horrible nature of sin, and deplorable condition of fallen man: also a definition, power, and rule of conscience, and the nature of true conversion. To which is added an appendix, containing a dialogue between an old apostate, and a young professor. . . . The twenty-second edition. . . . [In verse.] [With illustrations.] *London*, 1776. 8vo, pp. 156. R 40186

NORRIS (John) *A collection of miscellanies: consisting of poems, essays, discourses, and letters, occasionally written*. . . . *Oxford*, 1687. 8vo, pp. 467. R 39956

— The sixth edition. *London*, 1717. 12mo, pp. 319. R 32947

— The eighth edition. *London*, 1723. 8vo, pp. 366. R 39958

240 RELIGION: DEVOTIONAL.

RUYSBROECK (Jan van) John of Ruysbroeck. The adornment of the spiritual marriage. The sparkling stone. The book of supreme truth. Translated from the Flemish by C. A. Wynschenk Dom. Edited with an introduction and notes by Evelyn Underhill. *London*, 1916. 8vo, pp. xxxii, 259. R 40987

SATURDAY EVENING. Saturday evening. By the author of *Natural history of enthusiasm* [i.e. Isaac Taylor]. . . . *London*, 1832. 8vo, pp. viii, 491. R 40114

SCHOOL. The school of the heart: or, the heart of itself gone away from God, brought back again to Him, and instructed by Him. In forty-seven emblems. By the author of the *Synagogue*. . . . [i.e. C. Harvey. Adapted from B. van Haeften's "*Schola Cordis*"]. Whereunto is added, the learning of the heart, by the same hand. [In verse.] [With frontispiece.] *London*, 1778. 8vo, pp. 154. R 40281

SCOTT (John) The Christian life, from its beginning, to its consummation in glory; together, with the several means and instruments of Christianity conducing thereunto; with directions for private devotion, and forms of prayer fitted to the several states of Christians. . . . The third edition. . . . [With frontispiece.] *London*, 1684. 8vo, pp. 436. R 39972

WHOLE DUTY. The new whole duty of man, containing the faith as well as practice of a Christian; made easy for the practice of the present age, as the old *Whole duty of man* was design'd for those unhappy times in which it was written; and supplying the articles of the Christian faith, which are wanting in that book. . . . With devotions proper for several occasions. The eleventh edition. . . . [With frontispiece.] *London*, [c. 1750]. 8vo, pp. x, 546. R 39974

250 RELIGION: HOMILETICS.

GRAY (Andrew) The mystery of faith opened up: or, some sermons concerning faith, two whereof were not formerly printed. Wherein the nature, excellency, and usefulness of that noble grace is much cleared, and the practice thereof most powerfully pressed. Whereunto are added other three sermons, two concerning the great salvation, one of these not formerly printed, and a third concerning death. . . . All these sermons being now carefully revised, and much corrected. . . . [Edited by R. Trail and J. Sterling.] *Edinburgh*, 1678. 12mo, pp. 1-166 [error for 168]. R 41063

HICKMAN (Charles) *Bishop of Derry*. Fourteen sermons preach'd, at St. James's Church in Westminster. *London*, 1700. 8vo, pp. 432. R 39969

MAILLARD (Olivier) *Diuini eloquij p̄conis*. . . . *Oliuerij Maillardi*. . . . *Sermones dominicales: vna cū aliquibus alijs sermonibus valde vtilibus*. [Printer's device beneath title.] ([Colophon:] *Diuini verbi p̄conis*. . . . *Oliuerij Maillardi*. . . . *Sermones dñicales finiunt nuperrime imp̄sis lohānis petit parisien̄ librarij iurati*. Anno millesimo quingentesimosexto). < *Paris: J. Petit*, 1506. > 8vo, ff. 108, [2]. R 40481

250 RELIGION: HOMILETICS.

MAILLARD (Olivier) Opus quadragesimale . . . Oliuerij Maillardi . . . quod quidem in ciuitate Nānetē . fuit p eundem publice declaratum : ac nup Parisius impressum. [Printer's device beneath title.] ([Colophon:] ¶ Sermonum quadragesimaliuꝝ Maillardi nuper impēsis Iohannis parui Parisiensis bibliopole impressioni traditorum. Finis.) <Paris: J. Petit> [1513]. 8vo, ff. 102, [2]. R 40480

* * Black letter.

— ¶ Summariū quoddā sermonum de Sanctis per totū anni circulū simul et de cōi sc̄tōrū : et ꝑ defunctis : hactenus nusq̄ impressorū . . . Oliuerii maillardi. . . . Anno. m. ccccc. xvi exactissime reuisum ꝛ impressum. [Printer's device beneath title.] *Venūdantur in vico sancti Iacobi a Ioāne petit sub intersignio Lilii* ([Colophon:] . . . Impensis . . . Iohānis petit Parisiensis bibliopole | feliciter expliciunt. Anno domini millesimo quingentesimo decimo sexto. Die v̄o vigesimaprima Februarij.) 8vo, ff. cli. R 40482

* * Black letter.

PEPIN (Gulielmus) ¶ Expositio Euāgeliorū Quadragesimalium . . . [Printer's device beneath title.] ¶ *Ex florentissima Luthetie | matre studiorum omnium fecundissima.* Anno ab incarnato Salvatore / sexqui. Millesimo. xxix. Octaua Ianuarij. 8vo, ff. [12], ccclii. R 40459

— ¶ Sermones quadragesimales Fratris Guillelmi Pepin nouo ordie ab ipso authore digesti / decretales scilicet casibus (qui hactenus separati fuerant) suis quibusq̄ euāgelij coaptatis. [Printer's device beneath title.] ¶ *Ex florentissima Luthetie | matre studiorū omnium fecūdissima.* Anno ab incarnato saluatore : sexqui. Millesimo. xxix. Mense Octobris. 8vo, ff. [8], cxl. R 40458

SPECULUM. Magnvm Specvlvm Exemplorvm Ex Plvsq̄vam Sexaginta Avtoribvs Pietate, Doctrina Et Antiquitate Venerandis, Variisque Historiis, tractatibus & libellis excerptum Ab Anonymo quodam, qui circiter annum Domini 1480. vixisse deprehenditur. Opus ab innumeris mendis, & fastidiosis breuiationibus vindicatum, varijs notis, Autorumq; citationibus illustratum. Per Qvendam Patrem E Societate lesv [i.e. J. Major], Ac Demvm Per Evndem Novorvm Exemplorum appendice locupletatum. Cum Indice locorum communium vtilissimo. [Printer's device beneath title.] *Dvaci, Ex officina Baltazaris Belleri Typographi iurati, sub Circino aureo.* An.M.DC.III. 4to, pp. [88], 724, 75, [1]. R 39981

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

BUCER (Martin) The mynd and exposition of that excellent learned man Martyn Bucer / vpon these wordes of S. Mathew : Woo be to the wordle bycause of offences. Math xviij. Faythfully translated into Englishe, by a faythfull brother, with certayne obiections ꝛ answeres to the same. . . . ([Pt. 2, sig. A. l recto caption:] ¶ To the Reader. [Text:] To my faythfull Brethren, we geve thankes to God for your constancie and vpryght delynge in this gret controuersie now raysyd by

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

packynge of enemys about the wearinge of popish apparell. . . .—[Sig. B. 3 recto:] ¶ An answere to a question, that was mouyd, why the godly men wold not weare a surples.) ¶ *Printed at Emden [by E. van der Erve ?] 1566. 2 pts. in 1 vol. 8vo. R 40244*

BULLINGER (Heinrich) The iudgement of the Reuerend Father Master Henry Bullinger / Pastor of the church of Zurick, in certeyne matters of religion, beinge in controuersy in many countreys, euen wher as the Gopel is taught . . . 1566. [Translated from the Latin.] [*Emden ? E. van der Erve ? 1566.*] 8vo, ff. [24]. R 40245

CURIOUS CHURCH CUSTOMS. Curious church customs, and cognate subjects. Edited by William Andrews. . . . [With frontispiece.] *Hull*, 1895. 8vo, pp. 274. R 40560

CURIOUS CHURCH GLEANINGS. Curious church gleanings. Edited by William Andrews. . . . [With illustrations.] *Hull*, 1896. 8vo, pp. 280. R 40559

DÉRODON (David) The funeral of the mass: or, the mass dead and buried, without hope of resurrection. [By D. Dérodon.] Translated out of French. The third edition. *Dublin*, 1685. 8vo. R 41065

. Imperfect. Wanting 3 leaves of preliminary matter and pp. 115-122.

— The funeral of the mass: or, the mass dead and buried, without hope of resurrection. Translated out of French [by S. A.]. The seventh edition, corrected. *London*, 1685. 8vo, pp. 149. R 21412

DRAKE (Maurice) and (Wilfred) Saints and their emblems. . . . Illustrated by . . . plates from photographs and drawings by W. Drake. With a foreword by Aymer Vallance. *London*, 1916. Fol., pp. xiii, 235. R 40563

ENGLAND. The holy-days. Or the feasts and fasts. As they are observed in the Church of England, explained; and the reasons why they are yearly celebrated. . . . *London*, 1716. 8vo, pp. 40. R 39952

GREAT DUTY. The great duty of frequenting the Christian sacrifice, and the nature of the preparation required, with suitable devotions: partly collected from the ancient liturgies. To which is prefixed; instructions for confirmation. . . . The ninth edition. [By R. Nelson.] *London*, 1727. 12mo, pp. x, 202. R 39966

HENRY BRADSHAW SOCIETY. Founded . . . for the editing of rare liturgical texts. . . . [With facsimiles.] *London*, 1915. 8vo. *In progress.* R6097

49. The Gregorian sacramentary under Charles the Great. Edited from three MSS. of the ninth century by H. A. Wilson. . . .—1915.

50. Cranmer (T.) *Archbishop of Canterbury*. Cranmer's liturgical projects. Edited from British Museum MS. Royal, 7, B. IV., with introduction, appendix, notes, and indices by J. W. Legg.—1915.

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

IKONOGRAPHIE. Ikonographie der Heiligen. Ein Beitrag zur Kunstgeschichte. [By J. von Radowitz.] *Berlin*, 1834. 8vo, pp. x, 102.
R 39931

INDIAN EVANGELICAL REVIEW. The Indian evangelical review; a quarterly journal of missionary thought and effort. Volume II (-XI). *Madras, Bombay, and Calcutta*, [1874-] 1875-[85]. 10 vols. 8vo.
R 39030

2-6. Edited by W. C. Cook.—[1874-] 1875-79.

7-11. Edited by . . . K. S. Macdonald. . . .—1880-[85].

LITURGIES. The book of common prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England; together with the psalter or psalms of David, pointed as they are to be sung or said in churches. (Leabhar na nornaigh headh ccomhchoitchionn. . . .) *London*, (1712). 8vo.
R 40484

— The book of common prayer, and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England: together with the psalter or Psalms of David, pointed as they are to be sung or said in churches. [With plates.] *London*, 1716. 8vo.
R 39987.1

— The book of common prayer and administration of the sacraments and other rites and ceremonies of the church according to the use of the United Church of England and Ireland; together with the Psalter or Psalms of David. Fourth edition. [In Sinhalese.] *Colombo*, 1860. 2 pts. in 1 vol. 8vo.
R 39238

— The Church of England's-man's private devotions. Being a collection of prayers out of the common-prayer-book, for morning, noon, and evening, and other special occasions. By the author of the Week's preparation to the sacrament. *London*, 1714. 8vo, pp. 58. R 39951

— Three primers put forth in the reign of Henry VIII. viz. I. A goodly prymer, 1535. II. The manual of prayers or the prymer in English, 1539. III. King Henry's primer, 1545. [Edited by E. Burton.] Second edition. *Oxford*, 1848. 8vo, pp. iv, 526.
R 38392

— [Sig. A. 1 recto:] [Ornament above caption]. [Caption:] The Confession of Faith, used in the English Congregation at Geneva; Received and approved by the Church of Scotland. [*Edinburgh?* c. 1638.] 4to, pp. 63.
R 41067

* * Title-page wanting. The title is taken from the caption.

— The prymer, or prayer-book of the lay people in the middle ages in English dating about 1400 A.D. Edited, with introduction and notes from the manuscript, G. 24, in St. John's College, Cambridge, by W. Littlehales. . . . [With facsimile.] *London*, 1891-92. 2 vols. 8vo.
R 40417

260 RELIGION: CHURCH INSTITUTIONS AND WORK.

LITURGIES. A collection of hymns for the use of the people called Methodists. By . . . John Wesley. . . . With a supplement. [With portrait.] *London*, 1832. 24mo, pp. 736. R 39988

— [Quignon recension of the Roman breviary.] ([Printer's device above colophon.] [Colophon:] . . . ¶ *Antverpiæ Apud Michaelém Hillenium, in Rafo. Anno Domini M.D.XLII.*) 8vo, ff. [11], 355, [1]. R 40546

* * The title leaf and four other leaves (sig. †-†- 5-8) are wanting.

— The liturgy and ritual of the Celtic Church. By Frederick Edward Warren. [With facsimile.] *Oxford*, 1881. 8vo, pp. xix, 291. R 40103

— The Ethiopic liturgy; its sources, development, and present form [The Ethiopic liturgy . . . a translation of Mercer 3. . . . The Ethiopic text of Mercer 3.] By . . . Samuel A. B. Mercer. . . . [The Hale Lectures, 1914-15.] *Milwaukee*, 1915. 8vo, pp. xvi, 487. R 39760

REASONABLE COMMUNICANT. The reasonable communicant: or, an explanation of the doctrine of the sacrament of the Lord's Supper, in all its parts, from the Communion service. In a discourse between a minister and one of his parishioners. The sixth edition, corrected by the author. *London*, 1715. 12mo, pp. 104. R 39963

SPIRITUAL DESPOTISM. Spiritual despotism. By the author of *Natural history of enthusiasm*, [i.e. I. Taylor]. . . . *London*, 1835. 8vo, pp. viii, 500. R 40116

WHEATLY (Charles) A rational illustration of the Book of common prayer of the Church of England. Wherein liturgies in general are proved lawful and necessary, and an historical account is given of our own. . . . The whole being the substance of every thing liturgical in Bishop Sparrow, . . . L'Estrange, . . . Comber, . . . Nichols, and all former ritualists, . . . collected and reduced into one continued and regular method, and interspersed all along with new observations. . . . Sixth edition. . . . [With frontispiece.] *London*, 1729. 8vo, pp. xxvi, 557. R 39968

NEW MODEL. New model of Christian missions to popish, Mahometan, & pagan nations explained, in four letters to a friend, by the author of "*Natural history of enthusiasm*" [i.e. Isaac Taylor]. *London*, 1829. 8vo, pp. 124. R 40112

270 RELIGION: RELIGIOUS HISTORY.

BONNARD (G.) *La controverse de Martin Marprelate 1588-1590. Episode de l'histoire littéraire du puritanisme sous Elizabeth.* *Genève*, 1916. 8vo, pp. xv, 237. R 40638

270 RELIGION: RELIGIOUS HISTORY.

BRÉMOND (Henri) *Histoire littéraire du sentiment religieux en France depuis la fin des guerres de religion jusqu'à nos jours.* [With plates.] *Paris*, 1916. 1 vol. 8vo. R 40231

COUNCILS. *Concilia Generalia, Et Provincialia, Qvotqvot Repiriri Potvervnt. Item Epistolæ Decretales Et Romanor. Pontific. Vitæ, Omnia Stvdio, Et Indvstria . . . Severini Binii . . . Recognita, Aucta, Notis Illustrata, et Historica Methodo disposita. Colonia Agrippina. Apud Ioan. Gymnic. et Anton. Hierat. Anno M. DC. VI. . . .* 4 vols. in 5. Fol. R 40387

— *Συνοδικον*, sive pandectæ canonum ss. apostolorum, et conciliorum ab ecclesia Græca receptorum; nec non canonicarum ss. patrum epistolarum: una cum scholiis antiquorum [i.e. T. Balsamon and J. Zonaras] singulis eorum annexis, et scriptis aliis huc spectantibus; quorum plurima e Bibliothecæ Bodleianæ aliarumque mss. codicibus nunc primum edita: reliqua cum iisdem mss. summa fide & diligentia collata. Totum opus . . . Guilielmus Beveregius . . . recensuit, prolegomenis munivit, & annotationibus auxit. [Greek and Latin.] *Oxonii*, 1672. 2 vols. Fol. R 40883

CURZON (Robert) *Baron de la Zouche.* *Visits to monasteries in the Levant.* . . . With an introduction by D. G. Hogarth. [With illustrations.] *London*, 1916. 8vo, pp. xvi, 423. R 41089

ELY, *Diocese of.* Ely episcopal records. A calendar and concise view of the episcopal records preserved in the Muniment Room of the Palace at Ely. Compiled . . . by A. Gibbons. . . . *Lincoln, printed for private circulation*, 1891. 8vo, pp. xiv, 558. R 39340

ENGLAND. The seconde parte of a register: being a calendar of manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London. Edited by Albert Peel. . . . With a preface by C. H. Firth. . . . *Cambridge*, 1915. 2 vols. 8vo. R 39798

FITZ-HERBERT (Nicolas) Nicolai Fizerberti De Antiquitate & Continuatione Catholicæ Religionis in Anglia, & De Alani Cardinalis Vita Libellvs. Ad Sanctissimum D. N. Pavlvn Qvintvm Pontificem Maximvm. [Printer's device beneath title.] *Romæ, Apud Guillelmum Facciottum.* M. DC. VIII. . . . 8vo, pp. [8], 100, [2]. R 18033

FROMMENT (Antoine) Les actes et gestes merveilleux de la cité de Geneve; nouvellement convertie à l'evangille, faictz du temps de leur reformation, et comment ils l'ont receue, redigez par escript en fourme de chroniques, annales ou hystoyres, commençant l'an MDXXXII. Par A. Fromment. (Extraits contenant tout ce qu'il y a d'important dans les Registres publics de Geneve, par Jacques Flournois. Dès l'an 1532 à 1536.) Mis en lumiere par Gustave Revilliod. [With plates.] *A Geneve*, 1854. 8vo, pp. xxxi, 249, ccix. R 40495

270 RELIGION: RELIGIOUS HISTORY.

- HEFELE (Carl Joseph von) *Bishop of Rottenburg*. *Histoire des conciles d'après les documents originaux*. . . . Nouvelle traduction française faite sur la deuxième édition allemande, corrigée et augmentée de notes critiques et bibliographiques par. . . . H. Leclercq. . . . Tome VII. première partie. *Paris*, 1916. 8vo. *In progress*. R 39771
- HERKLESS (John) and HANNAY (Robert Kerr) *The archbishops of St. Andrews*. Vol. IV. (-V.). *Edinburgh and London*, 1913-15. 2 vols. 8vo. R 22116
- HUGH, [of Avalon], *Saint, Bishop of Lincoln*. *The life of Saint Hugh of Lincoln*. Translated from the French Carthusian life and edited with . . . additions by Herbert Thurston. . . . [With portrait.] [Quarterly Series. 99.] *London*, 1898. 8vo, pp. xxvi, 650. R 40543
- HULL (Eleanor) *Early Christian Ireland*. [Epochs of Irish History, 2.] *London*, 1905. 8vo, pp. vi, 283. R 40474
- JONES (Rufus Matthew) *Spiritual reformers in the 16th & 17th centuries*. *London*, 1914. 8vo, pp. li, 362. R 40609
- MURRAY (Richard) *Ireland and her church*. . . . The second edition, enlarged. *London*, 1845. 8vo, pp. xxiii, 390. R 40412
- PHILIPPSON (Johann) *Sleidanus*. I. *Sleidan De L'Estat De La Religion Et Repvblique Chrestienne, Et Des Qvatre Monarchies*. Traduit nouvellement de Latin en Francois. Plus vn discours des Roys de France iusques au Roy Charles neufiesme. De nouveau reueu & augmenté. [Translated by R. Le Prevost.] *A Strasbourg*, M.D. LXIII. 2 pts. in 1 vol., 8vo. R 40465
- * * The "discours des roys de France" does not appear in this volume.
- Waerachtige Beschriuinge Hoc dattet met de Religie gestaen heeft : Ende oock met de gemeyne weluaert onder den grootmachtigen Keyser Carolo de vijfste. Eerst van . . . Johan Sleidan in Latijn neerstelije tsamen ghestelt : Ende voort door M. Walter Deleen int Nederlandts verduyst. . . . [Emden ?] Anno M.D.LVIII. 4to, pp. [8], DCCCLVII, [13]. R 40466
- STAPLETON (Thomas) *Tres Thomae seu Res Gestae S. Thomae Apostoli. S. Thomae Archiepiscopi Cantuariensis & Martyris. Thomae Mori Angliæ quondam Cancellarij. Avthore Thoma Stapletono*. . . . *Additis duobus Indicibus, altero Capitum, altero Rerum*. [Woodcut beneath title.] *Coloniae Agrippinae, Sumptibus Bernardi Gualteri*, ([Colophon:] *Excudebat Stephanus Hemmerden*) Anno M.DC.XII. 8vo, pp. [16], 382 [error for 386], [12]. R 18039
- * * In an armorial binding.
- TRESAL (J.) *Les origines du schisme anglican 1509-1571*. [Bibliothèque de l'Enseignement de l'Histoire Ecclesiastique.] *Paris*, 1908. 8vo, pp. xxiii, 460. R 40155

270 RELIGION: RELIGIOUS HISTORY.

VOELTER (Daniel E. J.) *Die apostolischen Väter neu untersucht.* Leiden, 1910. 8vo. *In progress.* R 24271

2. ii. Polykarp und Ignatius und die ihnen zugeschriebenen Briefe. Neu untersucht.—1910.

MONASTIC ORDERS.—FRANCIS [Bernardone] *of Assisi Saint.* The little flowers of Saint Francis of Assisi. [An English translation revised by T. Okey.] With . . . illustrations by Paul Woodroffe. London, 1899. 8vo, pp. viii, 277. R 16573

GRAHAM (Rose) S. Gilbert of Sempringham and the Gilbertines: a history of the only English monastic order. . . . With illustrations. London, 1901. 8vo, pp. xi, 240. R 40544

HUBER (Johannes Nepomuk) *Der Jesuiten-Orden nach seiner Verfassung und Doctrin, Wirksamkeit und Geschichte characterisirt.* Berlin, 1873. 8vo, pp. xvi, 564. R 40415

HUNTER (Joseph) *English monastic libraries.* I. A catalogue of the library of the Priory of Bretton, in Yorkshire. II. Notices of the libraries belonging to other religious houses. . . . London, 1831. 4to, pp. xii, 30. R 39935

JESUITS. *Le veritable test des Jesuites, ou l'esprit de la societé, infidele à Dieu, au roi, & à son prochain.* Cologne, 1688. 12mo, pp. 159. R 40085

LOUTH PARK ABBEY. *Chronicon abbatie de parco Lude.* The chronicle of Louth Park Abbey. With appendix of documents. Edited by . . . Edmund Venables. . . . With a translation by . . . A. R. Maddison. . . . [With plans.] [Lincolnshire Record Society, 1.] [Horncastle], 1891. 8vo, pp. lx, 85. R 39908

MALNORY (A.) *Quid Luxovienses monachi discipuli sancti Columbani ad regulam monasteriorum atque ad communem ecclesiae profectum contulerint.* Thesim facultati litterarum Parisiensi proponebat A. Malnory. . . . Parisiis, 1894. 8vo, pp. viii, 96. R 40324

WENIGER (Ludwig) *Die Dominikaner in Eisenach.* Ein Bild aus dem Klosterleben des Mittelalters. [Sammlung Gemeinverständlicher Wissenschaftlicher Vorträge. 199.] Hamburg, 1894. 8vo, pp. 44. R 40627

280 RELIGION: CHRISTIAN CHURCHES.

BLESDIKIUS (Nicolaus) *Historia vitæ, doctrinæ, ac rerum gestarum Davidis Georgii hæresiarchæ.* . . . Nunc primum prodit in lucem ex musæo Iacobi Revii. *Daventriæ*, 1642. 8vo, pp. 189. R 40500

LABADIE (Jean de) *Galbanum jesuitique ou quintessence de la sublime theologie de l'archi-coâtre Jean de la Badie.* Seconde edition revüe, corrigée & augmentée. *Cologne*, 1668. 12mo, pp. 143. R 40084

280 RELIGION: CHRISTIAN CHURCHES.

LABADIE (Jean de) Les justes eloges du Sieur Jean de la Badie. [A satire in verse.] *Cologne*, 1668. 12mo, pp. [10]. R 40084. 2

ROMAN CATHOLIC.—BONIVARD (François de). Advis et devis de la source de lidolatrie et tyrannie papale, par quelle pratique et finesse les Papes sont en si haut degre montez; suivis des difformes Reformateur³, de ladvis et devis de menconge et des faulx miracles du temps present. [Edited by J.-J. Chaponnière et G. Revilliod.] *Geneve*, 1856. 8vo, pp. xiv, 188. R 40496

CALVIN (Jean) Trait Des Reliques. ou, Advertissement Tres-utile du grâd profit qui revient à la chrestienté, s'il se faisoit inventaire de tous les corps Saints & Reliques, qui sont tât en Italie, qu' en France, Alemagne, Espagne, & autres Royaumes & pais. Par I. Calvin. Autre Traicté des Reliques contre le Decret du Concile de trente, traduit du latin de M. Chemnicius. Inventaire des Reliques de Rome: mis d'Italien en François. Response aux allegations de Robert Bellarmin Iesuite pour les Reliques. [Ornament beneath title.] *A Geneve, Par Pierre de la Roviere*. MDCL. 16mo, pp. [16], 282 [error for 280]. R 18235.

CHANTREL (Joseph) Histoire populaire des papes. . . . Troisième édition. *Paris*, 1865-66. 5 vols. 8vo. R 40383

1. Les papes des premiers siècles.—1865.
- 2, 3. Les papes du moyen-âge.—1866.
4. Les papes des temps modernes.—1866.
5. Les papes contemporains.—1866.

MORESCO (Mattia) Il patrimonio di S. Pietro. Studio storico-giuridico sulle istituzioni finanziarie della Santa Sede. [Nuova Collezione di Opere Giuridiche. 197.] *Torino*, 1916. 8vo, pp. xv, 364. R 40319

ROME, *Church of*. Binenkorb Des Heyl. Römischen Imenschwarms / seiner Hūmelszellen (oder Hīmelszellen) Hurnausznāster / Brāmenge-schwūrm vnd Wāspengetōsz. Sāmt Lāuterung der H. Rō. Kirchen Honigwawaben. . . . [By I. Rabbotenu, pseud., i.e. F. van Marnix, Heer van Mont Sant Aldegonde.] Alles nach dem rechten Himelstau oder Manna justirt / vnd mit Meutzerkletten durchziert. Durch Iesu-walt Pickhart [pseud. i.e. J. Fischart] . . . [Woodcut beneath title] *Getruckt zu Christlingen*. ([Colophon:] *Getruckt zu Christlingen* [i.e. Strassburg] bey Vrsino Gottgwin. M.D.LXXXI.) 8vo, ff. 245 [error for 246], [17]. R 40491

— Antilogia Papae: Hoc Est, De Corrupto Ecclesiae statu, & totius cleri Papistici peruersitate, Scripta aliquot ueterū authorum, ante annos plus minus ccc, & interea: nunc primum in lucem eruta, & ab interitu uindicata. Quorum catalogum proxima post Præfationem pagina reperies. Cum præfatione. . . . VVolfgangi Vuissenburgij. . . . *Basileae*. ([Colophon:] *Basileae, Ex Officina Ioannis Oporini, Anno salutis humanæ M.D.L.V. Mense Martio*.) 8vo, pp. [24], 787 [error for 788], [11]. R 40497

280 RELIGION: CHRISTIAN CHURCHES.

ROME, *Church of*. Den Roomschen Uylen-spiegel, getrocken uyt verscheyden oude Roomsche-Catholijcke legende-boecken, ende andere schrijvers. Vermaeckelijck ende stichtelijck om te lesen voor alle Catholijcke hertekens. Met noodige Annotatien / en verklaringen hier en daer verlicht. Mitsgaders met verscheydene koopere platen verciert. [By J. Lydius.] *Tot Amsterdam*, 1671. 8vo, pp. 650. R 40467

VÉRON (François) The rule of Catholic faith; or, the principles and doctrines of the Catholic Church, discriminated from the opinions of the schools, and from popular errors and misstatements. [By F. Véron.] Translated [from the Latin edition] by . . . J. Waterworth. *Birmingham*, 1833. 8vo, pp. ii, 146. R 39982

ANGLICAN.—WORDSWORTH (Christopher) *Bishop of Lincoln*. Theophilus Anglicanus; or, instruction concerning the Church, and the Anglican branch of it. For the use of schools, colleges, and candidates for holy orders. . . . Eighth edition. *London*, 1857. 8vo, pp. viii, 382. R 41066

METHODISTS.—WESLEY (John) The journal of . . . John Wesley. . . . Enlarged from original MSS., with notes from unpublished diaries, annotations, maps, and illustrations. Edited by Nehemiah Curnock. . . . Standard edition. Vol. VII.-VIII. *London*, [1916]. 8vo. *In progress*. R 20221

UNITARIAN.—PRZYPKOWSKI (Samuel) The life of Faustus Socinus . . . as written in Latin . . . in the year 1636. With English annotations. (Vita Fausti Socini. . . . With English annotations by E. S. [i.e. Emily Sharpe].) *Manchester*, 1912. 8vo, pp. 65, vii. R 40300

290 RELIGION: NON-CHRISTIAN.

'ABDUR RAHMÂN, *Seoharvi, of Lincoln's Inn*. Ein kritische Prüfung der Quellen des islamitischen Rechts. *London*, 1914. 8vo, pp. xviii, 216. R 36476

BUENGER (Theodore Arthur) Crete in the Greek tradition. . . . A thesis, presented to the Faculty of the Graduate School of the University of Pennsylvania, in partial fulfilment of the requirements for the degree of Doctor of Philosophy. *Philadelphia*, 1915. 8vo, pp. 74. R 40920

COPENHAGEN. Festschrift udgivet af Københavns Universitet i anledning af Hans Majestæt Kongens fødselsdag, den 26 September, 1915. Liv og død i Græsk belysning. Af J. L. Heiberg. [With illustrations.] *København*, 1915. 8vo, pp. 150. R 40258

— Festschrift udgivet af Københavns Universitet i anledning af Universitets Aarsfest, November, 1915. Dines Andersen: Livet efter døden: studier over de ældste Indiske begravelses-ritualer. Universitet i Rektoratsaaret, 1914-15. *København*, 1915, 8vo, pp. 102. R 40259

290 RELIGION: NON-CHRISTIAN.

KUR'ĀN. Science des religions. L'Islamisme d'après le Coran: l'enseignement doctrinal et la pratique. Par Garcin de Tassy. . . . Troisième édition. *Paris*, 1874. 8vo, pp. 412. R 40402

MILINDA. Milindapprashnaya; or, mirror of the sacred doctrines. Translated from Pali into Sinhalese . . . by . . . Sumangala of Henatikumbure . . . With explanatory notes and glossaries. *Kotahena*, [Colombo], 1878. 8vo, pp. 628, 12, iii. R 39222

MINGANA (Alphonse) Devil-worshippers: their beliefs and sacred books. . . . From the Journal of the Royal Asiatic Society, July, 1916. [*London*, 1916.] 8vo, pp. (505)-526. R 40912

* * The title is taken from the wrapper.

PRATT (James Bissett) India and its faiths: a traveller's record. *London*, 1916. 8vo, pp. x, 482. R 40985

PRELLER (Ludwig) Les dieux de l'ancienne Rome; mythologie romaine. . . . Traduction de . . . L. Dietz . . . avec une préface par . . . L. F. Alfred Maury . . . Troisième édition. *Paris*, 1884. 8vo, pp. xvi, 519. R 39898

TURKESTAN. Manuscript remains of Buddhist literature found in Eastern Turkestan. Facsimiles with transcripts, translations and notes, edited in conjunction with other scholars by A. F. Rudolf Hoernle. . . . With . . . plates. *Oxford*, 1916. 4to. *In progress*. R 40603

1. Manuscripts in Sanskrit, Khotanese, Kuchean, Tibetan and Chinese.—1916.

VIDYABHUSANA (Satis Chandra) History of the mediæval school of Indian logic. . . . Thesis approved for the degree of Doctor of Philosophy in the University of Calcutta, 1907. [Calcutta, University of. University Studies. No. 1] *Calcutta*, 1909. 8vo, pp. xxi, 188. R 39259

WESTCOTT (George Herbert) Kabir and the Kabir Panth. [With plates.] *Cawnpore*, 1907. 8vo, pp. vii, 185. R 40070

ABRAHAMS (Joseph) The sources of the Midrash Echah Rabbah. Dissertation for the acquisition of the degree of Doctor of Philosophy from the University of Leipsic. *Dessau*, 1881. 8vo, pp. 60. R 40185

300 SOCIOLOGY: GENERAL.

LEIST (Burkard Wilhelm) Alt-Arisches Jus civile. *Jena*, 1892-96. 2 vols. 8vo. R 40786

LONDON SCHOOL OF ECONOMICS AND POLITICAL SCIENCE. Studies in economics and political science. Edited by . . . Pember Reeves. *London*, 1916. 8vo. *In progress*.

Proud (E. D.) Welfare work; employers' experiments for improving working conditions in factories. . . . With a foreword by . . . D. Lloyd-George. . . . R 40927

320 SOCIOLOGY: POLITICAL SCIENCE AND ECONOMY.

CARLYLE (Robert Warrand) and (Alexander James) A history of mediæval political theory in the West. . . . *Edinburgh and London*, 1915. 8vo, *In progress*. R 13505

3. Political theory from the tenth century to the thirteenth. By A. J. Carlyle. . . . — 1915.

COLONNA (Egidio) *Romano, Archbishop of Bourges*. Li livres du gouvernement des rois: a XIIIth century French version of E. Colonna's treatise, *De regimine principum*. Now first published from the Kerr MS. together with introduction and notes and . . . facsimile by Samuel Paul Molænaer. . . . *New York*, 1899. 8vo, pp. xlii, 461. R 40410

DAVIS (Andrew MacFarland) Certain old Chinese notes; or Chinese paper money. A communication presented to the American Academy of Arts and Sciences, at 28 Newbury Street, Boston, on the 10th of February, 1915. [With plates.] *Boston*, 1915. 8vo, pp. xi, 245-286, 11. R 40620

GOODSELL (Willystine) A history of the family as a social and educational institution. [Text-book Series in Education.] *New York*, 1915. 8vo, pp. xiv, 588. R 41105

MANORIAL SOCIETY. The Manorial Society's publications. *London*, 1915. 1 vol. 8vo. R 18336

England. *Modus tenendi cūr barōn, cum visu franci plegii*. A reprint of the first edition A.D. 1510. Together with translations and an introductory note [by C. Greenwood].

RUBOW (Axel) *Renteforhold i Danmark i tidsrummet fra Reformationen til Chr. v's Danske loo*. *Kjøbenhavn og Kristiania*, 1914. 8vo, pp. 204. R 40256

TREITSCHKE (Heinrich von). *Politics*. . . . Translated from the German by Blanche Dugdale & Torben De Bille. With an introduction by . . . Arthur James Balfour. . . . *London*, 1916. 2 vols. 8vo. R 40160

340 SOCIOLOGY: LAW.

ALEXANDER (George Glover) A plea for a better system of legal education in the provinces. . . . Reprinted, with additions, from the "Law Magazine and Review" for November, 1904. *London*, 1904. 8vo, pp. 36. R 40903

AMERICAN SOCIETY for Judicial Settlement of International Disputes. Proceedings of Fourth National Conference. American Society for Judicial Settlement of International Disputes. December 4-6, 1913. Washington, D. C. Edited by James Brown Scott. *Baltimore*, 1914. 1 vol. 8vo. R 40878

340 SOCIOLOGY: LAW.

BARON (Julius) Geschichte des römischen Rechts. . . . Erster Theil: Institutionen und Civilprozess. *Berlin*, 1884. 8vo, pp. xii, 471.

R 40840

* * This copy is interleaved. No more published ?

BEAUNE (François Bénigne Henri) Droit coutumier français. La condition des biens. *Paris*, 1886. 8vo, pp. ii, 616.

R 41485

— Droit coutumier français. La condition des personnes. *Lyon, Paris*, 1882. 8vo, pp. 602.

R 40899

BRUNS (Carl E. Georg) Fontes iuris Romani antiqui. Edidit Carolus Georgius Bruns. Editio sexta cura Theodori Mommseni et Ottonis Gradenwitz. *Friburgi in Brisgavia et Lipsiae*, 1893. 2 pts. in 1 vol. 8vo.

R 40836

CAILLEMER (Exupère) Le droit civil dans les provinces anglo-normandes au XII^e siècle. [Extrait des Mémoires de l'Académie nationale des Sciences, Arts et Belles-Lettres de Caen.] *Caen*, 1883. 8vo, pp. 72.

R 40874

CLARK (Edwin Charles) Practical jurisprudence, a comment on Austin. *Cambridge*, 1883. 8vo, pp. xii, 403.

R 40837

COPENHAGEN. Festskrift udgivet af Københavns Universitet i anledning af Hans Majestæts Kongens fødselsdag, den 26 September, 1914. Skøn og regel. Af Viggo Bentzon. *København*, 1914. 8vo, pp. 102.

R 38534

CORNIL (Georges) Traité de la possession dans le droit romain pour servir de base à une étude comparative des législations modernes. . . . Ouvrage orné de . . . portraits . . . gravés par P. Gusman. (Appendice. La possession dans les principaux codes modernes.) *Paris*, 1905. 8vo, pp. xvi, 608.

R 40795

DICEY (Albert Venn). Can English law be taught at the Universities? An inaugural lecture, delivered at All Souls College, 21st April, 1883. *London*, 1883. 8vo, pp. 31.

R 40905

ENGLAND. English statute law revised. Being an analysis of the effect of the legislation of 1896 upon earlier statutes relating to England. By Paul Strickland. . . . *London*, 1897. 8vo, pp. 46.

R 40902

— Fleta: seu commentarius juris Anglicani sic nuncupatus, sub Edwardo rege primo . . . ab anonymo conscriptus, atque e codice veteri, autore ipso aliquid recentiori, nunc primum typis editus. Accedit tractatulus vetus de agendi excipiendique formulis Gallicanus, Fet assavoir dictus. Subjungitur etiam Joannis Seldeni ad Fletam dissertatio historica. [With illustrations.] *Londini*, 1647. 4to, pp. 553.

R 40824

— Quadripartitus, ein englisches Rechtsbuch von 1114, nachgewiesen und, soweit bisher ungedruckt, herausgegeben von F. Liebermann. *Halle a. S.*, 1892. 8vo, pp. viii, 168.

R 40761

CLASSIFIED LIST OF RECENT ACCESSIONS 477

340 SOCIOLOGY: LAW.

- EVANS (Morgan Owen) Theories and criticisms of Sir Henry Maine.
London, 1896. 8vo, pp. viii, 93. R 40808
- FITTING (Hermann Heinrich) Die Anfänge der Rechtsschule zu Bologna.
(Der Universität zu Bologna aus Anlass der Feier ihres achthundertjäh-
rigen Bestehens.) *Berlin und Leipzig*, 1888. 8vo, pp. 129. R 40811
- FORSYTH (William) Hortensius: or, the advocate. An historical essay
. . . [With frontispiece.] *London*, 1849. 8vo, pp. xix, 495.
R 40784
- FRANCE. Capitularia regum Francorum. Additæ sunt Marculfi monachi
& aliorum formulæ veteres & notæ doctissimorum virorum. Stephanus
Baluzius . . . in unum collegit. . . . Nova editio auctior ac emendatior
ad fidem autographi Baluzii . . . accessere vita Baluzii partim ab ipso
scripta, catalogus operum hujus viri clarissimi cum animadversionibus
historicis, & index variorum operum ab illo illustratorum. . . . Curante
Petro De Chiniac. . . . *Parisiis*, 1780. 2 vols. Fol. R 40386
- Le grand coutumier de France. Nouvelle édition par Éd. Labou-
laye. . . . R. Dareste. . . . *Paris*, 1868. 8vo, pp. xlviii, 848.
R 40788
- GAIUS, *the Jurist*. The commentaries of Gaius and Rules of Ulpian.
Translated with notes by J. T. Abdy . . . and Bryan Walker. . . .
New edition. . . . *Cambridge*, 1874. 8vo, pp. xxvii, 479. R 40812
- * * * Wanting pp. i-viii.
- GIFFARD (A.) Études sur les sources du droit français. Extrait de la
Nouvelle revue historique de droit français et étranger, tome XXXVII,
année 1913. *Paris*, 1913. 8vo, pp. 65. R 40895
- GLANVILLA (Ranulphus de) A translation of Glanville by John Beames.
. . . To which are added notes. . . . *London*, 1812. 8vo, pp. xl, 362.
R 40791
- HANDBUCH DER RÖMISCHEN ALTERTHUEMER. Manuel des antiquités
romaines. Par Théodore Mommsen, J. Marquardt & P. Krüger. Tra-
duit de l'allemand sous la direction de . . . Gustave Humbert. . . .
Paris, 1894-1907. 2 vols. 8vo.
16. Krueger (P.) Histoire des sources du droit romain. . . . Traduit de l'allemand . . .
par . . . Brissaud. . . . —1894. R 40798
17. Mommsen (T.) Le droit pénal romain. . . . Traduit . . . J. Duquesne. . . . —1907.
R 40875
- HENRY (Alexander) Jurisprudence: or, the science of law, its objects and
methods. An introductory lecture, delivered at University College,
London, on 2nd November, 1883. *London*, 1884. 4to, pp. 30.
R 40896
- HOLDSWORTH (William Searle) The place of English legal history in the
education of English lawyers: a plea for its further recognition. Being
a lecture delivered at All Souls College Oxford, October 22, 1910.
London, 1910. 8vo, pp. 26. R 40889

340 SOCIOLOGY: LAW.

HOLLAND (Thomas Erskine) The elements of jurisprudence. . . . Second edition, enlarged. *Oxford*, 1882. 8vo, pp. xvi, 344. R 40782

JENKS (Edward) The European codes. (Table showing the existing codes of the chief European states.) [Reprinted from the *Journal of the Society of Comparative Legislation*.] [*London*, 19—]. 8vo. R 40897

* * * The title is taken from the caption.

— Possibilities in legal education. . . . Reprinted by permission from the "Law Quarterly Review," July, 1907. *London*, 1907. 8vo, pp. 16. R 40907

JHERING (Rudolph von) L'esprit du droit romain dans les diverses phases de son développement. . . . Traduit . . . par O. de Meulenaere. . . . Troisième édition, revue et corrigée. *Paris*, 1886-88. 4 vols. in 2. 8vo. R 40768

JURISTISCHE SCHRIFTEN. Juristische Schriften des früheren Mittelalters. Aus Handschriften meist zum ersten Mal herausgegeben und erörtert von . . . Hermann Fitting. . . . *Halle*, 1876. 8vo, pp. vi, 228. R 40815

LAFERRIÈRE (Louis Firmin Julien) Histoire du droit français. *Paris*, 1838. 2 vols. 8vo. R 40861

LAMBERT (Édouard) Études de droit commun législatif ou de droit civil comparé. *Paris*, 1903. 1 vol. 8vo. R 40785

Première série. Le régime successoral.

1. Introduction. La fonction du droit civil comparé. Tome I. . . .—1903.

LAWYER. The lawyer, in history, literature, and humour. Edited by William Andrews. . . . *London*, 1896. 8vo, pp. 276. R 40558

LEE (Guy Carleton) Historical jurisprudence: an introduction to the systematic study of the development of law. *New York*, 1900. 8vo, pp. xv, 517. R 40797

LEGAL LORE. Legal lore: curiosities of law and lawyers. Edited by William Andrews. [With frontispiece.] *London*, 1897. 8vo, pp. 280. R 40556

LENEL (Otto) Das Edictum perpetuum. Ein Versuch zu seiner Wiederherstellung. Mit dem für die Savigny-Stiftung ausgeschriebenen Preise gekrönt. . . . Zweite verbesserte Auflage. *Leipzig*, 1907. 8vo, pp. xxvi, 550. R 40772

— Essai de reconstitution de l'Édit perpétuel. Ouvrage traduit en français par Frédéric Peltier . . . sur un texte revu par l'auteur. *Paris*, 1901-03. 2 vols. 8vo. R 40851

MUIRHEAD (James) Historical introduction to the private law of Rome. *Edinburgh*, 1886. 8vo, pp. xxviii, 462. R 40776

— Second edition. Revised and edited by Henry Goudy. . . . *London*, 1899. 8vo, pp. xxv, 457. R 40777

340 SOCIOLOGY: LAW.

- MUIRHEAD (James) Introduction historique au droit privé de Rome. . . .
Traduit et annoté . . . par G. Bourcart. . . . *Paris*, 1889. 8vo, pp.
xxviii, 618. R 40770
- NERINCX (Alfred) Les écoles de droit et le barreau aux États-Unis. . . .
Extrait de la Revue du droit public et de la science politique en France
et à l'étranger. No. 4, Octobre-Novembre-Décembre, 1908. *Paris*,
1908. 8vo, pp. 56. R 40900
- NYS (Ernest) Pages de l'histoire du droit en Angleterre. Le droit romain,
le droit des gens, et le Collège des docteurs en droit civil. *Bruxelles*,
1910. 8vo, pp. 159. R 40760
- ORTOLAN (Joseph Louis Elzéar) The history of Roman law, from the text
of Ortolan's Histoire de la législation romaine et généralisation du droit,
édition of 1870. Translated . . . and supplemented by a chrono-
metrical chart of Roman history, by Ildutus T. Prichard . . . and David
Nasmith. . . . *London*, 1871. 8vo, pp. xxx, 709. R 40771
- PERNICE (Lothar Anton Alfred) Labeo. Römisches Privatrecht im ersten
Jahrhunderte der Kaiserzeit. . . . Zweiter Band. Erste Abteilung
(-Dritter Band. Erste Abteilung). *Halle*, 1892-1900. 3 vols. in 2.
8vo. R 40877
- * * Vols. 2, i ; 2, ii—are of the second edition.
- POLLOCK (Sir Frederick) 3rd Bart. A first book of jurisprudence for
students of the common law. *London*, 1896. 8vo, pp. xvi, 348.
R 40827
- Introduction and notes to Sir Henry Maine's "Ancient law".
[Second edition.] *London*, 1908. 8vo, pp. xvi, 62. R 40762
- PUCHTA (Georg Friedrich) Cursus der Institutionen. . . . Neunte Auflage
. . . besorgt von Paul Krüger. *Leipzig*, 1881. 2 vols. 8vo.
R 40767
1. Geschichte des Rechts bei dem römischen Volk mit einer Einleitung in die Rechtswis-
senschaft und Geschichte des römischen Civilprocesses.
2. System und Geschichte des römischen Privatrechts.
- REVUE HISTORIQUE DE DROIT Français et Étranger. Revue his-
torique de droit français et étranger. Publiée sous la direction de . . .
Éd. Laboulaye . . . E. de Rozière . . . R. Dareste . . . C.
Ginoulhiac. . . . *Paris*, 1855-69. 15 vols. 8vo. R 40816
- [Continued as :]
- REVUE DE LÉGISLATION ancienne & moderne française et
étrangère. . . *Paris*, 1870-1871-76. 6 vols. 8vo.
- [Continued as :]
- NOUVELLE REVUE HISTORIQUE de droit français et étranger. . . .
Paris, 1877-1912. 36 vols. 8vo. *In progress*.
- Tables des quinze années de la Revue historique de droit français
et étranger, 1855-1869. . . . *Paris*, 1872. 8vo, pp. 44.

340 SOCIOLOGY: LAW.

- Tables des cinquante premiers volumes de la Revue historique de droit français et étranger (Revue de législation ancienne & moderne, française & étrangère et Nouvelle revue historique de droit français et étranger), 1855-1905, publiées par J. Tardif . . . F. Senn. . . Paris, 1908. 8vo, pp. 267.
- ROME. Corpus juris civilis. *Berolini*, 1900-04. 3 vols. 8vo. R 40858
1. Institutiones. Recognovit P. Krueger. Digesta. Recognovit T. Mommsen. (Editio stereotypa nona.)—1902.
 2. Codex Iustinianus. Recognovit P. Krueger. (Editio stereotypa septima.)—1900.
 3. Novellae. Recognovit R. Schoell. Opus . . . absolvit G. Kroll. [Greek and Latin.] (Editio stereotypa tertia.)—1904.
- Imperatoris Iustiniani institutionum libri quattuor. With introductions, commentary, and excursus by J. B. Moyle. . . Fifth edition. *Oxford*, 1912. 8vo, pp. vi, 682. R 40604
- *Church of*. Corpus iuris canonici Gregorii XIII pontif. max. auctoritate post emendationem absolutam editum . . . et appendice nova auctum. Iustus Henningius Boehmer . . . recensuit cum codicibus veteribus manuscriptis aliisque editionibus contulit variantes lectiones adiecit notis illustravit . . . praemissa praefatione duplici. [With frontispiece.] *Halae Magdeburgicae*, 1747. 2 vols. 4to. R 40887
- SAVIGNY (Friedrich Carl von) Le droit des obligations. . . Traduit de l'allemand et accompagné de notes par . . . C. Gérardin . . . Paul Jozon . . . Deuxième édition, revue, corrigée et augmentée. *Paris*, 1873. 2 vols. 8vo. R 40850
- Jural relations; or, the Roman law of persons as subjects of jural relations: being a translation of the second book of Savigny's *System of modern Roman law*. By W. H. Rattigan. . . *London*, 1884. 8vo, pp. vii, 401. R 40821
- SELDEN SOCIETY. The publications of the Selden Society. *London*, 1915. 4to. *In progress*. R 17809
32. England. Public works in mediæval law. Vol. 1. Edited . . . by C. T. Flower. . . —1915.
- SMITH (Munroe) Jurisprudence. (A lecture delivered at Columbia University in the series on science, philosophy and art, February 19, 1908.) *New York*, 1908. 8vo, pp. 42. R 40901
- SOCIÉTÉ DE LÉGISLATION COMPARÉE. Bulletin de la Société de législation comparée. Tome vingt-deuxième (-vingt-cinquième), 1892-1893 (-1896). *Paris*, 1893-96. 4 vols. 8vo. R 40860
- USSING (Henry) Skyld og skade bør erstatningspligt udenfor kontraktsforhold. Være betinget af culpa? *København*, 1914. 8vo, pp. viii, 500. R 38537
- VINOGRADOV (Pavel Gavrilich) The teaching of Sir Henry Maine. An inaugural lecture, delivered in Corpus Christi College Hall, on March 4, 1904. *London*, 1904. 8vo, pp. 19. R 40898

CLASSIFIED LIST OF RECENT ACCESSIONS 481

340 SOCIOLOGY: LAW.

YOGENDRACHANDRA GHOSHA. The principles of Hindu law. *Calcutta*, 1903. 8vo, pp. lxiii, 794. R 39173

ZACHARIAE VON LINGENTHAL (Carl Eduard) Histoire du droit privé gréco-romain. . . . Traduit de l'allemand par Eugène Lauth. [Extrait de le Revue historique de Droit français et étranger, années 1865-1866-1869.] *Paris*, 1870. 2 pts. in 1 vol. 8vo. R 40873

370 SOCIOLOGY: EDUCATION.

INDIA. Note on the state of education in India. [Subscribed A. M. Monteath.] *Calcutta*, 1867. Fol., pp. ii, 106, xxix. R 41195

HOME EDUCATION. Home education. By the author of Natural history of enthusiasm [i.e. Isaac Taylor.] *London*, 1838. 8vo, pp. viii, 379. R 40113

LAW (Narendra Nath) Promotion of learning in India by early European settlers, up to about 1800 A.D. . . . With an introduction by . . . Walter K. Firminger. . . . With . . . illustrations. *London*, 1915. 8vo, pp. xxviii, 159. R 41178

LOMBARD (Frank Alanson) Pre-Meiji education in Japan: a study of Japanese education previous to the restoration of 1868. [With plates.] *Tokyo*, [1913]. 8vo, pp. iii, 271. R 40739

MOORE (Ernest Carroll) What is education? *Boston*, [1915]. 8vo, pp. x, 257. R 40574

POELMAN (Adriaan Louis) Proeven over geestelijke vermoeidheid en aandachtsconcentratie bij schoolkinderen. Proefschrift ter verkrijging van den graad van Doctor in de Geneeskunde aan de Rijks-Universiteit te Groningen, op gezag van . . . E. D. Wiersma, Hoogleraar in de Faculteit der Geneeskunde, tegen de Bedenkingen der Faculteit in het openbaar te verdedigen op Vrijdag 21 Mei 1915, des namiddags te 3 uur. [With illustrations.] *Groningen*, 1915. 8vo, pp. 62. R 41025

ROMAN (Frederick William) The industrial and commercial schools of the United States and Germany: a comparative study. *New York and London*, 1915. 8vo, pp. xv, 382. R 40941

RUSK (Robert R.) Introduction to experimental education. . . . Second edition. *London*, 1915. 8vo, pp. viii, 303. R 40592

MICHIGAN, University of. A memorial of the founding of the University of Michigan held in commencement week, June 23 to June 27, 1912. *Ann Arbor*, 1915. 8vo, pp. 216. R 40203

WINCHESTER. The college of St. Mary Winton, near Winchester. . . . [Poems in Latin and English.] [With illustrations.] *Oxford and London*, 1868. 4to, pp. 136. R 39628

390 SOCIOLOGY: CUSTOMS AND FOLK-LORE.

BACON (Roger) The famous historie of Fryer Bacon. Containing the wonderful things that he did in his life: also the manner of his death; with the lives and deaths of the two coniurers, Bunge and Vandermast. . . . *London*, [n.d.]. 4to, pp. 46. R 40390

BARBARO (Francesco) Francisci Barbari patricii Veneti Oratorisq; clarissimi de Re Vxoria libelli duo. [Edited by A. Tiraquellus.] [Woodcut beneath title.] [*Paris*] ([Colophon:] *Ex Chalcographia Ascensiana rursus*. Quarto nonas lunias. M.D. XIII.) 4to, ff. xxxiii. R 40640

LEATHLEY (Samuel Arthur) The history of marriage and divorce. *London*, [1916]. 8vo, pp. 160. R 40305

MADDEN (Richard Robert) The shrines and sepulchres of the old and new world: records of pilgrimages in many lands, and researches connected with the history of places remarkable for memorials of the dead, or monuments of a sacred character; including notices of the funeral customs of the principal nations, ancient and modern. . . . [With plates.] *London*, 1851. 2 vols. 8vo. R 40088

* * There are also engraved title-pages.

REYNARD THE FOX. Reineke de Vos mit dem Koker. . . . [With the Catholic gloss. With a Latin Programma by F. A. Hackmann.] *Wulfenbüttel*, 1711. 4to, pp. 380. R 40422

— Reintje de Vos van Hendrik van Alkmaar, naar den Lubekschen druk van 1498. Vertaald [in Dutch prose] en uitgegeven door. . . . Jacobus Scheltema. *Te Haarlem*, 1826. 8vo, pp. lxxii, 468. R 40438

TUINMAN (Carolus) De oorsprong en uitlegging van dagelijks gebruikte nederduitsche spreekwoorden. . . . *Middelburg*, 1726. 4to, pp. 374, 36. R 40485

* * There is also an engraved title-page.

400-410 PHILOLOGY: GENERAL AND COMPARATIVE.

FILOLOGISKA FÖRENINGEN I LUND. Från Filologiska föreningen i Lund. Språkliga uppsatser. *Lund*, 1897-1915. 4 vols. 8vo. *In progress*. R 29062

BRUGMANN (Friedrich Carl). Elements of the comparative grammar of the Indo-Germanic languages. A concise exposition of the history of Sanskrit, Old Iranian, Avestic and Old Persian, Old Armenian, Old Greek, Latin, Umbrian-Samnitic, Old Irish, Gothic, Old High German, Lithuanian and old Bulgarian. *London and New York*, 1888-95. 5 vols. 8vo. R 36775

1. Introduction and phonology. Translated from the German by J. Wright. . . .—1888.

2-4. Morphology. . . . Translated from the German by R. S. Conway . . . and W. H. D. Rouse. . . .—1891-95.

5. Indices of the volumes I-IV. Translated from the German by R. S. Conway. . . . and W. H. D. Rouse. . . .—1895.

CLASSIFIED LIST OF RECENT ACCESSIONS 483

400-410 PHILOLOGY: GENERAL AND COMPARATIVE.

LA GRASSERIE (Raoul de) *Études de grammaire comparée.* Paris, 1914.
8vo. *In progress.* R 40290

Du verbe comme générateur des autres parties du discours, du phénomène au noumène, notamment dans les langues indo-européennes, les sémitiques et les ouralo-altaïques.—1914.

420-430 PHILOLOGY: ENGLISH, GERMAN AND TEUTONIC.

JESPERSEN (Otto) *Growth and structure of the English language.* Leipzig, 1905. 8vo, pp. iv, 260. R 40146

MUELLER (Eduard) *Etymologisches Woerterbuch der englischen Sprache.* . . . Zweite vermehrte und verbesserte Auflage. Cöthen, 1878-79.
2 vols. 8vo. R 40424

DOORNKAAT-KOOLMAN (Jan ten) *Wörterbuch der ostfriesischen Sprache.* Etymologisch bearbeitet von J. ten Doornkaat Koolman. Norden, 1879-84[-93]. 3 vols. 8vo. R 40446

MARAHRENS (August) *Grammatik der Plattdeutschen Sprache.* Zur Würdigung, zur Kunde des Characters und zum richtigen Verständniß derselben. . . . Altona, 1858. 8vo, pp. 126. R 40476

PIJL (Roelof van der) *A practical grammar of the Dutch language, containing: an explanation of the different parts of speech; all the rules of syntax, and a great number of practical exercises.* . . . Fourth edition. Revised . . . by L. A. Laurey. Rotterdam, 1876. 8vo, pp. iv, 358. R 40475

RYGH (Oluf) *Gamle personnavne i norske stedsnavne.* Efterladt arbeide af O. Rygh. Universitetsprogram for 2det semester 1899. Kristiania, 1901. 8vo, pp. xii, 357. R 40162

440-450: PHILOLOGY: FRENCH AND ITALIAN.

BONNARD (Jean) and SALMON (Amédée) *Grammaire sommaire de l'ancien français, avec un essai sur la prononciation du IX^e au XIV^e siècle.* Paris, Leipzig, 1904. 8vo, pp. 70. R 40429. 1

CODEFROY (Frédéric Eugène) *Lexique de l'ancien français.* Publié par les soins de . . . J. Bonnard . . . Am. Salmon. . . . Paris, Leipzig, 1901. 8vo, pp. 544. R 40429. 2

NYROP (Kristoffer) *Grammaire historique de la langue française.* . . . Copenhagen, 1903-14. 4 vols. 8vo. *In progress.* R 40578

THIEME (Hugo Paul) *Essai sur l'histoire du vers français.* . . . Préface de . . . Gustave Lanson. Paris, 1916. 8vo, pp. xii, 432. R 41057

440-450: PHILOLOGY: FRENCH AND ITALIAN.

- FLORIO (Giovanni) *Queen Anna's New World Of Words, Or Dictionarie of the Italian and English tongues, Collected, and newly much augmented by Iohn Florio. . . . Whereunto are added certaine necessarie rules and short observations for the Italian tongue. London, Printed by Melch. Bradwood, for Edw. Blount and William Barret. Anno 1611. Fol., pp. [12], 690 [error for 698].* R 40942

* * Title within woodcut border.

Following ¶ 6 is an engraved portrait of Florio by W. Hole, on verso of leaf.

The "Necessary Ryles" have a separate title-page, and an imprint as follows: "London Printed by W. Stansby for Edward Blunt and William Barret. 1611." Above the imprint is Stansby's device [McK. 292].

470-480 PHILOLOGY: LATIN AND GREEK.

- CORDIER (Mathurin) *Mathurini Corderii Colloquia selecta: or select colloquies of M. Cordier: better adapted to the capacities of youth . . . than any edition of his colloquies, . . . yet published. Containing part I. the colloquies in Latin . . . part II. an English literal translation . . . part III. an analysis . . . of the Latin words in the colloquies. By Samuel Loggon. . . . The thirteenth edition, revised and corrected. [Latin and English.] London, 1795. 8vo, pp. 167.* R 22594

- DIRKSEN (Heinrich Eduard) *Manuale Latinitatis fontium iuris civilis Romanorum. Thesauri Latinitatis epitome. In usum tironum. Berolini, 1838. 4to, pp. vii, 1029.* R 40886

- MAIGNE D'ARNIS (W. H.) *Lexicon manuale ad scriptores mediæ et infimæ Latinitatis, ex glossariis Caroli Dufresne, D. Ducangii, D. P. Carpentarii, Adelungii, et aliorum in compendium accuratissime redactum; ou recueil de mots de la basse latinité, dressé pour servir à l'intelligence des auteurs, soit sacrés, soit profanes, du moyen âge. . . . Publié par . . . Migne. . . . Paris, 1866. 8vo.* R 40419

- OTTO (A.) *Die Sprichwörter und sprichwörtlichen Redensarten der Römer. Gesammelt und erklärt von . . . A. Otto. . . . Leipzig, 1890. 8vo, pp. xlv, 436.* R 40445

- ARNOLD (Edward Vernon) and CONWAY (Robert Seymour). *The restored pronunciation of Greek and Latin: with tables and practical illustrations. . . . Third and revised edition, embodying the scheme approved for Latin by the Classical Association. Cambridge, 1907. 8vo, pp. vi, 26.* R 40892

- DAWKINS (Richard McGillivray) *Modern Greek in Asia Minor: A study of the dialects of Silli, Cappadocia and Phárasa with grammar, texts, translations and glossary. . . . With a chapter on the subject-matter of the folk-tales by W. R. Halliday. . . . [With maps and plates.] Cambridge, 1916. 8vo, pp. xii, 695.* R 40566

490 PHILOLOGY: MINOR LANGUAGES.

- BALUTA (Jos. F.) Practical handbook of the Polish language, containing: the alphabet—pronunciation—fluency exercises—rules of grammar—various conversations—comprehensive vocabulary of words in daily use. *New York*, 1915. 8vo, pp. vii, 288. R 40624
- CASPARI (Carl Paul) A grammar of the Arabic language, translated from the German of Caspari, and edited, with numerous additions and corrections, by W. Wright . . . Second edition, revised and . . . enlarged. *London*, 1874-75. 2 vols in 1. 8vo. R 40439
- Grammaire arabe. . . Traduite de la quatrième édition allemande et en partie remaniée par E. Uricoechea. *Paris*, 1881. 8vo, pp. xii, 532. R 40423
- ERPENIUS (Thomas) Thomæ Erpenii grammatica Arabica cum fabulis Locmanni, etc. Accedunt excerpta anthologiæ veterum Arabiæ poetarum quæ inscribitur Hamasa Abi Temmam ex MSS. Biblioth. Academ. Batavæ edita, conversa, et notis illustrata ab Alberto Schultens. Præfatio imaginariam linguam, scriptionem, & lineam sanctam Judæorum confutat. *Lugduni Batavorum*, 1748. 4to, pp. clxxii, 603. R 40488
- FORBES (Duncan) A grammar of the Persian language. To which is added, a selection of easy extracts for reading, together with a copious vocabulary. . . . Second edition . . . enlarged. *London*, 1844. 8vo. R 40487
- GLUECK (Christian Wilhelm) Die bei Caius Julius Caesar vorkommenden keltischen Namen in ihrer Echtheit festgestellt und erläutert. *München*, 1857. 8vo, pp. xxii, 192. R 40428
- IRELAND. Ὑπακοὴ τῆς γαελικῆς. A grammar of the Gaelic language. . . . [By E. O'C., i.e. William Haliday.] *Dublin*, 1808. 8vo, pp. xv, 201. R 40449
- IVEKOVIĆ (F.) and BROZ (I.) Rječnik hrvatskoga jezika. Skupili i obradili . . . F. Iveković i . . . Ivan Broz. *u Zagrebu*, 1901. 2 vols. 8vo. R 40946
- KANARA. A school-dictionary, English and Canarese. . . . *Mangalore*, 1876. 8vo, pp. xi, 564. R 39034
- KING (Leonard William) First steps in Assyrian: a book for beginners. Being a series of historical, mythological, religious, magical, epistolary and other texts printed in cuneiform characters with interlinear transliteration and translation and a sketch of Assyrian grammar, sign-list and vocabulary. *London*, 1898. 8vo, pp. cxxxix, 399. R 40276
- LALIS (Anthony) A dictionary of the Lithuanian and English languages. (Lietuviškos ir angliškos kalbų žodynas.) Third revised and enlarged edition. *Chicago*, 1915. 2 vols. 8vo. R 40729
- LESKIEN (August) Grammatik der serbokroatischen Sprache. . . . [Sammlung Slavischer Lehr-und Handbuecher. 1. Reihe: Grammatiken. 4.] *Heidelberg*, 1914. 1 vol. 8vo. R 40623

490 PHILOLOGY: MINOR LANGUAGES.

- MACINTOSH (Donald) A collection of Gaelic proverbs and familiar phrases. Based on Macintosh's collection. Edited by Alexander Nicolson. . . . Second edition—revised. *Edinburgh*, 1882. 8vo, pp. xxxvi, 421. R 40416
- NEILSON (William) An introduction to the Irish language. In three parts. I. An original and comprehensive grammar. II. Familiar phrases, and dialogues. III. Extracts from Irish books, and manuscripts, in the original character. With copious tables of the contractions. *Dublin*, 1808. 3 pts. in 1 vol. 8vo. R 40425
- MASPERO (Georges) Grammaire de la langue khmère, cambodgien. . . . (Ouvrage publié sous le patronage de l'École Française d'Extrême-Orient.) *Paris*, 1915. 8vo, pp. viii, 489. R 41059
- MOLESWORTH (J. T.) A dictionary, Marāthi and English, compiled by J. T. Molesworth, assisted by George and Thomas Candy. Second edition, revised and enlarged by J. T. Molesworth. . . . (Notes on the constituent elements, the diffusion, and application of the Marāthi language. [By John Wilson.]) *Bombay*, 1857. 4to, pp. xxx, 920. R 41248
- O'REILLY (Edward) An Irish-English dictionary, with . . . quotations from . . . ancient and modern writers . . . and . . . comparisons of Irish words with those of similar orthography, sense, or sound in the Welsh and Hebrew languages. . . . A new edition . . . revised and corrected. With a supplement, containing . . . Irish words, with their interpretations in English. . . . By John O'Donovan. . . . *Dublin*, [1864]. 4to, pp. 724. R 40448
- ROEPSTORFF (Frederik Ad. de) A dictionary of the Nancowry dialect of the Nicobarese language. . . . Nicobarese-English and English-Nicobarese. . . . Edited by Mrs. de Roepstorff. [With an introduction by C. H. Chard.] *Calcutta*, 1884. 8vo, pp. xxv, 279. R 41197
- SIDATH SANGARAWA. The Sidath Sangarawa, a grammar of the Singhalese language, [attributed to Vedeha Thera]. Translated into English, with introduction, notes and appendices by J. De Alwis. . . . [With the ext.] *Colombo*, 1852. 8vo, pp. cclxxxvi, 246. R 39225
- SMAL-STOCKYJ (Stephan von) and GARTNER (Theodor) Grammatik der ruthenischen (ukrainischen) Sprache. *Wien*, 1913. 8vo, pp. xv, 550. R 40945
- TERRIEN DE LACOUPERIE (Albert Étienne Jean Baptiste) The languages of China before the Chinese. Researches on the languages spoken by the pre-Chinese races of China proper previously to the Chinese occupation. *London*, 1887. 8vo, pp. 148. R 40403

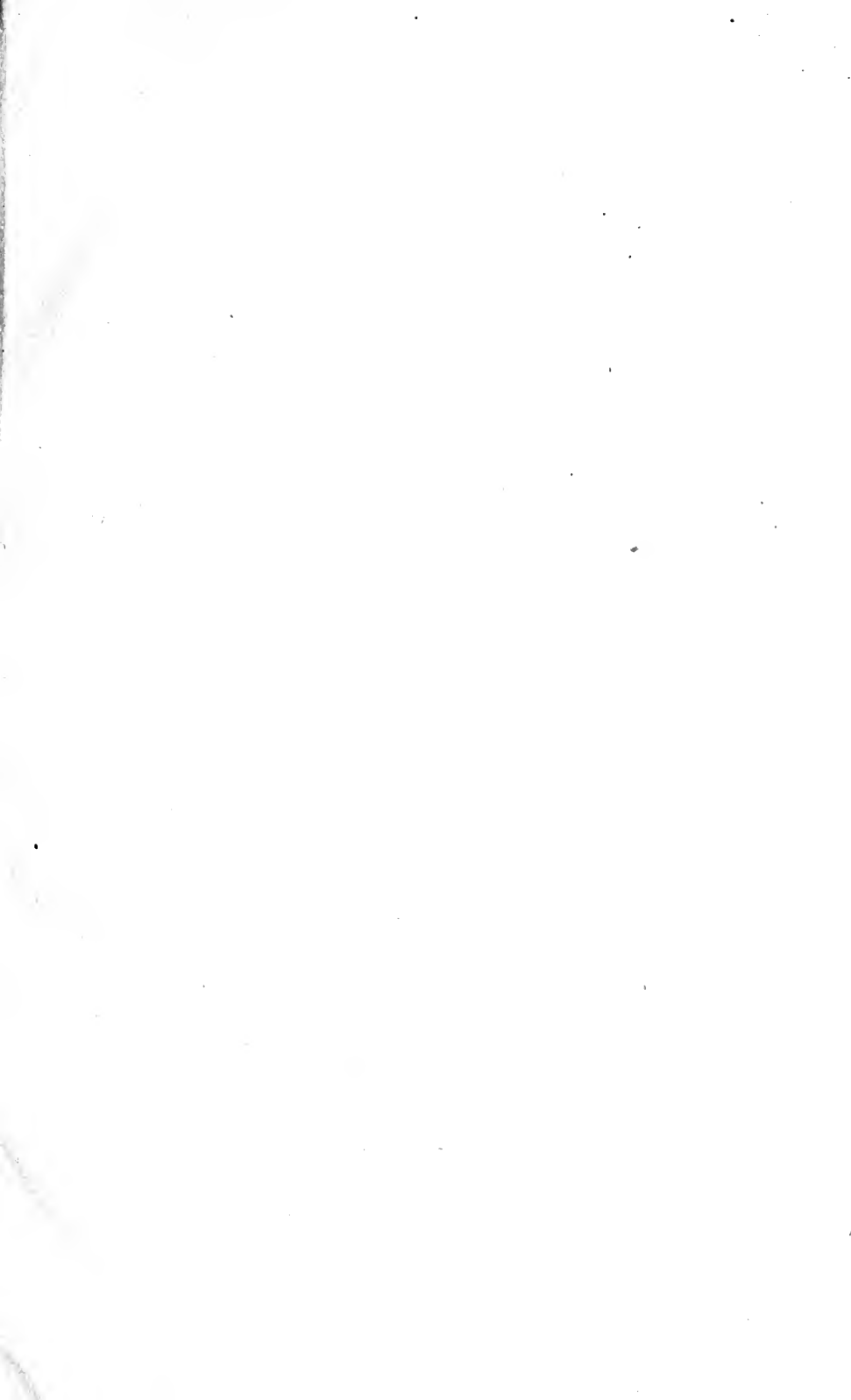
490 PHILOLOGY: MINOR LANGUAGES.

- WAHRMUND (Adolf.) Handwörterbuch der arabischen und deutschen Sprache. *Giessen*, 1877. 2 vols. 8vo. R 40473
 1. Arabisch-deutscher Theil. 2 vols.
 ZIMMER (Heinrich) Keltische Studien . . . *Berlin*, 1881-84. 2 vols. 8vo. R 40426
 1. Frische Texte mit Wörterbuch von E. Windisch. [A review.]—1881.
 2. Über altirische Betonung und Verskunst.—1884.

570 NATURAL SCIENCE: ARCHÆOLOGY AND ANTHROPOLOGY.

- COPENHAGEN. Festschrift udgivet af Københavns Universitet i anledning af Universitets Aarsfest, November, 1914. W. Johannsen: Falske analogier, med henblik paa lighed, slægtskab, arv, tradition og udvikling. Universitetet i Rektoratsaaret 1913-14. [With illustrations.] *København*, 1914. 8vo, pp. 164. R 38535
 GARMANN (Christian Friedrich) Christiani Friederici Garmanni . . . oologia curiosa duabus partibus absoluta, ortum corporum naturalium ex ovo demonstrans. *Cygnæ* [1691]. 4to, pp. 240. R 39976
 KNIGHT (Marion Vera) The craniometry of southern New England Indians. . . . With an introduction by Harris Hawthorne Wilder. . . . [With plates.] [Memoirs of the Connecticut Academy of Arts and Sciences, Vol. 4, July, 1915.] *New Haven, Connecticut*, 1915. 4to, pp. 36. R 39507
 OSBORN (Henry Fairfield) Men of the old stone age: their environment, life and art. [New edition.] [With plates and illustrations.] [Hitchcock Lectures of the University of California, 1914.] *London*, 1916. 8vo, pp. xxvi, 545. R 40585
 RUSSELL (R. V.) The tribes and castes of the Central Provinces of India. By R. V. Russell. . . . Assisted by Rai Bahadur Hira Lāl. . . . Published under the orders of the Central Provinces administration. . . . [With maps and plates.] *London*, 1916. 4 vols. 8vo. R 40266
 WORSÆ (Jens Jacob Asmussen) The primeval antiquities of Denmark. . . . Translated, and applied to the illustration of similar remains in England by William J. Thoms. . . . Illustrated. . . . *London*, 1849. 8vo, pp. xxiii, 158. R39971
 WUNDT (Wilhelm) Elements of folk psychology: outlines of a psychological history of the development of mankind. . . . Authorized translation by Edward Leroy Schaub . . . [Library of Philosophy.] *London*, [1916]. 8vo, pp. xxiii, 532. R 40737

(To be Continued.)





Z
921
M3J7
v.3

John Rylands Library,
Manchester
Bulletin

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
